

ॐ
THE THEOSOPHIST.

VOL. XVI. NO. 7, APRIL 1895.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER VII.

HOW interesting it is to turn over the leaves of my Diary for 1879, and see how and when our long-trying and often famous colleagues came into the current of our lives. It is really like the entrances and exits of actors in a play; and most instructive to trace back to the causes which brought them into the Society, and the others which in many cases threw them out of it. I am afraid I shall have to say that the latter were of a personal nature, such as disappointment at not getting to know Mahâtmâs or at H. P. B.'s breaking her promises, disgust because of attacks upon her character or the discrediting of her phenomena, the failure to acquire desired psychical powers by the French-before-breakfast system, or some such thing. I mentioned above when and how Mr. Sinnett came to know us and now, on the page for August 3rd, I see the fact recorded that on that day I took Damodar K. Mavalankar into membership. It was the rainy season and the dear boy used to come to see us of evenings, clad in a white rubber waterproof and leggings, a cap with flaps to match, a lantern in his hand and the water streaming from the end of his long nose. He was as thin as Sarah Bernhardt, with lantern jaws and legs—as H. P. B. used to say—like two lead-pencils. So far as appearances went, he seemed as little likely as any man in the Society to become a Mahâtmâ or get within a thousand miles of a real *âshrama*. But appearances were as false in this case as they have been in those of other members who seemed infinitely his spiritual superiors but proved otherwise.

Three days after Damodar's admission, I received the applications of Lt.-Col. (now Maj.-Gen.) W. Gordon, B.S.C., and Mrs. Gordon, of whom the latter may be ranked among the truest friends and most unwavering backers that H. P. B. ever had. And a little earlier came one K. P. Cama, a young Parsi who made a vivid impression upon us, by reason of his familiarity with and admiring enthusiasm for Indian Philosophy. Some of his essays were published by us in the

ओं THE THEOSOPHIST.

VOL. XVI. NO. 7, APRIL 1895.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER VII.

HOW interesting it is to turn over the leaves of my Diary for 1879, and see how and when our long-tried and often famous colleagues came into the current of our lives. It is really like the entrances and exits of actors in a play; and most instructive to trace back to the causes which brought them into the Society, and the others which in many cases threw them out of it. I am afraid I shall have to say that the latter were of a personal nature, such as disappointment at not getting to know Mahâtmâs or at H. P. B.'s breaking her promises, disgust because of attacks upon her character or the discrediting of her phenomena, the failure to acquire desired psychical powers by the French-before-breakfast system, or some such thing. I mentioned above when and how Mr. Sinnett came to know us and now, on the page for August 3rd, I see the fact recorded that on that day I took Damodar K. Mavalankar into membership. It was the rainy season and the dear boy used to come to see us of evenings, clad in a white rubber waterproof and leggings, a cap with flaps to match, a lantern in his hand and the water streaming from the end of his long nose. He was as thin as Sarah Bernhardt, with lantern jaws and legs—as H. P. B. used to say—like two lead-pencils. So far as appearances went, he seemed as little likely as any man in the Society to become a Mahâtmâ or get within a thousand miles of a real *âshrama*. But appearances were as false in this case as they have been in those of other members who seemed infinitely his spiritual superiors but proved otherwise.

Three days after Damodar's admission, I received the applications of Lt.-Col. (now Maj.-Gen.) W. Gordon, B.S.C., and Mrs. Gordon, of whom the latter may be ranked among the truest friends and most unwavering backers that H. P. B. ever had. And a little earlier came one K. P. Cama, a young Parsi who made a vivid impression upon us, by reason of his familiarity with and admiring enthusiasm for Indian Philosophy. Some of his essays were published by us in the

earlier numbers of the *Theosophist*. If there ever was a Hindu soul born into Parsi body it was his: and he felt it to be so.

The first step upon our scene of that malevolent person, Madame Coulomb, was in the form of a letter which H. P. B. received August 11, 1879. The news of our arrival at Bombay had been copied into the Ceylon papers and she, writing from Galle, told her old Egyptian acquaintance that a great excitement prevailed in the Island about us, large subscriptions were being made for the expenses of our welcome, and that "the Buddhists were running mad to see us." She sent H. P. B. a copy of one of the Colombo Anglo-Indian papers, to which she had addressed a letter defending her reputation against an ill-natured attack, and saying that, having known her well at Cairo, she could testify that she was a lady of high character! I believe she forgot to include this historical document in her pamphlet of 1884 attacking H. P. B.'s character in the choicest phrases to which her Missionary allies could help her. So I think I will place it on record here:—

"I am not acquainted with any of the members of the said society, except with Madame Blavatsky. I have known this lady for these last eight years, and I must say the truth that there is nothing against her character. We lived in the same town, and on the contrary she was considered one of the cleverest ladies of the age. Madame B. is a musician, a painter, a linguist, an author, and I may say that very few ladies and indeed few gentlemen have a knowledge of things in general as Madame Blavatsky." (From the *Ceylon Times*, June 5, 1879).

She wrote H. P. B. a doleful tale about the straits to which she and her husband had been reduced, and appealed for help: she wished, she said, to come to Bombay if they could manage to get a passage, and would like to find some sort of situation. H. P. B. told me her version of the story of her connection with the Coulobms at Cairo, how Mme. C. had been kind to her when she was there after her catastrophe on board the steamer which blew up in the Piræus, and nearly all on board were killed. So I gave her my opinion that in common gratitude she ought to help the couple, now that they were hungry and naked, so to say. She concurred and wrote the woman some letters in which, if I am not mistaken, she actually hinted that Mme. Coulomb might one day be her successor in the T. S.! I won't be positive, but that is my impression. Nothing would be more likely, since that was a common thing with her, and if the successorship letters were collected they would form an amusing compendium. Of course, quite apart from their moral aspect, which was the reverse of amusing. How Madame Coulomb finally came and what happened subsequently, are to be told in the proper place.

Nearly all Americans are, of course, of a practical turn of mind, and a visit we had in September from a young Hindu mechanic from Kutch Mandvi, by the name of Vishram Jehta, gave me the idea that I might be of use to India by organizing popular industrial exhibitions on the American system. This young man had a decided talent for mechanical apparatus. He showed us a model of a steam engine that

he had constructed after a picture that he had seen in somebody's trade circular, and also a hand force-pump, both of which worked well. My note about him is that he was "a most ingenious, bright and promising young fellow: an honor to his country." The idea I speak of lay in my mind for some time and was finally carried out on a small scale in the following November. On the 14th September, I took Jehta to a meeting of the Arya Samaj, lectured on the importance of the useful arts to India, and got my protégé to exhibit his engine and pump in operation.

On the 4th October our party attended a durbar held for us in Bombay by Santi Sagar Acharya, the most learned of the Jain priests and the Chief *jutti* (yogi) by rank. We found ourselves in a large, square second-storey room, with plastered floor and a few square wooden posts to support the storey above. Against the wall to the left on entering, hung a square figured satin drapery, the ground of a yellow colour (that of the Jain and Buddhist *bhikkhus*) and a border of red. Overhead was a small canopy of figured Indian silk. Under it a narrow platform, or dais, covered with a striped carpet (*durrie*) spread over a thin Indian mattress of cotton; a back-cushion to lean against, two small cushions for the knees of a man sitting cross-legged to rest upon, and a low footstool to mount by—completed the preparations for the Acharya's comfort and dignity at the approaching interview.

Four chairs were placed for us at one side of the platform, and there were about 300 Jains there to welcome us. Presently the whole assembly rose, a way was opened from the door, and a venerable priest enters, saluting right and left. He salutes me—as the chief of our party, I suppose—but takes no notice of the two ladies as, being a celibate monk of austere habits, was to have been expected. All the same, in my then state of ignorance of these Eastern monastic notions, I thought it ill-bred. He seated himself, cross-legged, in his place and all the company did likewise, each on the floor where he was standing. While they were settling down I had the chance to get a good look at the monk. He had a large, capacious head with plenty of room in it for the large brain that one could see at a glance he must possess. His hair is either very closely cut or is growing between two monthly head-shavings, as the hair of Buddhist monks does. His beard is shaven smooth; he wears the Hindu *dhoti* and has a thin Dacca muslin scarf,—of the kind that, because of its wonderfully fine texture, has been called "woven dew"—hanging over his shoulder. He wears no caste marks nor the smallest piece of jewelry. He begins the interview by cross-questioning me about my knowledge of Jain doctrine, the dialogue being carried on through two Hindu interpreters, Messrs. Pandurang and Krishna Row. I explained the state of religion at the West, and pointed out the several influences that had tended towards despiritualising the Western nations. I affirmed the necessity for the spread of Eastern religious ideas in those coun-

tries. To learned men like himself, I pointed out, there was a loud call to take part in this great work. They had no excuse for indolent indifference; having the wisdom for which Western people had most urgent need, it was a positive sin for them to abstain from its circulation. He followed and challenged me from point to point, and made a variety of excuses for his not taking up this new and great field of work, but I indulged in plain speaking throughout. The point that finally won his sympathies—or, at least, his expression of them—was this. “You Jains,” I said, “have the tenderest compassion for the brute creation; you feed them when hungry, bury them when dead, protect them from cruel treatment, and have even opened the Pinjrapole—an animal hospital, where all sick and suffering brutes are tenderly cared for. If any Jain gentleman here present should see a famishing dog at his door, would he not share his own meal with him, rather than see him die of hunger?” An affirmative murmur ran through the room, and as I looked around every head bowed an assent. “Well, then,” I said, “the bread of religious truth is far more necessary for man’s salvation than a plate of food is to the nourishment of a dog’s body; you Eastern people have that truth, the nations of the world are, according to your religious tenets, all your brothers; how dare you say you will not trouble yourselves to send that bread of spiritual truth to those starving Western nations, whose spiritual ideals and hopes and perceptions are being destroyed by irreligious scientific materialism? “The old Acharya straightened himself up, and he told me through the interpreters that he should be glad to help us and would write for the new magazine we had just started as a channel for such teachings. But he never did. Yet, at the same time, it must be confessed that the Jains were most ably represented at the Chicago Parliament of Religions of 1893, by Mr. Virchand Ghandhi, who presented their views so clearly and eloquently as to win general respect and sympathy. I closed the discussion by describing some of the ways in which so-called enlightened Western nations prove their loving-kindness for the lower animals. As I described the horrors of bull-fighting, bear-baiting, fox, deer and hare hunting, dog, rat and cock fighting, it was curious to watch the expression of their faces. These three hundred Jains looked at each other in a sort of terror of consternation, they caught their breath, devoured me with their eyes as if to search to the bottom of my heart and see if I spoke the truth, and at last the tension became so strong that I saw they could bear no more, and stopped amid a dead silence. I then asked leave to depart, all rose to salute us, the usual garlands were hung about our necks, and we departed: many following us into the street and some even running after our carriage and shouting blessings after us. Thus began our pleasant relations with the Jain community.

A few days later I addressed a packed audience invited by the “Daya Vashistha Mandlik” to hear me discourse upon the killing of animals. I see by my notes that I described the true Universal Brotherhood to be a common kinship between all sentient beings

that had the divine spark manifested in them in whatsoever degree, the ant and the elephant had it as well as man, and all men of every race and kindred had it in common, only in various degrees of manifestation: it behoved us to be kind to our fellow-men and, for the same reason, to be tender to the animals in the proportion of their helplessness; the vivisector who tortured an animal, which was strapped in helplessness to a dissecting table or shut up in a hot-chamber of iron from which he could not escape, however great his physical agony during the experiments of science, was no whit less cruel, savage and devilishly callous to suffering, than the Inquisitor who bound his human victim to the instrument of torture, and in the name of Christian religion, smashed his limbs, tore his muscles from their attachments, and killed the 'skeptic' by the most ingenious methods of slow torture. Of course, there was much sympathy shown when the address was translated into the Guzerati language. But I never spoke under so great an apprehension of possible calamity as then. The lecture-room was in the third storey, with an almost vertical stairway, the steps of which were barely wide enough for one to rest upon his heel in descending, and a loose-hanging rope was the only substitute for a baluster. The floor of the vestibule of the room was completely filled with some hundreds of shoes, left outside according to Eastern custom; and the hall was lighted by a number of kerosine wall-lamps placed barely high enough to clear the turban of a man of ordinary stature. If an accident had happened to one of those lamps and a man's flimsy costume had caught fire, there would have been an instant panic, the fleeing audience would have stumbled over the shoes, fallen in masses over each other down the perpendicular stairway, and there would have been a holocaust of victims. It is no exaggeration to say that I was infinitely relieved to find myself in the street once more.

Mr. Keshava Narasinha Mavalankar, the father of Damodar, was admitted by me to membership on the 19th October 1879, in the presence of his son and his brother Mr. Krishna Row, by whom all Damodar's family trouble was subsequently brought about.

Our friend Gadgil made us a visit in November, which I only mention because of an entry in the Diary to the effect that he showed us two roots which are said to possess wonderful properties. One is a cure for snake poison, the other for that of the scorpion. The former is to be macerated in water and the water drunk, which is a very commonplace affair, but the other is quite another matter. When the bitten person comes to you, you simply stroke the limb with it, using downward passes, as in mesmeric treatment, which extend from above the extreme point to which the pain has extended, along the nerves to the extremity of the limb. It is the magnetic (or magical, perhaps) property of the root that draws the pain backward to its source, the scorpion puncture. By then holding it a few minutes over the wound without contact, the pain is entirely drawn out and the patient is cured. This is very interesting and may be quite true, for surely we do not yet know a thousandth

part of what medical science should know about the curative agents in nature : but there is a cure for scorpion-sting even simpler than this. Old readers of this magazine will recollect an article on the curative properties of the five-pointed star.



Writing this away from our library, I cannot refer to page and chapter, but it can be easily found. The writer affirmed that he had cured many cases of this kind by merely drawing with pen and ink a five-pointed star on the patient's flesh, at the extreme point of extension of the pain, and then, as the thrill of anguish receded, following it up with fresh inscriptions of the figure until it had returned to the place of puncture, where the figure was written for the last time and the pain went away. The writer's assertions were speedily corroborated by other correspondents who reported that they had repeated the experiment with entire success. Among these was Prince Harisinghji Rupsinghji, of the Bhavnagar Royal Family, who has, first and last, cured many scores of cases, and, I believe, has given relief to hundreds from neuralgic ailments of all sorts. This creates the dilemma that we must either ascribe the cure to hypnotic suggestion or to some magical property inherent in the stellar symbol. Of these hypotheses, the Materialist will prefer the former, the Magician the latter. The important fact is that the cures happen. The only way out of the difficulty seems to be to try the signature on animals, children, or imbeciles, in short upon patients whose imagination will not be affected by the sight of the drawing or the conversation that is held concerning it and its alleged powers.

The festival of Diwali (for Dipâvali) is a time of general illumination and rejoicing because of Bhima's killing of the demon Naraka-râsuram. Visits are paid, flowers and lights brighten up the whole house, presents are given to relatives and friends, new clothing to servants, and the whole family renews its wardrobe. We went that time with Hindu friends to see the illuminations in the Native quarters and to make a few calls. On leaving one house we heard an amusing story. The party was a rich banker, the local agent and partner of a millionaire capitalist living in the interior. At intervals of two or three years, the time being never previously notified, he turns up at Bombay, and calls on his agent to show his books of account. Item by item they are gone through, the columns added up, the totals and balances verified, and all found correct to a cowrie. Then the bland-looking, childishly simple old capitalist takes his faultlessly accurate book-keeping agent by the arm to a strong room, and locks him up, after telling him that he knows he has stolen so many lakhs, but that on payment of such a proportion, he will be released from durance vile and the books signed as "audited and found correct." Until that is done he is to have only bread and water! Useless to protest or beg off. The old chief has had his own sure way of knowing what has been going on,

and stays firm until his partner perforce yields, pays the ransom, and they embrace and part the best of friends. How comical!

I went with my friend Panachand Ananji one day to pay my respects to an old Mussalman fakir, very well known in Bombay at that time, named Jungli Bâwâ (literally, the Forest Ascetic). We found an old man with a sharp, inquisitive expression of face, a *mortier* cap on his head, a much-wrinkled face, and a beard closely clipped and, around his mouth and chin, shaven. He wore a dhoti with gilt thread woven into the border and a band of gold, an inch wide, crossing the end. He was a Vedântist and had two *gosains* (beggar pupils) to serve him. He received us on the groundfloor of a large square house with an air-well in the centre. He was squatted on a straw mat with his small brass mortar and pestle for preparing pân (betel-nut paste) beside him, together with some other small brass vessels. A blue striped cotton carpet was spread for visitors, but out of regard for my European stiff knee-joints, he had a chair placed for my use. Each visitor on entering would prostrate himself on the floor and touch the holy man's feet with his forehead, this being the most deferential form of Eastern salutation. Our long discussion covered the whole ground of the two Yogas, the Hatha and Râja. The eighty-four postures of the former were described in even too much detail. The old man questioned me closely as to what phenomena I had seen, but I declined to satisfy his curiosity, as such experiences, I had been taught in India, were regarded as sacred, and certainly they were not to be lightly discussed in a mixed assemblage like the present. The Bâwâ smiled and said I was perfectly right, for such occurrences, being outside the common experience, should not be made the subject of trivial jest and sceptical denial. Alas! if we had but followed out that rule from the beginning, what a world of sorrow and pain all of us would have been spared. He said that if I would come alone to see him we would exchange confidences and he might show me some phenomena. The interview highly interested me, as the man was undoubtedly a genuine ascetic and both his mind and body seemed perfectly healthy, despite his fastings and other ascetic practices.

I went again to see the fakir with the same friend on the following evening. This time he received us in the verandah; he occupying my chair of the previous evening and Panachand and I a low settle. A handsome standing lamp of European manufacture was placed on the floor near him and lighted up his strong face and made the gold threads of his turban sparkle and shine. One after another Hindu visitors came, made prostration to the fakir and then retired into the shadow at the back of verandah, where in *chiaro oscuro* they squatted, silent and motionless, like a company of ghosts in their white *puggaris* and *dhotis*. An Indian moonlight was shining outside, silvering the smooth surfaces of the cocoa-palm fronds, and plating with silver the polished top of our brougham. The Bâwâ continued the talk about the two Yogas. He said that he had cultivated the faculty of *laghimâ* (extreme lightness) so that he could sit suspended in the air and walk over water

as if it were dry ground. He had taught his pupils the same. But he considered all these things child's play in reality: he cared only for philosophy, the sacred and infallible guide to the path of Wisdom and Happiness. He had learnt both Yogas. Speaking of the relation of chela to guru, he said there were three kinds of service recognized for the former: he might give money, teach the Master something new, or serve him in menial offices. He told me a long fable about a Deva and a Daitya. The former wished to become the pupil of the latter for the sake of leaving a secret of occult science. The latter has the power of restoring life to the dead. The Deva-pupil was cut into pieces (with his consent) and boiled and the teacher eats some of the horrid mess. But the pupil thus becomes incorporated into the body and essence of the Guru. Meanwhile his daughter loses her life, but the probationary test having been passed by the father—the Deva—he restores her to life when he separates himself once more from the Teacher's body, his mutilated frame is readjusted, and his life flows again in full stream through his veins and nerves. Which of the three modes of service would I choose? I told him. He thereupon postponed the exhibition of his alleged spiritual powers, and I never saw him again.

H. S. OLCOTT.

OUTLINES OF ASTRONOMICAL MOTION.

XIX.

(Continued from page 360.)

SOME PLAUSIBLE OBJECTIONS.

It may perhaps be remembered by some of the readers of the *Theosophist* that I commenced the series of *Elohistic Teachings* with two articles on the *Quaternary Solar System*. The first of those articles might well serve as an introduction to the present series. In it I attributed the theory I am again advocating to the source from which I derived it—the writings of the Elohist embodied in the Jewish sacred scriptures.

In the course of my studies I had realized that the unpointed text of those scriptures was, as originally constituted, not an alphabetic but, an ideographic system of writing, which had been gradually and almost insensibly transformed, and ultimately alphabeticized, under a wrong impression as to its true character.

This system was emotional in its origin. It had been observed that in the natural state every emotion induced an ejaculation; and that the same ejaculation always followed the same inducing emotion. In this way the ejaculation came to represent the emotional impression, and then the ideal image underlying it. This was the attributed origin of language in those days. The naming by Adam of the several members of the animal kingdom, as they came under his observation, illustrates this primary view, which, even as thus recorded, was not without its scientific side. Each animal, whenever seen, always exciting the same emotion

and inducing the same emotional ejaculation, the ejaculation it called forth came to be its name. Such was the theory thus recorded.

The symbolical representation of this language, which constituted the primitive writing, naturally followed these lines. A single symbol was, in the first instance, used to represent the natural root-idea embodied in each simple ejaculation or exclamation. Starting from this basis, it was presently realized that the simple ejaculations ranged themselves in natural groups through a certain affinity or harmony in tone : so that each of these groups could be represented by a single symbol or ideogram, which, according to its position in the record under investigation, suggested to the duly instructed interpreter the sound proper to the idea it had been therein used to represent. These ideograms (subsequently regarded as alphabetic letters, after the alphabetic system had been adopted and become universal) when combined in ideographs (ultimately treated as words) were mutual helps to the interpretation of each other, by indicating the sounds each should then recall, and with this the combination of ideas proper to the ideograph in which they were associated.

This classification of the sounds in groups, and representation of each group by a single ideogram, deprived the individual ideograms of their simple or single natural sound or distinctive vocalization, and substituted for this a capability of representing either of the sounds, and of course with this either of the root-ideas proper to the group for which it stood. This change in the representative character of the ideogram took away the power of reading at sight, and rendered instruction—not merely in the art of reading, as in the present day, but—in the correct reading of every record, absolutely necessary, and then to the duly instructed interpreter the combination of ideograms in the ideographs of the record he was reading recalled the sound proper to the idea each ideogram had been used to represent.

This is a digression as regards the subject of these *Outlines*, but I consider it necessary to the due understanding of my position. This theory of the origin, whether of spoken or written language, was sketched in an article termed *The Mystery Language* in the *Theosophist* for December 1888 ; and some of the results derived under it were given in the *Travestied Teachings* which preceded that article.

When it first dawned upon me that in the unpointed Hebrew text of the Jewish scriptures I was dealing, not with an alphabetic but with an elemental language, and that through the discovery of its elemental key I was enabled to distinguish at least some of the elements of which it was constituted, I saw that the possibility of recovering such of the knowledge of the ancients as was buried, so to say in these elemental records was within my grasp. But I also perceived that, to make an acceptable use of this knowledge, when recovered, it was necessary that I should be able to advance incontrovertible evidence of the truth of the views I had been led to adopt. This I at once concluded would be gained by establishing on a scientific basis the Astronomy of the Elohist, whose theory, thus preserved in the ideographic veil to which it had

been committed, I had succeeded in unveiling. To this I devoted much attention, until, by slow degrees, with hesitating steps and after many stumbles, I gathered together the evidences which I have recently published under the title *Principia Nova Astronomica* in which, for reasons, I have allowed the theory to stand or fall on its own merits. In this volume I am aware that I have made but a single step in advance in what has come to be a new direction. Many more steps remain to be taken, but these I leave to others when the necessity for and possibility of further advance has been recognized.

The Astronomy of the Elohist is not without indications that it represents the Atlantean tradition. There evidently were two ancient astronomical theories, which probably originated in and were derived from a common source. Of these, the Aryan is still preserved in the East, while the Atlantean has been handed down in the records of the Elohist. The practical difference between these theories is this, that the Aryan measures its cycles from the recurrence of certain planetary combinations or conjunctions, whereas the Atlantean referred all cycles to the solar revolutions on which they depended. This difference is in reality one of theory only, for the planetary conjunctions which formed the bases of the Aryan cycles could only recur with the recurrence of the solar cyclical relations which produced them, so that the results drawn from either would be, within certain limits, identical with those derived from the other. There was moreover this advantage in the Aryan theory, that the calculated recurrence of the several planetary combinations could be confirmed by direct observation; and it is possible that this seeming superiority caused it to become independent of and eventually to supersede the Atlantean theory: and then the solar basis of the computed cycles was lost sight of.

In the preceding *Outlines* I have reproduced in a condensed form the evidences brought together in *Principia Nova Astronomica*. Greatly underrating the forces with which I had to contend, I formerly thought that these evidences would command the attention of practical astronomers. Indeed I was at one time sanguine enough to fancy that no intelligent reader would be able to resist them. Failing this I persuaded myself that facts would arise or phenomena be observed which could not be reconciled with the received theory. But when I remembered that space, which had been a vacuum to Sir Isaac Newton, was a plenum to his followers, and that this change of front had not shaken their faith in his system, and when I further found that the discovery, that the latitude of certain places on the surface of the Earth was changing, had not been regarded as having any bearing on the figure of the Earth, any more than the discovery that its equatorial diameters do not correspond, I recognized that nothing was to be expected from the present order of official astronomers. I am under no illusions in this regard. They are satisfied with the present position of their science, which is equal to all the calls upon it; and, when I consider the difficulties which beset such a change of base as the theory of the Elohist demands, I am not sur-

prised that they should decline to investigate it. What does surprise me is that they should not see the necessity for reconsidering some of their own positions. To refer only to one. The assumed variable velocity of bodies moving in elliptic orbits. If, as I have ventured not only to affirm but even to demonstrate (Fig. 9), this assumption is based upon appearances which geometry proves to be as fallacious as any of the conclusions (drawn by earlier astronomers from the misreading of apparent as actual motion) long since given up, surely they are called upon to make good their position here, or else to acknowledge the mistake on which it rests and to accept the consequences that flow from it.

Certain plausible objections have been raised by some of my critics, several of which they have assumed to be fatal to the theory I advocate. But this is because they have failed to grasp the effect of recession on the periods of orbital revolution. One of the most striking of these objections is found in the remarkable difference between the period of the Sun's revolution in its orbit and that of the planet Neptune. The Sun revolves round the Equatorial Sun in some 18.6 years. The planet Neptune passes through the constellations of the Zodiac in 164 years and 266 days, and this has been assumed to be the time it takes to pass round the Sun.

Thus the Sun describes between eight and nine revolutions in its orbit during the single revolution of the planet; and it is in this that the explanation of the discrepancy is found: for each revolution of the Sun is accompanied by a recession not only of the Zodiac but of the planet. That is to say, the planet recedes with the Zodiac between eight and nine times round the Sun while describing its thus protracted orbit. In other words, the planet is left behind by the Sun to that extent, for recession is not motion but a consequence of the motion of the body with reference to which it is taking place, and as the Zodiac is left behind with it this recession of the planet cannot come under observation. When this is fully realized it will be at once perceived that the time occupied by the planet in actually advancing round the Sun is the difference between the sum of these recessions and the computed period of its revolution in its orbit. When this deduction has been made it will be seen and will have to be admitted that the actual period of its revolution—the period it would take to pass round the Sun, were that luminary stationary—is considerably less than that of the Sun.

This is a typical illustration of a whole class of difficulties and of the way in which their solution is obtained. The periods of the revolutions of the planets in their orbits, of the recession of their nodes and of the advance of their apsides, will have to be similarly corrected.

Another difficulty has been found in the fact that no stellar parallax is caused by the orbital revolution of the Sun. But here again an effect of recession is seen. As has been just stated of the planet Neptune, each time that the Sun makes the circuit of its orbit the terrestrial system recedes from (or is, with the Zodiac, left behind by) it, and

it is this recession which annuls the stellar parallax that would otherwise take place. The stellar parallax that would be occasioned by the advance of the Equatorial Sun in its orbit, is annulled in a similar manner by the recession of the solar system.

Other difficulties need not be noticed here, as the method of their solution is, in each case, self-evident to those who have grasped the principles on which it rests.

Astronomy is not a science that advances by leaps and bounds. It is only quite recently that the variation in the latitude of places, and the nutation of its polar axis caused by the revolution of the earth in its orbit, have been observed. Time has other surprises in store for us, which will lead to yet further advance. But every step in advance is apt to be associated with the rejection of some view previously held. The theory set forth in these Outlines may prove to be such a step. The fact that it accounts for all the observed phenomena ought surely to count for something in its favour and claim for it a fair and unprejudiced examination.

XX.

THE TRUE SPHERE OF UNIVERSAL GRAVITATION.

The proper sphere of attraction in controlling the circulation of the heavenly bodies should be carefully distinguished from the mechanical theory of Universal Gravitation. Because gravity imparts motion to bodies sustained at any known height above the surface of the Earth, when no longer withheld from falling, it has been assumed, in accordance with this theory, that if a body could be projected in space in a direction transverse to that of a falling body, at a sufficient distance from the Earth and with a sufficient velocity to neutralize the tendency to a direct fall, the body so projected would circulate round the Earth in an eccentric orbit, as a minor satellite, so to say.

Treating the Moon as such a body, revolving under like conditions, and observing that its orbit is eccentric, and that it describes that orbit in such wise as to appear to move with an increasing velocity as it approaches its eccentric centre of revolution, and with a diminishing velocity as it recedes therefrom; and that its highest velocity is gained at its point of nearest contiguity and its lowest at its furthest remoteness: the theory assumes that the Moon is alternately falling towards and receding from the Earth. During this technical fall (or succession of continuously modified falls) the Moon is held to progressively develop its velocity of motion until, at its point of nearest contiguity to the Earth, this velocity has become so great as to neutralize the tendency to fall and carry the Moon back to its point of furthest remoteness, during which return its velocity as progressively diminishes until, once more overcome by the tendency to fall, it again draws nearer to the Earth.

Under this view the attraction of gravitation is assumed to induce a motion whose velocity gradually overcomes the inducing attraction; only to be again overcome by it: and so on *ad infinitum*.

In this way of treating orbital revolution two facts have been overlooked.

1. That the attraction of gravitation can only be demonstrated to produce motion which ends in the state of rest: so that it is, as far as can be verified, the great antagonist to all other forms of motion.

2. That the apparent alternate increase and decrease in the velocity of the motion of bodies revolving in eccentric orbits is an appearance only, due to the alternate lengthening and shortening of the assumed to be co-equal segments of the paths successively traversed.

From the general acclamation which followed the discovery of the planet Neptune, the inference can be very fairly drawn that up to that time confidence in the Newtonian theory was not absolute, even amongst its upholders. And yet that discovery was not so reassuring as it is generally supposed to have been, for it only added another proof—a very striking one certainly—of the eccentric or perturbing action of attraction, and was in no sense confirmatory of the theory of universal gravitation when the essential points of that theory are considered. Its aim is the demonstration of the withholding power, which prevents, say, the Moon from falling on the Earth, and the continuing power, which compels its ceaseless revolutions in space. As a substitute for the one; the theory affirms a primary projection, sustained by the so-called, first law of motion. As a substitute for the other, it assumes the conversion of motion towards, into motion round the focus of revolution by variations in the velocity thereof.

Granting a primary projection, which is an assumption required by the theory, the continuity of the motion thus induced, without any sustaining or renewing cause other than gravity (whose tendency is, confessedly, to bring the projected body back to the state of rest, and therefore to overcome the impetus due to the primary projection) can be neither demonstrated nor experimentally confirmed. The theory realizes that a resisting, a withholding, a renewing force, equivalent to a succession of rejections, is necessary to overcome the ceaseless action of gravity. This force is, strangely enough, claims to be due to the action of gravity counteracted by the velocity of the motion it develops, controls and regulates.

The action of gravity is direct. It cannot produce motion other than in the line of its attraction. That line is always directed to the source of the attraction. A falling body can only be caused to swerve from its course by some counteracting force: can only be caused ceaselessly to resist the ceaseless force of gravity, by a force as ceaseless as and more irresistible than the ceaseless force of gravity. That some such force is acting on and withholding the heavenly bodies from each other is self-evident, though so far its nature has not been demonstrated, its source so much as suspected, nor the manner in which its influence makes itself felt in any way accounted for. To impute the origin of such a force to the attraction it is required to counteract, by assum-

ing that the increasing velocity of the motion developed by gravity induces a tangential tendency which converts motion towards into motion round the centre of gravity, is to admit the failure of the theory to explain the forces with which it professes to deal.

Attraction acts either concentrically or eccentrically, according to the position of its source. It acts concentrically in systems, which are held together by, and insensibly partake of the motions of their central body. It acts eccentrically between the subordinate members of systems, as they come within the range of each other's influence, when it causes either body acted on to temporarily diverge from its path towards the source of the eccentric attraction. It was the divergence of the planet Uranus from its true orbit, due to the eccentric attraction of the planet Neptune, as it gradually came under the influence of its disturbing attraction, that led to the discovery of that planet.

It is not a little remarkable that this discovery did not lead to the further discovery, by an extension of the principle involved, that eccentric attraction is the cause of orbital eccentricity : for then, just as the slight and temporary eccentricity veiled under the term perturbation led to the discovery of its cause, so might the study of orbital eccentricity have led, in each instance to a search for and discovery of its cause, and thus have greatly extended the knowledge of the solar system.

There is an instance of the influence of gravity which deserves more attention than it has hitherto received—the attraction of the Earth which compels the Moon always to show the same face to the terrestrial observer. This has been in a measure masked by the accepted view that a single axial rotation coincides with a single orbital revolution of this luminary. But even if this were the case some cause of this coincidence must exist. That cause can hardly be other than the distribution of the lunar constituents in such wise that one hemisphere is heavier than the other, and that the heaviest hemisphere gravitates earthwards, as does the car of a balloon.

When due weight is given to this realization, and it is remembered that the distribution of the terrestrial continents is such that the bulk of the land is in the Northern hemisphere, it becomes evident that this hemisphere is heavier than the Southern, and would subject the Earth to a N. polar attraction and cause it to gravitate in the line of its polar axis, did a source of such attraction exist. Making allowance for certain observed variations, which are cyclical in character, the general direction of the polar axis is Northwards—the North being regarded as a determinable point in the heavens : so that the Earth may be gravitating to that point. But, if the Earth is gravitating to the celestial North, just as the Moon gravitates to the Earth, and is withheld from *falling* Northwards, just as the Moon is withheld from falling earthwards, then it becomes evident that the Earth is being carried round the source of this attraction, even as the Moon is revolving round the Earth.

When this position is realized, the inference can hardly be evaded, that the nutations and oscillations of the polar axis of the Earth are so many witnesses to the revolutions of the bodies in association with and by which it is being drawn, along a highly complicated course, round the remote source of the attraction situated at and occupying the North celestial pole.

Having reached this position, the inquirer is led to the consideration of the possible causes which might induce the apparent oscillations and nutations of the polar axis of the Earth.

Assuming the existence of a Central Sun, situated at the North celestial pole. Assuming further that this body is the source of the celestial polar attraction. Provisionally accepting the view that the Earth is being carried round this remote centre while revolving round the Sun. The conditions required for the solution of the problem involved in these relations gradually become apparent.

It is evident that the Sun, while drawing the Earth, and the several members of its system with it, as it describes its intrazodiacal orbit, must be itself borne along by the body round which it is revolving (the Equatorial Sun).

It is equally evident that this body must also be revolving in an intrazodiacal orbit; and that the body round which it describes this orbit (the Polar Sun) must be passing round the Central Sun in a transzodiacal orbit.

All this is evident because these revolutions, and these revolution only, are required by and are sufficient to account for the triple apparent nutations of the Earth's polar axis.

As the Earth passes round the Sun a slight revolution of the pole occurs. This has only recently been observed. The orbital revolution of the Earth, combined with the persistent direction of its polar axis to the N. celestial pole, causes this seeming oscillation.

As the Earth accompanies the Sun round the solar orbit, the lesser nutation comes under observation. This is due to the orbital revolution of the Sun, combined with the persistent direction of the polar axis of the Earth to the N. celestial pole.

As the Earth and the Sun accompany the focal body of the solar orbit (the Equatorial Sun) along its extended course, the greater nutation comes under observation as a closed circle. Hence this nutation has been called the celestial circle of precession. The revolution of the Equatorial Sun combined with the persistent direction of the polar axis of the Earth to the N. celestial pole, is the cause of this apparent revolution of the pole.

The lesser nutation oscillates to and fro across the circle of precession described by the pole in the heavens; and for this reason it has been treated as a nutation.

The fact that the circle of celestial precession is a closed circle shows that the revolution of the body (the Polar Sun) round which the revolu-

tion of the Equatorial Sun is described, is transzodiacal, and that the transzodiacal passage of the Earth and of the entire system of the Polar Sun is due to the revolution of that body round the Central Sun.

Granting for a moment the possibility of such an extension of the solar system, the complications ensuing from the resulting combination of movements require careful consideration.

There is first the revolution of the Polar round the Central Sun.

Then comes the revolution of Equatorial round the Polar Sun.

Next in order is the revolution of the Sun round the Equatorial Sun. .

While the Earth revolves round the Sun and the Moon round the Earth.

Studying these revolutions through the recessions they would cause, since it is only through these that they are or can be recognized.—

The Polar Sun, because passing across the Zodiac, would occasion no recessions in the astronomical sense, and because causing no recessions of the zodiacal constellations its path could be known to be transzodiacal.

The recessions designated by astronomers the precession of the equinoxes and the circle of celestial precession, would be due to and caused by the orbital revolution of the Equatorial Sun, whose period their period would denote, for these three periods would be identical.

But while the revolution indicated by these recessions was taking place the eccentric attraction of the Polar Sun would reveal itself by its effects.

The advance of the Equatorial Sun in its orbit would cause a recession of the Zodiac round the Polar Sun, equivalent to an advance of that body in the heavens.

The recession of the Zodiac caused by the orbital revolution of the Equatorial Sun would be accompanied by a recession of the solar system.

This recession of the solar system caused by the orbital revolution of the Equatorial Sun would annul the stellar parallax that would otherwise be occasioned by that revolution.

The eccentric attraction of the Polar Sun acting continuously on the Earth during the orbital revolution of the Equatorial Sun would cause an eccentricity of the terrestrial orbit by drawing the planet towards itself as it approached the right line between the Polar Sun and the Sun.

This right line would necessarily advance with the Polar Sun in the heavens, and as the long or apsidal axis of the ecliptic would always coincide with this right line, it also would, as the terrestrial apsides, advance in the heavens.

The advance of the Sun in its orbit would cause a recession of the Zodiac round the Equatorial Sun, equivalent to an advance of that body in the heavens.

The recession of the Zodiac caused by the orbital revolution of the Sun would be accompanied by a recession of the terrestrial system.

This recession of the terrestrial system caused by the orbital revolution of the Sun would annul the stellar parallax which would otherwise be occasioned by that revolution.

The eccentric attraction of the Equatorial Sun, acting continuously on the Moon during the orbital revolution of the Sun, would cause an eccentricity of the lunar orbit by drawing the satellite of the Earth towards itself as it approached the right line between the Equatorial Sun and the Sun.

This right line would necessarily advance with the Equatorial Sun in the heavens, and as the long or apsidal axis of the lunar orbit would always coincide with this right line, it would also, as the lunar apsides, advance in the heavens.

The recession of the lunar nodes would be caused by the orbital revolution of the Sun. The lesser nutation of the polar axis of the Earth, which takes place simultaneously and occupies the same period, would be due to the same cause, for these three periods would coincide.

The attraction of the Solar Sun would also cause an inclination of the ecliptic, and give it a balance like oscillation in the heavens; while the attraction of the Equatorial Sun would act similarly on the orbit of the Moon, causing an inclination and balance like oscillation of that orbit.

Since all these phenomena have been observed, and are known to be continuous, is it not evident that they may be due to the causes to which they are thus shown to be attributable? and until this possibility has been disproved, the upholders of the theory of Universal Gravitation are hardly justified in affirming, as a by no means unimportant argument in favour of their view, that no theory can so satisfactorily account for all the observed phenomena as their own.

HENRY PRATT, M. D.

(To be concluded.)

THE MYSTERIES OF ELEUSIS*.

EXOTERICISM.

ACCORDING to the great majority of historians the Mysteries of Ceres were derived, or borrowed from the Mysteries of Isis, just as the Mysteries of Bacchus recall those of Osiris.

St. Epiphanius traces their origin to the reign of Erechtheus (20th century B. C.); according to Herodotus it was Danaos and his daughters who brought from Egypt the *Thesmophoria* (1520—1580 B. C.). Finally, the Chronicle of Paros places the exact founding of the Eleusi-

* Translated from the French of "Sèdir," in *L'Initiation*, January, 1895

nia at the beginning of the fifteenth century B. C. They survived, with modifications, up to the second century A. D.

We have to distinguish between the Greater and the Lesser Mysteries. The former were celebrated on the banks of the Ilisus; the latter in a temple built about the reign of Pandion II. and destroyed by Alaric in 396. It was of enormous dimensions; its shrine alone could have held as many people as a theatre; it included many accessories,—crypts, galleries, subterranean passages, pieces of ornamental water, etc.

PRIESTLY ORGANIZATION.

The Eleusinian mysteries had, from quite an early date, become invested with a local character, not only political but scientific and religious as well, as we shall see later on when we come to study their symbols. From the neophyte, before his admission, were demanded, the qualifications of Athenian citizenship and perfect purity of body, heart and mind; it was necessary that his life should have been peaceful and upright.

Magicians were excluded from initiation, and criminals had to be purified by the blood of a young pig.

All Athenians were expected to undergo initiation before death. Among the children that were initiated one only could be received into the highest mysteries. He was called the "*Child of the Sanctuary.*"

Severe penalties existed against profaners, as shown in the case of Alcibiades.

The general administration of the Eleusinia was placed under the direction of an *Archône-Basileus*, assisted by four curators (*Epimelétés*).

The priesthood was divided into three chief grades:—

1. The priestesses.
2. The superior priests.
3. The inferior ministrants.

(a) In the first degree we must mention the *Hierophantis*, priestess of Cithonian Ceres (from the centre of the earth); she was also called *Prophétis*, simply the Priestess; it was permitted to her to marry.

(b) There were four superior priests:—

(1) The *Hierophant*: a man of advanced age, of a venerable appearance, who was under an obligation to live a chaste and virtuous life; he belonged to the ancient stock of the Eumolpidés.

(2) The *Dadoukos*: his function was to carry the torches. He was allowed to marry.

(3) The *Hiero-kéruux* was the sacred herald; he excluded the profane, accompanied the lamp-bearers, assisted the wife of the *Archône-Basileus*.

(4) The *Epibômos*, or altar-assistant, arranged the details of the sacrifice.

The three first of these priests had to belong to families originally connected with the Eumolpidês and the Kêrukês.*

(c) Among the lower grade ministrants may be mentioned :--

The *Iacchagogos*, who superintended the representations of myths in the procession of Bacchus.

The *Hudranês*, who purified the vessels.

The *Dairitos*, minister of Proserpine.

The *Korotrophoi*, ministers of Ceres, singers, all of the Lycomedean family.

The *Spondophoroi*, in charge of the libations.

The *Purophoroi*, in charge of the fire, and the *Panagoi*, all attached to the mystic cult of Ceres.

Let us finish the list by mentioning :—

The *Liknophoros*, who carried the sacred winnowing-fan, the *Hieraulêtêr*, or flute-player.

The *Neokoroi*, the sweepers of the outer altars, and lastly the *Exêgêtês*.

A remarkable fact is that all these priests were clothed in robes of purple, their foreheads crowned with myrtle and bound with linen fillets. We know the signification of red in ancient symbology.

They were, moreover, *Hieronomoi*, that is to say, they resigned their civil name in order to assume that of their priestly function, at least during the time that they exercised it.

ORIGIN OF THE MYSTERIES.

The first step necessary for our attempted interpretation, is to investigate the basic idea of the Greek Mysteries. For that purpose let us consult the theories of Fabre d'Olivet.

It was the Phœnicians who colonised Greece, and they peopled it at the same time as the most distant shores of the Mediterranean. They imposed on the conquered country a geographical nomenclature of their own choice; and these names they were only able to take from the almost inexhaustible sources of their sacred legends; for at that remote epoch (30 centuries B. C.) social life was nourished almost entirely from the sacred springs of the temples.

Now a study of the worship of the people of Asia Minor shows that they had lost, from the point of view of theology, the occult theory of the insoluble Oneness of God, of whom they no longer worshipped more than the manifestations (Nature, developing and perfected). Ancient symbolism allows us to state that the people, whose emblem was the red dove, the zodiacal δ , the sow (of Ilion), believed in the superiority of

* These were the families who founded the Mysteries. (Author.)

the female over the male principle. Thus, then, the teachings that their colonists brought into Greece were *Ionian* in essence and form.

Let us try now to retrace the traditions brought from the shores of Asia to those of Europe, in the language and legends of the colonies, of the Greeks in particular.

According to ancient historians the numerous deities of Greece were the primitive work of Olen; but this name traced to its original root, signifies the Universal Being. Two chief cults at once came into conflict, that of the Thracians whose sovereign pontiff resided on the Caucasus (*Kan-kajon Gog-hayoun*), and that of the Greeks so called whose temple was at Delphi, and sacred place, Parnassus.

This last was consecrated to Apollo and Diana, that is to say, to the Sun and the Moon; the former was dedicated to Bacchus or Dionysius and to Ceres or Demeter.

Now, if the word Thrace signifies, in effect, the ether of space, as Fabre d'Olivet thinks, we may conclude that the doctrine of the Eleusinian Mysteries had a divine origin; while that of Delphi, taught, so tradition affirms, by the Earth and her daughter Themis, was only a species of naturalistic pantheism.

If to these conjectures we add the observation that Orpheus, a Thracian by birth, had imbibed knowledge in the secret crypts of the temples of Egypt, we can believe that he was the providential reformer who led back to their pristine purity Greek science and religion, which the naturalistic tendencies of the race had so profoundly modified.

Lastly, let us remember the following details. At Eleusis the priestesses took precedence over the hierophant, the priestly garments were all purple, the symbolic animal which they bred for sacrifice was the pig, etc.

All this goes to prove that Eleusis was a college of initiation, embracing only the first two of the four orders of ancient science.*

It was among the rugged solitudes of the Caucasus that existed the spiritual centre, where were revealed the supreme secrets of Astrology, Theogony and Theurgy.

THE LESSER MYSTERIES.

We shall now rapidly describe the series of symbolical ceremonies that were celebrated at Eleusis, giving their anthropological signification.

The Lesser Mysteries were celebrated six months before the Greater; but their precise date has never been determined by savants, because it was fixed, not by the ordinary calendar, but by means of the mystical

* The author in a note classifies these four orders in effect as follows, beginning with the lowest:—

- (a) Natural Science—Alchemy.
- (b) Androgonic Science—Psychurgy.
- (c) Cosmogonic Science—Astrology.
- (d) Theogonic Science—Theurgy. (*Trans.*)

correspondences of the Zodiac. We have very good grounds for believing that the Lesser Mysteries were celebrated under Cancer and the Greater under Capricornus.

First of all, each initiate had to make to the goddess a propitiatory sacrifice of a young pig, which he had previously washed in the sea.

No precise information about the ceremonies of the Lesser Mysteries remains to us. We know that they were celebrated on the banks of the Ilissus, that, participants prepared themselves by ablutions, that the oath of secrecy was administered to neophytes, who, after they had recited other prayers as they stood on the skins of the victims sacrificed to Jupiter Ktesius, received the title of *Mystæ*.

It is probable that they taught the evolution of physical nature, but we can do no more than conjecture this.

THE GREAT MYSTERIES.

A probationary period of one year at least was indispensable before admission to the chief initiation; we have already seen the indispensable requirements for admission.

Tradition asserts that the rites for these were fixed by Orpheus, Museus and the Eumolpidês,* and ancient writers affirm their identity with those of Isis. Authors do not agree as to the number of degrees of initiation; they reckon 2, 3, 4, 5 and 7. This is, however, of but little importance; what is most important is the symbolism of the ceremonies performed during that mysterious nine days devotion. Let us attempt to sketch one aspect of it.

THE ESOTERICISM.†

According to the Neo-Platonists here is the interpretation that ought to be given to the myth of the carrying-off of Proserpine. Ceres is the symbol of the intuitive part of man, which, as a matter of fact, we call the Spirit; she is sister of Jupiter (Destiny); which signifies that Man and Destiny are equal forces.

As wife of Jupiter, Ceres becomes the mother of Persephonê. Interpreting this myth from the androgonic point of view, we see that the immortal Spirit in man, when it allows itself to be oppressed by the implacable power of Fate, generates this creature (*Korê*) this "seed hidden in the bosom of the earth" (according to the symbolism of Porphyry) which will be drawn into the whirlpool of Time and the abysses of Space, and thence into the deepest hells, before it can ascend again to its divine source.

Leaving these primary conceptions, let us explain the history of the sorrows of Ceres, while at the same time we unveil one of its esoteric meanings, the intermediary.

The following table is an attempt at interpreting the personages of this drama; it is worthy of remark that one finds in ancient writers,

* D'Olivet: *Essence et forme de la poésie*. (Author.)

† Bibliography: Taylor—*Eleusinian and Bacchic Mysteries*. *Art Magic*.—Minutius Félix, Claudien, Philo, Porphyry, etc. (Author.)

with the exception of Plutarch, allusion to the terrestrial meaning only of these symbols.

<i>Personages.</i>	<i>Geogonical meaning.</i>	<i>Androgonical meaning.</i>	<i>Cosmogonical meaning.</i>
Ceres.	Demeter: The Earth-mother.	The spirit in man (immortal, conscious.)	Budding Nature.
Proserpinê.	The seed hidden in the bosom of the earth.	The Soul in Man.	Matured Nature.
Pluto.	The Infernal Regions.	The Body: The "I."	Compressive Force.

Following is a recital of the misfortunes of Ceres :—

Fearing lest violence should be done to Proserpinê, on account of her glorious beauty, she sends her to Sicily, and gives her to live in a palace built by the Cyclops. Ceres retires into the temple of Cybelê, mother of the gods.

Jupiter orders Venus to visit Proserpinê and draw her from her retreat; Pluto must aid her in this enterprise, and, in order to take away from the young goddess any idea of defiance, Venus is accompanied by Diana and Pallas.

Thus the first cause of the involution of the soul lies in the abandonment that it makes of a life purely spiritual; from this it passes into the dwelling of the Cyclops, that is to say, beings, buried, engulfed in, thrown back on themselves. Scarcely is it separated from its mother than the soul relying on itself begins already to develop consciousness.

The name Cybelê restored to its original form should signify the personification and the deification of the mystical "re-integration."*

Fate develops in the soul, scarcely awake to consciousness, the first ferments of desire, which work silently and without ceasing to precipitate the "Virgin" into the fateful torrent of Involution. Desire insinuates itself into the reasoning faculty (Minerva) and into the vegetative virtue (Diana) of the soul.

* Every created being having accomplished its *Involution*, becomes a god, an ideal to those below it.....(Author.)

The three goddesses find Proserpiné occupied in embroidering for her mother a representation of chaos with pictures of the formation of the world.

Forgetting the injunctions of her mother and following the perfidious advice of Venus, Proserpiné comes out of her retreat and mingles in the games of a troop of nymphs who are gathering flowers in the green fields.

Pluto arriving unexpectedly, surprises Proserpiné near a wild-fig-tree, and carries her off, despite the resistance of Minerva and Diana. Jupiter prevents the two latter goddesses from giving any efficacious assistance to the young virgin, who is carried off to the Infernal Regions, and there becomes the bride of Pluto.

Night watches by the nuptial couch.

Under the form of an old woman (symbol of the long period of time required for the soul's involution), Ceres girdled with a serpent, and carrying a torch in each hand, travels through various countries during the night, on a car drawn by dragons.

Ceres, exhausted, sits down by the side of a well and there weeps overcome with grief.

Here the story of the adventures of the goddess presents in each history notable differences*. Let us epitomise them. Ceres arrives

The soul is, little by little, dazzled and fascinated by the illusory spectacle of the beauty of the forms of the divine Mâyâ, from which she develops by degrees the multiple processes.

The soul has taken the decisive step which draws it into the world of generation; as yet she only perceives the highest forms (the nymphs and the flowers); she sets herself to love them.

Pluto, symbol of the enveloping and blinding force of matter, attains mastery over the soul, despite a final resistance on the part of itself and its faculties. The soul is then penetrated by matter, and its bright radiations will become hidden, until it frees itself from these fetters.

Note in this episode the two symbols of the wild fig-tree and the marriage (of the means of the downfall).

The spirit next seeks to recover its supremacy over the soul, displaying for that purpose its activities in Space (the country traversed by Ceres) and in Time (the Dragons; it guides itself by the law of Duality the two torches), which it blends with the methods of its own impulse.

The cries and tears of the goddess symbolise the providential workings of Intelligence on a mortal nature, and the sufferings that result therefrom.

These operations consist in purifying by fire the best results of earth-life. Immortality is only acquired when all attachments

* Cf. Apollodorus, the pseudo-Homer, Saint Clement and Arnobus. (*Author.*)

at the palace of a king, whose son she nurses, in order to make him immortal ; through carelessness she lets him fall into the fire, and the cries of the nursling's parents prevent him from attaining this immortality. The same adventure happens to Isis at the house of the king of Byblos.

We have tried to explain the symbolism of the myth of Ceres ; let us endeavour from the scanty material that we can collect to-day to restore it as it was set out in the sacred *Novena* of the Initiation.

According to Hesukios, the first day of the Mysteries was called *Agurmos* (assembly) ; it was spent in purification, libations, propitiatory sacrifices, &c.

On the second day took place the night procession of initiates to the shore of the sea in which the hierophant invited them to dip themselves. When the soul falls from the heavenly depths of the Zodiac into the sphere of Saturn, she sinks for the first time into matter, of which the symbol is water.

We can suppose with perfect reason, though we have no documentary evidence on the subject, that the succeeding days traced back the soul's fall on to the other planets.

The principal rites that were celebrated during the third, fourth and fifth days, are as follow :

According to Clement of Alexandria the neophytes were made to pronounce the following declaration. "I have fasted, I have drunk the *Kukéôn*, I have taken what was in the *kisté* and placed it in the *kalathos* ; then I have taken what was in the *kalathos* and put it in the *kisté*." The *kalathos* contained cakes, ivy-leaves, rods, the pith of trees, the figure of a dragon sacred to Bacchus and fruits, among them pomegranates, which the initiated were forbidden to eat ; this little basket symbolised, as we can see, the productions of material existence*.

The *kisté*, on the contrary, according to the hymn of Callimachus, contained images of a serpent, an egg and a golden phallus, symbols of life, its germs and immaterial forces.

To perform the above rite was to recall esoterically that the soul has descended from a state of supra-material existence, a condition which it can re-attain by living according to the laws of the spirit.

Symbolic dances and sacrifices brought the neophyte up to the

* The *Kukéôn* was a mixture compounded of barley-meal, grated cheese and wine.

Dr. Alex. Wilder in his Introduction to Taylor's *Eleusinian and Bacchic Mysteries*, refers to the *kalathos* and *cista* as follows:—"The *kalathos* or sacred basket was borne, followed by women, *cistae* or chests in which were Sesamum, carded wool, salt pomegranates, poppies,—also thyrsi, a serpent, bows of ivy, cakes, &c." (*Trans.*)

sixth day of his initiation. It would appear that it was then that they celebrated the great ceremony of the Epop̄tæ.*

The initiated formed a procession called that of Iacchos, in which the fan, the *kalathos*, the rhomb, and the *kistê* were reverently carried; after which they were illuminated by the *photagogé* (the visible appearance of light which procured them *autopsia*, (contemplation) from the *epiphaneia* or presence of the gods.

The study of the name of Iacchos† will probably show us the signification of these rites. This god, who must not be confounded with Bucchus, was the son of Ceres and Jupiter, the genius of the mysteries (Strabo, St. Clement). His name is made up of the fiery force (*koush*) prefixed by the syllable *Iac*; it is the fire of the will. The *kriyâ shakti* of the Hindus, by which the spiritual eyes are opened, and whose beams touch the "fiery citadel."

In the pure atmosphere of the sacred precincts, constantly refined by the presence of powerful adepts, the soul of the mysta saw rending, bit by bit, the veil which hid from him the mysteries of the second death‡. It was then only that he had the right to the title of Sec̄r or Epop̄ta. The whole of the seventh day was passed in this contemplation. On the eighth day a new illumination was granted to the candidate; he learned how the soul fell into the lunar sphere, quitting finally its heavenly home. On the ninth day, they recalled the incarnation of the soul, its union with a material body. The initiated made libations by means of two earthen vases placed, the one to the east, the other to the west of the altar. According to Proclus, the first of an oblong form was sacred to the earth; this rite signified the fall of the soul from its heavenly form, spherical, to a terrestrial form, conical. The initiated went out of the precincts of Eleusis by the temple of Iacchos, situate to the N. W. The hierophant discharged them with those three mysterious words which have for all time baffled the curiosity of the learned.

"Kana Om Pax."

M. de Sainte-Croix and after him Saint-Yves d'Alveydre believe them to be derived from Sanskrit words.

Kanscha, which signifies the object of the most ardent desires.

Aum, the mystic name of Atma.

Pakscha, which is equivalent to interchange, range, plan, fortune, duty.§

We leave to our readers, who have penetrated sufficiently deeply the genius of the sacred language of India, the pleasure of discovering the true meaning of these words.

* From the *Recherches* of Sainte-croix.

† Iacchos, the star which illumines the nightly mysteries (Aristophanes.)

‡ See in Plutarch the parallel between death and initiation. (*Author.*)

§ "*Kanscha*" and "*Pakscha*" in the French original. The former is apparently from the root *kânksh*, to desire for: the latter would seem to be *paksha*, which among other meanings has that of "alternative," which seems to come near to that of "interchange" given by our author. However, like him, we must leave to our readers "*le plaisir de trouver le véritable sens de ces trois mots!*" (*Trans.*)

We have only shown one of the three meanings of the Eleusinian initiation, that of the involution of the soul. The rites above described can be applied to the evolution of the soul, that is to say, to the description of the successive phases of its illumination. Finally, a third interpretation can be given of it, by applying these symbols to the life of Nature.

THE VEDIC PRANAYAMA.

THE Vedic Prânâyama, like other forms of it, consists of three essential portions—Pûraka, Kumbhaka and Rechaka.

Pûraka is the taking in of air through the left nostril, by closing the right nostril with the tip of the right thumb.

Kumbhaka is the sustaining of the air taken in, by closing the left nostril as well, by the tips of the ring finger and the little finger of the right hand.

Rechaka is the giving out of the air through the right nostril, by removing the tip of the right thumb and by keeping the left nostril closed as before.

Now at the time of performing these three processes, the mind is to be fixed at three nervous centres, respectively, *viz.*, navel or epigastric plexus, heart or cardiac plexus, and the middle of the forehead.

In the navel centre, mind is to be fixed by meditating on the red-colored Brahmâ, seated on the Swan (Hamsa).

In the heart centre, the object of meditation is the deep-blue colored Vishnu, seated on Garuda.

In the forehead centre, the object of meditation is the white-colored Shiva, seated on the bull.

The in-breathing is thus connected with the Creative Purusha, and the navel is the creative centre, red being the color of creation or Rajas.

The in-keep of breath is connected with the Preservative Purusha, the heart is the centre of preservation and deep blue is the color of preservation or Satva.

The out-breathing is connected with the Destructive Purusha and forehead is the centre of dissolution and white is the color of spiritual dissolution or spiritual Tamas.

This Prânâyama is to be understood in connection with the Cyclic law.

During the first part of the Kalpa, there is a descent from spirit to matter, from white to red, from Kumâra Nîla-Lohita or Rudra to the progeny of Manu. The Prânâyama of the descending cycle had to commence from the forehead centre and end in the navel centre. For everything tended then to creation, and the cyclic tendency was from unity to diversity, from homogeneity to heterogeneity, from spirituality to materiality.

Now is the time for ascent and that ascent is caused by more and more infusion of Satva, by the mastery of the Purusha of Preservation.

Such an ascent will ultimately lead to material negation coupled with spiritual attainment, of which the color is white. This is the spiritual aspect of Tamas. Mere negation without spiritual union is its dark aspect. We have to start in our Prânâyama with the created diversities, of which we ourselves are the centres. We have to start from matter to spirit. But in this journey, we have to take only the best of our created impulses, the most harmless of our activities, tendencies that have not the brand of self over them. The impulses are already there and the sifting process does not take a long time. The work in the navel centre is a short one. The meditation of the *ascetic* Brahmâ (for in hand he is to be thought of as carrying a garland of Rudraksha and in the other hand a Kaman-dala, or the pot of the ascetics) is, therefore, necessarily short.

But the real work is in the heart. It is the work of the cycle, the infusion of deep-blue Satva, for the spiritual ascent of man. The sojourn in meditation at this centre is necessarily long, the meditation deep and calm. The concentrated mind is to be fixed upon the Purusha of Preservation and it should try to take something of its deep-blue color, if it can.

The breathing out represents the end. The end is bare spirituality. In that spirituality, there is no color even of Satva. It is the rest of the Jivic soul in the bosom of the over-soul.

This is the rationale of Vedic Prânâyama.

The period of each process is, however, measured by one set of Mantras, which is the same for all the processes. These Mantras afford a sufficient check against the overdoing of the breathing operation. But they are inadequate for the purpose of regulating the period of rest at each centre.

The Tântic Prânâyama tries to remedy the defect by giving the numbers 4, 16 and 8, respectively, to the three processes, *viz.*, 4 to the breathing in, 16 to the retention of breath and 8 to the breathing out.

The idea of the Vedic centres is, however, entirely forgotten and the Tantras enjoin the meditation of only aspect of Purusha—the aspect peculiar to the devotee—in all the processes.

It is not for me to discuss the relative advantages and disadvantages of both the systems. But one thing is sure that both these systems of Prânâyama, enjoined for the daily practices of the Hindu, forming a part of his Nitya Karma are essentially different from the Hatha Yoga Prânâyama. Every Hindu must perform the Nitya Karma Prânâyama, while every well-advised Hindu should avoid the Hatha Yoga Prânâyama.

At some future time, we shall try to understand the import of the Mantras used in Vedic Prânâyama.

*OVERSHADOWED.**

“IT is a fact, my dear Graham, though you may find it hard to believe me, that there are days, and those by no means infrequent, when I can write nothing at all, and even seem to possess not the smallest spark of literary ability. I can no more compose on these blank days of mine, than I can paint pictures as you do. But on the days when my genius flows freely, I have simply to seat myself at my writing-table, for ideas, conceptions, imaginations to come pouring into my brain in a tumultuous stream with which my pen is quite unable to keep pace. The strangest part, however, of the phenomenon is, that when I am in one of these writing moods, I am a totally different being to what I am in my normal state. My literary self, the one that writes the stories you have often been kind enough to admire, is clever, witty, cynical, selfish in many respects, passionate though affecting to despise passion, and the impulses of emotion. This self is brilliant but not sincere: he would make an amusing companion but never a true friend.

“The other self is not an interesting character. He has no literary genius, nor even any taste in that direction; nor has he originality thought, nor a particle of the ambition which constantly goads on his alter ego. He is a very commonplace individual, rather what people would style a “good” man, for want of a more precise designation. Though of this self I have no great opinion, I, at the same time, respect him, while for his more apt colleague, I have at times a feeling of dislike, as if he indeed were not myself, but rather some stranger or casual acquaintance for whom I had conceived an aversion. But I fear you do not follow me, and it is scarcely to be wondered at, for what I am saying must sound sad nonsense to your ears.”

In any case I should have listened to Laureston’s confession with the most complete surprise, but under the circumstances my astonishment was really unbounded; for a similar confidence had been made to me by another man this very same week. It was then that Mervyn, another literary friend of mine, had solemnly assured me that he believed himself to consist of two separate personalities. Nothing would have made me believe at the time that Laureston would come to me with a precisely similar story about himself. That literary men were often eccentric, I knew, but neither Laureston nor Mervyn, though undoubtedly rising authors, had yet earned the right of being eccentric: besides they had shown themselves to be men of particularly well-balanced minds.

I was surprised when Mervyn spoke to me of his belief. I was absolutely staggered when Laureston confessed to a similar superstition. Where the two men in collaboration?—was my first mental question: and had they agreed, in order to give themselves a fictitious importance, that they should lay claim to the possession of complex personalities? It was possible that men, carried away with self-conceit, might make claims of this sort. But Laureston and Mervyn, as far as I knew, were

* The rights of reproduction and translation are reserved.

not conceited nor were they friends, quite the opposite in fact. They were rivals, and not always very generous rivals either. The theory that they had put their heads together, for once, seemed entirely untenable, and yet how I was to explain this marvellous coincidence?

Now I felt myself bound to make some sort of an answer to Laureston. Mervyn, I remember, I had advised to take a holiday. I thought at the time that he had probably over-worked himself. What was I to say to this new victim of hallucination, if he were indeed merely deluded? As most men would have done under the circumstances, I made some general observations of no particular profundity on the scintillations of genius, quoting cases to show how many authors found that their genius often entirely deserted them when they most needed it. I told Laureston that his case in nowise differed from any of these. But he was not satisfied with my explanation any more than Mervyn had been with my advice to take a rest, and I left him that afternoon in a very disturbed state of mind.

"You may try to explain away my beliefs, on purely ordinary grounds," he said, "but I tell you all the same that your cut-and-dried theories won't fit my case. Now, to-night, my literary self is to the fore, and I shall probably produce some good work. Come and see me, say to-morrow, and all the tortures of the Inquisition wouldn't wring from me two consecutive sentences in continuation of the work of the previous night. You may smile but I tell you this uncertainty troubles me very much. Why! for all I know the power to write may desert me entirely some day and then what shall I do?"

As I walked home, I pondered over the perversity of humanity in general and of authors in particular. Here was a man, or rather here were two men, who were ascending the ladder of fame as fast as any young authors could hope to, and yet they were needlessly torturing themselves because their genius would not always answer to their beck and call; and one of them was even apprehensive that he might lose his power entirely.

It was in this careless way that I first regarded the problem of Henry Laureston and Trevor Mervyn, never for a moment dreaming that I had before me a mystery as profound as it was puzzling. But from the day that Mervyn told me of his belief regarding himself, a series of events gradually involved me in a labyrinth of wonders, the possibility of which no amount of argument or mere theory would ever have made me believe.

I often visited both Mervyn and Laureston. There were friends of mine, but not, as already stated, of each other. Now it happened that a few days after my conversation with Laureston I was passing through the street in which Mervyn lived, and I called in to see him. I found him seated at his desk; a printed sheet before him, which he was comparing with a manuscript.

"Proof-reading?" I asked.

He looked up with a melancholy smile. "Not the sort of proof-reading, I am accustomed to," he answered. "What should you say, if after you had taken endless trouble over a story, and were just about to give it to the world, you found some else had published exactly the same story first?"

"Why, what do you mean?" I exclaimed, "is this another of your mysteries?"

"Do you remember my reading you that story of mine—*Nerculie*?"

"Certainly I do," I answered, "and a very good story it was: one of the best things you have done yet."

Without further remark, Mervyn handed me a copy of the *Cyclops*. I looked at the page before me and read, "*Nerculie*: A Story by Henry Laureston". "Good God!" I cried, "do you mean to say he has copied your story and published it as his own? The wretched cribber!"

"I don't say anything and I don't offer any explanation," said Mervyn, sullenly: "there are your facts, make what you can of them. I always told you that fellow Laureston was a fraud, but you never would listen. Of course you thought it was merely professional jealousy on my part: perhaps you will change your mind now. This isn't the first time I have found our friend playing this game: but he he has over-reached himself at last".

I glanced down the page before me, while I tried to collect my thoughts.

"Tell me," I questioned, "is this story word for word identical with yours?"

"No," he answered, "but it is practically the same. He hasn't left me very much. You will see that he has, so to speak, varnished it over with his own style."

"I should like to ask you next," I continued, "how you suppose Laureston got hold of your manuscript. He never comes here, I believe?"

Want of frankness was not one of Mervyn's faults.

"Therein lies the difficulty," he answered, "and I must confess that so far I have not been able to see how he could have seen my draft of the story."

"Do you always keep your manuscripts in a secure place?"

"I am very careful in this respect: and this particular story, as far as I can remember, was always locked up in the drawer of my writing-desk, when I wasn't actually working at it. Of late I have been very careful of my papers, for a servant, whom we had in the house sometime ago, burned one of my stories and I had to write the whole thing over again."

"But if you kept this particular manuscript so carefully locked up, how, on earth, could Laureston have seen it, let alone have an opportunity of taking a copy? He never comes to your rooms to see you,

and, if he did, he could hardly come without some one seeing him. Could anyone in the house have acted as his agent, and stolen the papers for him."

"I don't see how the last could be possible. To begin with, how would he find out that I was writing this particular story and be in a position to judge of its merits, and know too exactly where I had put it. No, he must have come here some time, and taken a look round for himself, have opened the drawer, and found the manuscript. The drawer has only a common lever lock to it."

"But doesn't it strike you as incredible that a man in his position should do a thing of that sort?" I urged.

"I have already confessed that it is quite inexplicable to me, but how are you going to argue away facts? You cannot treat this matter in the off-hand way that you did my belief in my two-fold self, which I spoke to you about the other day. A change of air will hardly effect a cure this time."

I made no retort to Mervyn's sarcasm. I was thinking what was the best thing to do under the circumstances. Would it be better to tax Laureston directly and at once with the fraud, or would it be wiser to wait for a time to see if fate gave us any chance of bringing him severely to account? It seemed to me it would be better to wait at least for a few days; and I told Mervyn so. He agreed with me and consented, at my suggestion, to do nothing without first consulting me. Meanwhile I promised to think the matter over carefully. We then parted, I giving him a perhaps unnecessary injunction to look carefully after his other papers.

That evening I was very *distract*, so much so in fact that my sister, Agnes, asked what was troubling me. I made an evasive answer. I could not tell her of the dark suspicions that were hanging over Laureston, for I knew that she took more than a friendly interest in him. Moreover, I had a shrewd suspicion that Mervyn and Laureston were rivals in more than literature. I had no right, I felt, to prejudice Agnes against the latter, when after all, no criminality had as yet been proved against him.

During the next two days I occupied myself busily with my painting, my mind, however, reverting constantly to the question of Laureston's apparent guilt. I decided at last to go and see him, and when on the evening of the second day he wrote himself, telling me he wanted my advice on an important matter, and asking when he could see me, I sent word that I would come over immediately. Now, I thought, I shall have an opportunity of finding out something about the mystery of the stolen story.

I found Laureston in what he had called his non-literary mood. He was depressed, and seemed to have something on his mind.

"I want your advice about something," he said, after some commonplace remarks had passed between us; "but you must promise, for the present, to keep what I tell you to yourself."

He laid before me a copy of a well-known monthly magazine, and drew my attention to a story in it. The story was entitled *Much of Madness and more of Sin* and its author appeared to be Trevor Mervyn. He then took some papers from his writing-table, and silently handed them to me.

To my unbounded astonishment I found that the manuscript was that of the story, *Much of Madness and more of Sin*. It was in Laureston's writing and signed with his name !

"What does all this mean?" I gasped, a vague prescience of what he was going to say coming over me.

"What does it mean! why it means this—that Mervyn has copied my story and published it as his own. I have been working for days at it, and now another man reaps the fruit of my labours. Pleasant isn't it?"

I read that story of yours in the *Cyclops* I said suddenly, watching him keenly.

His face brightened. "Oh! did you, and what did you think of it?" Not a sign of embarrassment or guilt!

I felt terribly perplexed. Here I had come to practically accuse one author of copying from another, when lo! and behold! the accused comes forward confidently and brings a counter-charge against the accuser, involving precisely the same offence.

To gain a little time I asked Laureston some questions similar to those I had put to Mervyn, with regard to the possibility of anyone getting access to the manuscript of the story; but he was as unable to offer an explanation as Mervyn had been.

Then a sudden anger filled me. Either one or the other of these men must be the worst liar and the greatest knave on the face of God's earth! The question was which of the two? In either case, I reflected savagely, I was being made a precious fool of. But what had induced the guilty party to resort to methods so clumsy, so easy of detection? Telling Laureston that I would think over what he had told me and excusing myself on the plea of another engagement I hurried away, feeling that if I remained any longer I should certainly betray my real feelings. One thing I had determined,—this farce must cease at once. I would no longer allow myself to be entangled in so disgraceful an affair.

CHAPTER II.

As I walked in the direction of Mervyn's rooms, the following evening, it was with the fixed intention of wresting from him a full explanation of the mystery of these mutual accusations. I felt that Mervyn was entitled to the first hearing, as it was he who had first complained to me.

I reached the house in which he lived, and ascending the stairs, knocked at his door. Hearing a voice say, "Come in," I entered. I was considerably surprised to find a stranger in the room, who rose from

the chair in which he was seated, as I entered the room. "I beg your pardon," I stammered, "I thought Mr. Mervyn was here." The stranger bowed, "He will be back almost directly, I believe. I am waiting to see him myself."

An instinctive dislike to the man arose in me, as I looked at him more attentively. His face was pale: his eyes black and piercing. The mouth suggested cynicism and even cruelty, it seemed to me, though it was partially covered by a beard. I don't think I ever saw a face I more thoroughly disliked. There was no particular feature that was objectionable in itself, but the expression of the whole face was malicious and evil. This man, I thought, believes in nothing good or noble, and he has the capacity, probably, of bringing out all the worst qualities of those with whom he associates.

"You are a friend of Mervyn's?" I asked, feeling that I must say something.

The stranger smiled. "Yes," I suppose I may call myself a friend of his." Then he leaned back in his chair and laughed.

"You seem amused," I said, my dislike for the man increasing.

"I beg your pardon," he answered, "for my rudeness, but I was amused by something that passed through my mind."

Determining to find out who this man was, I framed a discrete question or two for that purpose. But no sooner had these interrogatories risen to my lips than I was impelled, I know not how, to substitute for them remarks of an entirely trivial nature, which had not been in my mind at all. Several times I attempted to give utterance to my intended questions, but always with the same unsuccessful result.

My companion appeared to listen politely to my trivialities, but over his face flitted a mocking smile that filled me with a momentarily increasing anger. I felt I could no longer endure his presence. I resolved to go, and not to wait any longer for Mervyn. The stranger, however, showed no intention of moving. Making some excuse, I took my departure, the Unknown volunteering to tell Mervyn of my visit: a favour that I should certainly not have asked of him.

When I reached home it was still early. I took a crayon pencil, and made a rapid sketch of the stranger, whom I had left in Mervyn's rooms. The portrait was soon finished, for I had the man's face very clearly in my mind's eye. I looked critically at the sketch; and it seemed to me that the likeness was a fairly good one. I had caught the cynical, half-contemptuous expression of the face, the gleam of malice in the eyes, the evil-seeming of the combined features. I was well satisfied with my work. Pinning the sketch on a screen, I went to bed, resolving that on the morrow I would see either Mervyn or Laureston, and settle something definite about the mystery that overhung them. Even if I had to sever my friendship with them, I meant to speak out my mind.

Before breakfast, the next morning, I had a visit from Mervyn.

"I suppose your friend told you of my visit last night—," I began

"I don't understand you," he answered. By way of reply I took the sketch of the stranger made the night before, and, handing it to him, remarked: "Excuse me but I was not very favourably impressed with your friend."

Mervyn stared at the portrait and then at me. "I don't know what on earth you are talking about," he said, "nor have I ever seen any one in the least like that portrait. I should be sorry to have a friend like that. It's an evil, treacherous sort of face."

He spoke quietly and there was nothing in his manner to lead me to suppose he was playing a part. But I was angry because it seemed to me that we were on the verge of another mystery. I had hoped when Mervyn arrived that I was about to solve a problem: but instead of that here was another springing up.

"Look here, Mervyn," I burst out, "I don't know whether you and Laureston have determined to play off on me some heavy joke that you have concocted between you, which requires that you should both tell lies on every possible occasion. If this is the case I want you to understand that I have had quite enough of it, and that I am not going to put up with in any longer. I saw that man in your rooms last night. He told me he was a friend of yours,—he certainly seemed quite at home,—and now you tell me you have never seen him in your life. Will you kindly explain to me wherein lies the joke of your denying his acquaintanceship, or else go out of my rooms and do not come here any more."

Mervyn flushed and seemed about to make some angry reply, when he checked himself, and said earnestly: "I swear to you, Graham, by everything I hold sacred, that I have never set eyes on that man in my life. He is a complete stranger to me. How he could have been in my rooms last night, I cannot imagine. I should be inclined to think you had been dreaming had not my landlady told me that you had only just left my rooms when I came in. There was no one in them when I returned, and surely the woman would have told me had anyone else been there besides you. However, I will send over to ask if that will be any satisfaction to you."

I told Mervyn I was only too willing to be convinced that he was speaking the truth, but at the same time he could hardly expect me to reject the evidence of my own senses, simply upon his bare statement. A note was accordingly sent to his landlady asking whether anyone beside myself had called to see Mervyn on the previous evening, and whether anyone could have gone up to his rooms without her or the servants' knowledge. The reply was a negative one to both questions. The front door, as far as the woman knew, had been shut all the evening, and consequently no one could have gone upstairs without knocking for admission. She added a piece of information, which startled us,—that

Before breakfast, the next morning, I had a visit from Mervyn.

"I suppose your friend told you of my visit last night—," I began

"I don't understand you," he answered. By way of reply I took the sketch of the stranger made the night before, and, handing it to him, remarked: "Excuse me but I was not very favourably impressed with your friend."

Mervyn stared at the portrait and then at me. "I don't know what on earth you are talking about," he said, "nor have I ever seen any one in the least like that portrait. I should be sorry to have a friend like that. It's an evil, treacherous sort of face."

He spoke quietly and there was nothing in his manner to lead me to suppose he was playing a part. But I was angry because it seemed to me that we were on the verge of another mystery. I had hoped when Mervyn arrived that I was about to solve a problem: but instead of that here was another springing up.

"Look here, Mervyn," I burst out, "I don't know whether you and Laureston have determined to play off on me some heavy joke that you have concocted between you, which requires that you should both tell lies on every possible occasion. If this is the case I want you to understand that I have had quite enough of it, and that I am not going to put up with in any longer. I saw that man in your rooms last night. He told me he was a friend of yours,—he certainly seemed quite at home,—and now you tell me you have never seen him in your life. Will you kindly explain to me wherein lies the joke of your denying his acquaintanceship, or else go out of my rooms and do not come here any more."

Mervyn flushed and seemed about to make some angry reply, when he checked himself, and said earnestly: "I swear to you, Graham, by everything I hold sacred, that I have never set eyes on that man in my life. He is a complete stranger to me. How he could have been in my rooms last night, I cannot imagine. I should be inclined to think you had been dreaming had not my landlady told me that you had only just left my rooms when I came in. There was no one in them when I returned, and surely the woman would have told me had anyone else been there besides you. However, I will send over to ask if that will be any satisfaction to you."

I told Mervyn I was only too willing to be convinced that he was speaking the truth, but at the same time he could hardly expect me to reject the evidence of my own senses, simply upon his bare statement. A note was accordingly sent to his landlady asking whether anyone beside myself had called to see Mervyn on the previous evening, and whether anyone could have gone up to his rooms without her or the servants' knowledge. The reply was a negative one to both questions. The front door, as far as the woman knew, had been shut all the evening, and consequently no one could have gone upstairs without knocking for admission. She added a piece of information, which startled us,—that

she herself had gone up to Mervyn's room with a letter, just after I left, and there was certainly no one there then!

When we had read the landlady's note we looked at one another in bewilderment. Who was this man, we asked ourselves, who claimed to be a friend of Mervyn's, but whom Mervyn denied any knowledge of, who had entered his rooms so familiarly and had so mysteriously disappeared? But we had neither of us any explanation to give.

I was about to speak to Mervyn on the subject of his own and Laureston's confidences, when there was a knock at the door and Laureston himself entered. He apologised when he saw that I was not alone and would have withdrawn; but when he saw who my guest was, he came forward into the room.

"I am glad Mr. Mervyn is here," he said, "for I want to have a few words with him in your presence."

"And I," remarked Mervyn, "shall be very glad of the opportunity of asking Mr. Laureston a few questions, which I trust he will make no objections to answering."

"And I, gentlemen," said I, looking at the two, "require an explanation from you both. This meeting is a fortunate one."

PERCIVAL GRAHAM.

(To be continued.)

ZOROASTRIANISM.

BEFORE commencing a consideration of the teachings of the Zoroastrian system, it may be well for us to devote a few moments to the history of the people called Iranian, who became followers of Zoroaster, and to see how this Sage's doctrines became modified. I shall collect, chiefly from Monier Williams, the materials for this purpose.

The Iranians were an offshoot of what is called the Aryan Stock, but the designation "Iranian" ought not, strictly, to be applied to them until after their migration into Persia, it being a term derived from Eran or Iran, the name given to Ancient Persia. For purposes of distinction I will designate the people who afterwards passed into Persia as Irano-Aryans, and that branch, which passed southwards into the Panjab and contiguous regions, the Indo-Aryans.

Now there was a time, says Monier Williams, at least 2,000 B.C., when these two peoples lived as fellow countrymen along with, possibly the ancestors of Englishmen and of the principal European nations, in some central region of Asia, possibly the Hindu Kush usually known as the Pamirs. They spoke the same language, worshipped the same Gods, obeyed the same laws and were called by the same name "Arya"—excellent or noble. The climate was cold and ungenial though capable of producing a hardy race, partly nomad in their habits, partly agricultural, who very soon multiplied beyond the capacity of the soil to support the entire population. Migration became a necessity. A

part descended into Hindustan, others occupied the Highlands north of Cabul, or, following the course of the Oxus, settled in what was afterwards called Bactria, and these latter were the ancestors of the Irano-Aryans.

Now when the Indo-Aryans settled in the valley of the Indus, and the Irano-Aryans in that of the Oxus, their language, customs, ideas and religion must have been nearly identical; and here I would point out that the time of the separation of these races seems to me to have been much more remote than the 3,800 years Monier Williams gives as a minimum; for most Oriental scholars are agreed that in all probability the Rig Veda is at least 4,000 years old; and, as pointed out by Mr. Laing,* the divergence between its form of Sanskrit and the Gata dialect of the Zend in which the oldest Zoroastrian books are written, is quite as great as that between kindred European languages such as Greek and Latin; and further, the divergence in religious expression is also very early; as in the Hindu and all other races of the Aryan stock the word used for Gods and good spirits is taken from the root "Div"—to shine. Thus Deva in Sanskrit, Zeus and Theos in Greek, Deus in Latin, Tius in German, Dia in Erse, Dew in Cymric—all meaning "the Bright One" but in the Iranian the word has the opposite sense, corresponding to Devil or Evil One.

At the time of their settlement then, whenever that was, these races were probably identical in habits, customs and religion, but no sooner did they begin their new life in their adopted countries than differences began to be developed.

As I intend to merely deal with the religious part of the subject I shall confine my remarks thereto, leaving to the philologist the interesting questions of speech modification.

Turning to the earliest Aryan designation for Divine Beings and comparing some of the names still in use among both Irano-Aryans and Indo-Aryans, we find that the generic name for Gods was Devas and special names were given to the Sun Fire and Air such as Mitra (melting), Athar (piercing) and Vâyû or Vata (blowing), while the earliest name for the all-investing Deity of Heaven was either Dyans (the Luminous One) or Varuna (the All-Invester) or Asura (the Breather or Blower). In India, Asura-Varuna became Brahmâ (the Expander) though the worship of the Devas, as manifested by the Sun, Fire and Air, was also encouraged *among the masses*. In Bactria, however, where the people lived chiefly an agricultural life on a less productive soil than their brethren in India, the worship of Devas was more persistent, though their homage was also given to The One Eternal, All-Pervading Spirit of Heaven, or, as they called him, Ahura; but in course of time the gap between the races widened, shewing strongly where the Irano-Aryans were in close contact with more idolatrous races and also hastened by their quarrels and controversies with their Indian brothers. The latter having

* "A Modern Zoroastrian."

formed a caste of warriors generally came off best in these engagements and it was observed that before going into battle they invoked the aid of the Devas. "What was more natural," says Monier Williams, "than that feelings of hatred for some of these Devas should spring up in the hearts of the Irano-Aryans." To them the word became synonymous with Demon and similarly the word Asura, which was cherished by the Irano-Aryans, acquired a similar reversal and, concludes the author, "it is certain that the quarrels of the two peoples formed the historic basis of the legendary accounts of constant warfare between Gods and Demons—Devas and Asuras—which abound in Sanskrit Literature".

At such a time, when under the clouds of superstition, and loss of faith, and with Gods and Demons of their own creating, came Zoroaster's message, bidding them fix their faith on The One Living God—Ahura—from that time to be known as Ahura-Mazda (The Great and Wise Ahura).

I do not propose to consider whether Zoroaster was a mythical personage or not, but shall accept the name as applying to the Teacher, or Teachers if need be, who revolutionised the thought of the nation. There is considerable variation as to the date of this religious revival, the figures ranging among various authors between 500 and 8,200 B. C.*

It is first to be noted that, like Jesus, Buddha and other great teachers, Zoroaster is said to have proclaimed himself as a reformer not the bringer of a *new* religion and that his mission was to abolish Deva-worship and idolatry as fatal to body and soul, and to spread the truth of beliefs in one God. He meant, however, to deal respectfully with the ancient creed; he was no vandal. He was to perpetuate the adoration of Fire (Athar) the son of Ahura, that is, his first-born or primal manifestation, as the symbol of the Deity. He was to perpetuate even some of the names of the Devas such as Mitra and Airyaman—only, they were no longer to be worshipped as Gods but to be looked upon merely as angels. In such connection it is interesting to recall the words of Jesus "Think not that I am come to destroy the law or the Prophets—I come not to destroy, but to fulfil."

So came Zoroaster as a purifier; one more, I believe, of that Immortal Band who, say the Hindus, arise whenever faith begins to get weak in the world. Zoroaster came then as a reformer and we should remember that the science of comparative theology is demonstrating to day that what is called a false religion is the result, not of its fundamental doctrines, but of the perversions and exaggerations of those doctrines.

There is a story in the Books of the Parsis which states that the Reformer called his countrymen together before the Sacred Fire and thus addressed them :—

* Eudoxus and Aristotle say 6,000 before Plato or about 8,200 years ago. Berosus makes Zoroaster a King of Babylon 2,200 B. C. Bunsen says 3,000 B. C. Haug says at least 1,000 B. C.

“ I will now tell you, who are here assembled, the wise sayings of Mazda, the praises of Ahura, the sublime truth which I see arising out of these sacred flames.

“ Contemplate the beams of fire with a pious mind : every one, both men and women, ought to-day to choose between the Deva and the Ahura religion.

“ In the beginning, there was a pair of twins, two spirits, each active ; these are the good and the base, in thought, word and deed. Choose one of these two spirits ! Be good, not base.

“ And these two spirits created : one—the reality, the other the non-reality. To the liar existence will become bad, whilst the believer in the True God enjoys prosperity.

“ Thus, let us be such as keep the life of the future. The *wise living spirits* are the greatest supporters of it. The prudent man wishes only to be there where wisdom is at home.”

The 12th Chapter of the Yasnam gives the early form of the Zoroastrian creed, of which the following is the principle portion.

“ I join in putting an end to the worship of Devas. I profess myself a believer in Mazda the Omniscient, as taught by Zarathustra, I am a follower of the law of Ahura. All the universe I attribute to the Wise and Good Ahura-Mazda, the Pure, the Majestic. Everything is his, the earth and the starry firmament. I denounce sorcery and all other evil knowledge. I denounce false Gods and those believing in them, with sincerity of thought, word and deed. Thus Ahura-Mazda has taught Zarathustra in the several conferences that took place between them.”

Ahura-Mazda was then the Creator—matter was created (made manifest) by him and was neither identical with him nor an emanation from him.* He is to be regarded as the sole source of Life, Light, Goodness, Wisdom and Creative Power ; he is, therefore, I think, the same as Brahmâ, the Universal Logos.

And here we must linger awhile to consider what Zoroaster thought and taught with regard to this Supreme Spirit as herein lies the key to the apparent dualism of the Parsis.

Zoroaster apparently believed in the constant conflict of evil with good, in the manifested world, but so far as is provable from that part of the Avesta assignable to him, he never formulated any precise dogma of an eternal independent existence of two opposing good and evil principles, though he did attempt an explanation of the origin of evil which afterwards developed into dualism. This explanation was :—That the two opposites, but not on that account really opposing principles or forces, which he calls twins, were eternal in God's nature and were set in action by him as his appointed mode of maintaining the continuity of

* The name “ Ahura ” or “ Asura ” (Sk.), moreover, connects him with the Mānasapútras, the Sons of Wisdom, who give to man his Manas or Mind. This will become apparent when we consider his seven-fold aspect.

the Universe,—the one being constructive the other destructive. One created, moulded and fashioned, the other decomposed and desintegrated, but only to co-operate in the act of creation by providing, so to speak, fresh raw material for creative energy. There could be no life without death, no existence without non-existence, no light without darkness, no reality without unreality, no truth without falsehood, no good without evil.

Now here, it seems to me, we have an exact parallel with the Indian Vishnu, or rather with the Triad of which Vishnu is the front face. Brahma-Prajâpati, the creative constructor, and Shiva the Destroyer or Disintegrator revealed as Vishnu the All-Pervader ; which latter, is also one of the titles of Ahura.

The creative force was to be looked upon as Ahura-Mazda's beneficent spirit or Spento-Mainyas : the destructive or differentiating agency was his maleficent spirit or Angro-Mainyas, which name was afterwards corrupted into Ahriman. The two principles were only to be looked upon as conflicting in name ; they were in reality mutually helpful and co-operative and essential to cosmic being. The only antagonism was between the resulting good and evil, reality and unreality ; truth and falsehood *brought about by the free agent man*, who could assist or disturb the processes of Nature, retard or hasten the operation of the laws of creation and destruction according to his own freewill and election. *

This was the philosophical attempt at explanation offered by Zoroaster to account for the apparently opposing forces in nature ; and his teaching of the essential Unity is re-echoed by Isaiah (chapter 45, verses 6 and 7) " I am the Lord and there is none else. I form the light, and create darkness ; I make peace and create evil : I the Lord do all these things."

With the migration of the disciples of Zoroaster into Persia, however, we find modifications appearing, possibly due to the exoteric form of Magism which appears to have been, for the masses, the worship of the personified forces of Nature, of the Sun, Moon and Elements and the hosts of Heaven. I need hardly say that we who have had the advantage of reading the works of H. P. Blavatsky, dealing with the symbology of all theologies, are probably little inclined to look upon the Magians as blindly pantheistical, Western Orientalists notwithstanding. Whatever may be our opinion, however, it is certain that Zoroaster's teachings and those of Magism not only touched hands on many points but actually blended to some extent, but every now and again we hear of reformers springing up to preach the old doctrine, and, as we are informed in a carved inscription, Darius the King claims to have made a text of the Divine Law (Avesta) with a commentary and translation. He concludes " It was written and I sealed it and then the ancient book was restored by me in all nations, &c."

* This may cast a light upon a matter of much trouble to Christians, who often puzzle why they should pray to their Father in Heaven, " Lead us not into temptation," I believe and H. P. B. says in the S. D., it is addressed to the terrible spirit of duality in man himself.

With the decline of the Persian Empire came another falling off in religious matters and at the time of Alexander the Great the Avesta was nearly stamped out and it is alleged that he even tried to destroy all the sacred writings.

About 225 A. D., however, a great revival set in,—the scattered fragments of the Avesta were collected, Pahlavi translations were made for the people who could no longer understand the Avesta language.

* * * * * *

It was after the migration into Persia that the dualism so pronounced afterwards began to make itself felt, and Zoroaster's undefined dualistic ideas became crystalised, so to say, into absolute dualism. The Spento-Mainyas (constructive energy) became another name for Ahura-Mazda or the Good Principle, whilst Angro-Mainyas (the disintegrating energy) was looked upon as another self-existent, independent spirit of evil. Hence Ahura-Mazda, or, in Persian, Ormazd, and Ahri-man were looked upon as two antagonistic principles wholly unconnected and always warring one against the other.

These two principles were further looked upon as septenary in their manifestation, hence we have them creating the upper and lower worlds of Archangels and Archdemons. The Upper world consisted of Ormazd and 6 Archangels (Amesha Spentas), Ormazd being the seventh on synthesis of the whole; from the Archangels we have the creation of Angels and all downwards. Here it is well to remember that the Indo-Iranian God Asura is frequently stated to be sevenfold and is said to rule in his sevenfold nature over seven worlds; which worlds, says Darmesteter, in his translation of the Avesta, "became in Persia the seven Karshvari (regions) of the earth, *only one of which is accessible to man*, the one on which we live, namely, Svaniratha" which, concludes the Professor, "amounts to saying there are seven earths" (!!!); "Svaniratha," he explains, "is also divided into seven climes" and presumably the other six also.

Here appears an echo of the teachings of the S. D. It may be of passing interest to give the translations of the names of the Amesha Spentas which are "Good Thought", *i.e.*, divine thought, that which is "the word" in man, Excellent Holiness, Perfect Sovereignty, Divine Poetry, Health and Immortality. These Amesha-Spentas are constantly invoked in their sevenfold unity as the friends and saviours of man. Moreover the seven were not regarded as separate units but a unity; for we find an invocation in Yast 19, verse 16, "I invoke the glory of the Amesha-Spentas, who all seven have one and the same thinking, one and the same speaking, one and the same doing, one and the same Father and Lord—Ahura-Mazda."

Now the seven of the upper world profected, as it were, (says Darmestcher) out of themselves as many Demons, who either in their being of functions were, most of them, hardly more than dim inverted images of the very Gods they were to oppose and whom they followed throughout all their successive evolutions. Thus we have the forma-

tion of the lower world and its hierarchies—"Demon est Deus inversus"!

These seven, therefore, are the Avesta counterparts of the Biblical "Seven of the Presence" and in their differentiated form appear as attributes, Ministers or Archangels of "That" which is their unification. They are, in their manifestation as Ahura-Mazda, the equivalent of Brahmâ, the Universal Logos. From the Amesha-Spenta emanate the Yazatas or secondary Angels styled in their totality "Sraosh" and in the later system Sraosh is looked upon as the synthesis of the whole; Ahura-Mazda being considered superior to all—Sraosh being his emanation.

Among the angels are those looked upon as Fravashis or Guardian Angels, as opposed to the evil spirits also attendant on Man. The attendant spirits of Man are, moreover, held to be of *four* kinds, so says the Favardin Yast:—1st Those of departed heroes, 2nd Those of future Heroes, 3rd *Those of Living Men* and 4th Those of all deceased persons. I would particularly ask you to make a note of the 3rd class—Those of living men.

The formation of man as given in the Bundhais and the Zad-Sparram is highly esoteric and, though space at present precludes my dealing with it, I would certainly advise all students of the S. D. to make themselves acquainted with it. Very briefly, man is of the seed of Gayomard, the first created or primordial man—as I take it, the Adam-kadmon of the Kabalists (this tentatively—I have not had opportunity for research herein). This seed is thoroughly purified by the motion of the light of the Sun and two portions are given to the Angel Thryosang (The equivalent of Gabriel—?) and the third portion to the spirit of the Earth. This seed in 40 years grew up as the one-stemmed Rivas plant, whence come Matro and Matroyas, who are together male and female in one; afterwards they separated and became of opposite sexes. Thereafter they are looked upon as fallen, as is the case in the story of Genesis.

Now man, according to his deeds, belongs either to Ahura-Mazda or to Ahriman, while Heaven and Hell appear to be chiefly looked upon as mental states, dominated by either the principle of good or that of evil. In Yasna 30 it is said, "the two spirits came together at the first and determined how life at the last shall be ordered, for the wicked,—the worst life (Hell); for the holy,—the best mind" (Heaven) and it was further emphasised that man must be his own deliverer and Saviour as Yasna 46 says, "and this, which is such a life as your own—O ye Vile, your own deeds have brought you. Cursed by their souls and selves, for ever in the house of lives their bodies rest."

The Hindu God Yama appears in the Avesta as Yima, who is styled the first king, the founder of civilisation; and the best of mortals, after death, gather with him in Heaven (Mahâ-Loka?) awaiting the day on which they shall descend to repeople the earth when sin and death are conquered by Saoshyant.

Now a word about this latter. He is the Divine Messiah, of the seed of Zarathust. He is the Avatâr who is to come and at his coming he is "to lead captivity captive and have the keys of Death and of Hell"—to use the Apocalyptic phrase. He is to come at the end of this dispensation, or, as we may say, at the close of the Manvantara and a virgin shall miraculously conceive and bear him. He shall free the world from death and decay, when *the dead shall rise* and immortality commence.

That the belief in the coming of a Messiah or Avatâr in the fulness of time is no new doctrine, is apparent since in Yasht 19 we read "Astavatereta (who is the same as Saoshyant, though the latter is a generic name, both however signifying "Saviour of the Restoration,") will arise from the waters of Kasava, a friend of Ahura-Mazda, a son of Vispatanarvi, the all-conquering, knowing the victorious knowledge which will make the world progress unto perfection."

Again, in Yasht 13, we learn "that 9,999 spirits of the faithful watch over the seed of Zarathustra" whence the Saviour shall come. Now by implication it seems to me that Saoshyant is but another title for "The Son of Man," for, in the case of Saoshyant, he is to be of the seed of Zarathustra, which is taken by the angel Neryosangh and the angel of the Earth to have in charge until the time is fulfilled. This is exactly what happened at the creation of man who is of the seed of Gayomard, the first created or primordial one, the same angels being connected with its preservation.

It is curious that in Christian Soterology—Gabriel should be the annunciator—the bringer of good tidings, as in the Zoroastrian scheme.

Now as Zarathustra is man, and the Son of Man of the seed of Gayomard—so is Saoshyant man of the seed of Zarathustra. The internal meaning of this should be now apparent, for he that is to come is the Christ Spirit which shall be born in the latter days, immaculately conceived in the Soul of Man.

So do we touch hands with the ages; and the thought of to-day has its roots in the past, its blooms in the future, and its fruit in eternity.

With regard to the dualism of the Parsis of to-day, Professor Darmestcher says, "Some 40 years ago, when the Reverend Doctor Wilson was engaged in his controversy with the Parsis, some of his opponents repelled the charge of dualism by denying to Ahriman any real existence and making him a symbolical personification of the bad instincts in Man, and this idea," he adds, "cannot be ascribed to any man or time for there are some faint signs of it at the time when the old religion flourished." Max Müller says, "There is no trace of dualism in the earlier books" * it is but the worship of the Logos, The deity manifested in the world, the word which in the beginning was, which was with God and which was God.

Of course the unconscious dualism lying *perdu* in this conception has given rise to the doctrine of Karma, not, however, called by the

* "Theosophy or Psychological Religion."

Indo-Aryan name, nevertheless Karma is a fundamental idea a Zoroastrianism which states that "there is a law in nature, and there is a war in nature. There is a God who fixed that never failing Law and on whom it rests for ever," and the workings of this Law are manifest in the war. The Law, as is Karma, is One that makes for righteousness, but in its connection with man appears as a duality—in one aspect beneficent in the other punitive. Further, it is apparent from the philosophy as a whole that it is predicated that, though at present there appears this dual manifestation, yet Ahura will slowly bring everything under his unquestioned supremacy, all others, either Gods or Demons, being not only subservient but in actuality his creatures. This is made particularly clear in that part of the theogony relating to the emanation of the Archangels and their shadows, the Demons.

Whilst, therefore, we find in Zoroastrianism even in the early books an unconscious dualism, yet this duality is founded on Absolute Monotheism.

What then are we to say of Zoroastrianism? It appears to me a very magnificent teaching. The belief in One Eternal being to whom all is to be ascribed. In whom we live, and move and have our being; who is our Father and our Brother; nay, by the incarnation of his "Good Thought" (Vohu-Mano) our very "Self,"—the ladder on which we rise to him being the good deeds of our life. Simple, yet grand in its very simplicity—small wonder is there that the people who still hold to this ancient revelation of Divinity are known for their probity, their gentleness, and kindness of heart the world over. We, in our Western home of *civilisation*, may well take a lesson from this noble creed which is no stranger to our ears, though mayhap it has not yet touched the chords of our hearts, for is it not the teaching of Him who was despised and rejected of men: is it not the first and last word of Paul; and is there a human heart in which it cannot find an echo to spur the soul to a higher and nobler life?

BAKER HUDSON, F. T. S.

(To be continued.)

LEGENDS AND LORE OF JEWELS.

THE following article is composed mainly of extracts from a paper on "Superstitions connected with Jewels," which appeared in a number of the *Illustrated Magazine of Art*, now over forty years old. Not only is the article interesting on account of the lore collected together therein, but also as pointing incidentally to the very great change that has taken place in thought since it was written. Whether the writer, whose name is not given, is still alive, we do not know, but he probably never thought, when he strung together these interesting beliefs of the ancients regarding the properties of jewels, that what he himself lightly dismissed as the trivial superstitions of an unenlightened age, would forty years later, in the year 1895, come to be regarded as subjects wor-

thy of attention for something more than their mere antiquarian value. Whatever our individual beliefs in these matters may be, we cannot but help being impressed with the fact, so clearly demonstrated in this particular case, that the world moves on in cycles, and that subjects, which are by one generation treated as but evidence of blind credulity, are considered by their descendants as worthy of the attention that the forefathers of both bestowed upon them. When our unknown author says, among other things, that the primitive use of gems in medicine was probably as much with the view of propitiating the spiritual powers associated with them, he is perhaps nearer the truth than he supposes; so at least a modern Theosophist would say, and possibly some of the Masons also.

It is curious to reflect, when gazing at the brilliant wares in a modern jeweller's shop window, that a time existed when such a display of varied coloured gems, of gold and silver ornaments, instead of conjuring up thoughts of fashion and festivity, of bridal morns, ball-nights and birthday presents, would probably have aroused a host of perturbed associations, in which sorcery and sickness, poison and the evil eye, would by turns predominate, and the liveliest fancy have been the choice of periapt and counter-charm.

Then—for every gem had its genii, a very precious stone some occult power,—instead of studying fashion or his taste, the purchaser would have had respect to secret tendencies—his hopes, his fears, the terror that came by night, the pestilence that walked abroad at noonday, and would have bought his jewelry less as an ornament than as a spell.

Chronology throws no light on the birth of this belief in the magical properties of gems; research only deepens the idea of its antiquity, and shows it to have obtained from the earliest periods of human history of which we have any records.

That dusky father of the church, Tertullian, unable to trace the origin of their use or the discoverer of their presumed medical and mysterious qualities (of at least bestowing the meretricious charm of ornament on the fair wearers of them) boldly advances, not as an hypothesis, but as a fact, that in those days, when there were giants on the earth and angels visited the daughters of men, these fallen spirits, in order to enhance and preserve the beauty that had captivated them, sought out all secret spells, and brought from mines and caves these glittering talismans for good or evil.

Pliny, referring to the legend of the Roman poets, makes men ignorant of even the existence of precious stones till the writhing hand of Prometheus, bound by an iron band to Caucasus, broke forth a crystal fragment of the rock, which gave the type of the ring and the gem which afterwards adorned it.

Yet, long before the Roman poets sang the fable of Prometheus, in the days of the swarthy Pharaohs, we find evidence of idolatrous and forbidden superstitions in connection with jewels. Why else, when

Jacob purified his household from all the strange gods that were in their hands, did he also bury with them under the oak at Shechem the earrings that were in their ears?

It is true that the Israelites had not yet entered Egypt, where the eye of Osiris, the sacred scarab and other symbols and images of their gods, partly from religious, partly from superstitious motives, were in common use; but they had wandered through the borderlands, and the incident only proves how widespread was the belief in these mystic agencies.

A little later there occurs a striking instance in the Hebrew annals of the oracular power attributed to precious stones, in the supernatural evidence of the *Urim* and *Thummim*, glowing in the gems of the Jewish high-priest's pectoral, divination by means of which is frequently alluded to, and to which appeal was made under various solemn circumstances by kings and great men. Here we probably see the prototype of a belief existing era after era in human history surviving in this country to comparatively modern times, in the magic crystal of Dr. Dee, and only fading out with the extending light of the liberal sciences, where-with the souls of man is beautified.

Hereafter we shall come to the presumed virtues of some of the gems employed in adorning the miraculous breastplate of the Jewish hirophant, and as these reputed properties were believed to be imbibed by the wearer and to endow him with their secret influences, we may imagine how its resplendent glory, full of solemn associations, of occult power and a divine mystery, graven with the names of their tribes, and flashing up to heaven, as it is expressly said, in memorial of them, must have added personal awe to priestly veneration, and have affected the deeply superstitious minds of the Jewish people.

We read that the Egyptians, Persians, Arabs and Hindus regarded precious stones, "if not as spiritual creations, at least as abodes with which spiritual influences were associated, and gave to each its tutelary spirit or guardian genius". Hence the Arabs wore gems set in Afric gold bound on their arms to defend them from demons, and hence in more recent times the Asiatics had the blades of their scimitars engraved with a verse from the Koran, with the figures wrought in gold or silver or in marquetry with small gems.

The Greeks and Romans, in like manner, found a presiding deity for every gem, and thus Proserpine claimed black agate, red Mars the bloodstone, Apollo the sapphire, and Bacchus the purple amethyst.

Gems were regarded as so precious by the Hindus, that the very gods were accused of stealing them; and Christina in his childhood was said to have purloined one of them from Prasena. What wonder, therefore, that the exhibition of gems should have entered largely into the pharmacœpia of these mystic periods of human science or that men should have hoped by contact with them to elicit their supposed healing virtues, or by their simple presence to escape contagion. In a

learned treatise on Hindu medicine, we find gold, silver, diamonds and pearls playing a very important part in their prescriptions, but it is evident that these costly medicaments were only necessary to the constitutions of rich men, for the sage, after giving a prescription of gems for the diseases of a king, adds another of simples for those of people in general.

It has been suggested that the primitive use of gems in medicine was probably as much with the view of propitiating the spiritual power associated with them as from any intrinsic healing properties of their own. The Indians, however, laid great stress upon these properties in disposing of their pearls from the Persian Gulf, and diamonds from Golconda; but as nearly all the precious stones were brought from India, commercial policy might have mingled slightly with professional zeal, and have tintured their representations to other Eastern nations, who purchased gems, and used them medicinally, as remotely as the times of the Persian Magi.

The diamond, ruby, sapphire, coloured agates, onyx, crystals, jaspers and cornelians, as well as the rare opalescent sapphire, with pearly-like reflections that Pliny speaks of, and which partook in itself of all the virtues of the rest, were brought from India. Upper Egypt had, it is said, its mountains of emeralds, the isles of Crete and Candia their sacred agates, and in Lombardy the poplars *wept* amber, which though not of *them*, has ever kept in the company of *gems*, and has been used for the same purposes of health and ornament.

Gold, also, though not coming under the head of our subject, is yet so blended with it that without much irregularity we may be allowed to observe, that it anciently claimed almost as large an amount of superstitious veneration as the gems for which it has always served as the setting. The belief of the ancient fire-worshippers, that gold was the first production of the sacred element, no doubt sanctified this metal in every land where the knee was bowed to Baal; hence, it was not only used for molten images, but served to enclose graven ones, and was itself supposed to be endowed with healing qualities, and with a protective power. This alone will account for its appearance in rings, chains, bracelets and ear-rings at a period when such things were regarded, not as ornaments but as amulets, and symbols of rank and power; it was with this intention that it figured in the heart-shaped *bullæ* of the Romans, and was suspended, as late as the childish days of Dr. Johnson, in the English coin called an "Angel" round the necks of those patients who received the royal touch, the efficacy of which would have been very doubtful if unaccompanied by this sigel of pure gold!

The virtues of the scarab worn as an amulet, were so numerous that Mofet tells us we should scarcely believe them, if we could not *put faith* in what Pliny says:—"Inasmuch as a scarabæus carved on an emerald is a certain remedy against all poison"; nor is it only efficacious in such cases, but of infinite service worn in a ring, when any one

wishes to obtain an audience of a king, or a favour from a great man. But Pliny is not talking of the scarab, but of the emerald, one of those sea-green emeralds, growing amongst the rocks in that island of Upper Egypt that Plutarch tells us was for ever guarded by serpents, which in Egyptian mythology represent the god Cneph, or good genius, though Christians regard them as the type of Asmodia; and he tells us that one of these precious stones, engraved with an eagle or the flies named beetles, has not only the qualities Mufet has quoted, but that it also averts hail and bad weather, properties which Ambrosius also affirms of it.

The emerald made a part of the rich merchandize which the Syrians imported to the sea-bound Tyre, and glittered no doubt upon the finger, or in the bracelet or lay secreted upon the breasts of many a merchant prince and sea-captain, as well as among the talismans of the landowner—a spell to calm the tempest, and ward off the insect spoilers from the summer fruits and harvest.

Gerard Legh, in his "Accedeus of Armory: imprinted at London, in Fleet Street, within Temple Barre, at the sign of the Hande and Starre, by Richard Tottle, A. D. 1568," remarks of the emerald, (or scriptural smaragde) that *Ecclesiastes* in commendation thereof makes the comparison, that as the mirth of music comforted the spirits, so the *smaragde* comforteth the sight, by which the heart receiveth joy"—a scripture allusion to the Eastern belief that this gem cleared the vision and helped against illusions. It was doubtless with this impression that we find the Emperor Nero, at the spectacles and theatres of old Rome, using a large emerald as the frequenters of the opera-house and theatres of our time do their lorgnettes; but the modern use of green glasses to refresh the optic nerve and assist the sight proves how much of fact lay hidden in the fable of its virtues. But its effect on the serpent tribe was exactly the reverse; for it was believed in the East, that if a snake or serpent fixed his eyes on the green lustre of this transparent stone, it immediately became blind; when we add to the former as good as proven quality, that it comforted the vital spirits—so wrote the natural historians of the time,—increased riches, and made the wearer prevail in play, we think an excellent case has been made out to account for the popularity of the sea-green gem, which shone in the second row upon the breast-plate of the Jewish high-priest, and remains to this day one of the most precious in the regalia of kings.

Yet in comparison with the potent diamond, which Pliny prettily thinks should grow nowhere but in a mine of gold, though he owns it is a miracle to find it there, the spells of the emerald become few and insignificant. Not even the wild legends of Oriental superstition could have ascribed so this genii-guarded gem more various and mysterious influences than did the Western nations of Europe through the long night of intellectual darkness that followed the destruction of the Roman empire, and continued till the dawn of the Reformation.

Precious above all other natural bodies, its value was further enhanced by the spiritual influences imputed to it, and which promised the fortunate possessor immunity from almost every ill that flesh is heir to. It insured the wearer long life, rendered him invincible, and drove away those vain imaginings that set men beside themselves; dispelled vain fears, resisted witchcraft, and tested conjugal fidelity; borne on the left shoulder, says Dioscorides, "it hath virtue against chidings and strife of enemies," and better still made peace in the domestic circle. At its touch the magnet lost its power of attraction, and diseases, though they had baffled every other mode of treatment vanished. It was an antidote to poison, though, on the other hand, Paracelsus tells us that the power of the diamond was so fatal that no remedy could correct its venom! No wonder that the Persian kings wore gems upon their foreheads, when the very possession of them not only conveyed the knowledge of wealth and grandeur, but was supposed to endow the wearer with supernal power! The matter, the mounting, the figure, not only for amulets, but the more potent talisman graven at some particular moment of time, and when a certain star was in the ascendant, or certain planets in conjunction, and the whole finished with superstitious rites and ceremonies must have given a mysterious air to the *ateliers* of the jewellers of those days, sombre and fear-brooding, as the laboratory of an alchemist of the middle ages.

(To be continued.)

DOWNWARD PROGRESS?

THE article entitled "Theosophic Policy: Hinduism or Buddhism?", which appeared in the *Theosophist* of February last, is based on the principle that 'the experience of the selfish stage of individualistic development is necessary for each race, for each tribe as well for each individual.' Assuming the correctness of the theory that the movement of evolution resembles 'the swinging of a spiral up and down and up again,' the writer goes on to make out that the vulgarising and debasing influence of modern civilisation is unavoidable for a higher stage of evolution and that even criminality is a progress although 'it is a progress leading downwards in the beginning.'

Now if this theory be correct, we must expect all the sages of old to reincarnate in this materialistic age 'to gain experience by the sorrow derived from evils,' and a Nineteenth Century Jack the Ripper can complacently contemplate his own advanced stage in the circle of evolution as compared to that of a Buddha or a Christ.

A metaphor, when carried too far, becomes ridiculous even in rhetoric, while it is, to say the least, dangerous to hang the whole issue of a psychological question on a fanciful similitude. Even if the movement of evolution resembles the swinging of a spiral, it does not follow that it cannot at the same time resemble the movement of a pendulum.

It is possible to understand that a refined crime committed by a European or American *gentleman* requires ingenuity, forethought and judgment, which cannot be expected in a barbarous crime committed by a Hottentot on the impulse of the moment, but it does not show that the advanced stage of the mind of the former has not already gone too far ahead to cause its own wreck.

If it is argued that such criminality is very rare in civilised countries, and that exceptional cases should not be taken into account in discussing a general question; then also the argument that 'the bliss of the higher state can *only* be gained by experience of the sorrow derived from evils,' falls to the ground, for criminality cannot then be held to be the advanced stage of evolution. Again, if it is argued that in spite of their criminality the Europeans and Americans show the state of a mind more varied and more complex than that of the uncivilised Hottentot, which can grasp many subjects that the latter cannot even faintly conceive, it does not necessarily prove that the former are really progressing in the ladder of the higher stage of evolution. For aught we know, they may be sinking down into the lower scale, as it is possible to suppose that the Hottentots, who might have had a high civilisation in the prehistoric ages, have by their *Karma* gone down to the low level we now find them in. Similarly, the materialism of the West may throw its votaries into a state of cannibalism instead of raising them up to a higher level.

But while we cannot ignore the fact that Western influence has actually permeated the whole world, and the rapidity with which it has done so shows the hands of higher powers, it has yet to be proved that this Europeanising is really an improvement in the right direction. It may after all be the devouring of the entire sun by the terrible dragon. Telegraphs, telephones, and railroads, machinery to reduce manual labour and so forth, may at first sight seem to indicate improvement, but every one of these has its attendant evil and they have brought more miseries to the world than the happiness which it was hoped they would bring in their train.

If the mere conquering of a nation implies superiority, then the Romans were superior to the Greeks, the Gauls to the Romans, the Pathans to the Hindus, and so on.

Our writer, while dilating on the necessity of demoralization, evidently saw that he had arrived at a dangerous point. For, while hoping that Eastern castes would give way to Western classes and that the latter would also fade away before the youthful school of democracy, he was obliged to pause on perceiving that democracy meant materiality, plutocracy and vulgarity. He at once corrects himself, and says that simple-minded people need not be taught anything of the kind.

It would appear that we have not sufficiently understood what the descent of spirit really means. We are apt to fancy that it must from

its pure state become gross, grosser and grossest, before it can hope to purify itself, and that it requires experience of every sort before it can re-unite itself with *That* from which it first emanated. But we often lose sight of the fact that the spirit is unconditioned and is already perfect and that it does not require any experience to perfect itself. It is only the *Ahánkára*, which we mistake for the real self, that requires experience to lose its own identity.

Again, it is erroneous to suppose that Hinduism represents only one phase of the evolution of the Indian people. The *Purânas*, the *Mahâbhârata*, the *Ramâyâna* and, in fact, all the ancient writings testify that India has had as many revolutions as all other countries put together have had. Long before modern Europe rose to a position to be recognised as a continent in the world, India had already passed the materialistic age which the writer seems to think is a necessary step for progress. Her sons born in the *Kaliyuga* are either those who have temporarily fallen from a higher state on account of their bad *Karma*, or those who have risen from the land of the *Mlechhas* to reap the effect of their good *Karmas* by getting a glimpse of the spiritual truth. India is degenerated, no doubt, but the degeneracy is temporary. It is like the flood and the ebb tides that her spirituality and her greatness rise and fall. What is a petty space of one thousand years when compared to her long and almost interminable life? She had a similar degeneration over and over again, and yet every time after such periods of obscurity she rose more resplendent than ever. Her wiser sons of old knew of the present materialistic age, but none of them ever thought that it would be wise to be born in this age to gain experience of the evils. *Yudhishthira*, his brothers and consort, as soon as they saw that the materialistic age was coming made their *Mahâprasthan*, and even now every one who has his inner eyesight opened, abandons the so-called blessings of material progress to enjoy a life of primeval simplicity.

Europeans and Americans have been taught from their very infancy to detest the caste system, and the best missionary zeal has been diligently employed in depicting the horrors of the system; they cannot therefore look at it save with a prejudiced eye. But when their "classes" will have faded away before democracy, and democracy before socialism, and socialism before some other *ism*, then it will be time for the people of the West to understand the superiority of the caste system. There has never been any prohibition for the low caste Hindus to practice psychism, and what Gautama Buddha did in admitting low caste people into his order was not against either the Hindu scriptures or Hindu custom, and long after he had left his mortal coil, there were several prominent sages who worked their way up from the lower castes. Perhaps it is not known to many Europeans that *Kabir*, who was born in the lowest class possible, is held in high veneration by Hindus throughout India. Even now there are low caste *Sâdhus* in almost every District in India who are paid the highest reverence by the Brahmins, the so-

called 'hereditary House of Lords' in Hinduism. Admission into Brahminism is quite different from admission into the orders of *Yogism*, and this is as difficult for foreigners to understand as to believe that there was no difference between the teachings of the old Hindus and those of Gautama Buddha, who merely re-echoed what the Hindu Rishis had said over and over again. The quarrel in later years was between the exoteric Hindus and exoteric Buddhists, just as there are quarrels even now between two exoteric sects of one and the same religion. To show the sameness of the two exoteric religions, it will, perhaps, be news to many Westerners to learn that the Hindu *Vedântists* call themselves *Prachhanna Baudhas*, or Buddhists in secret.

From the picture the Hindus get of socialism in Europe and America, they would always fervently pray to be relieved of this so-called solidarity and brotherhood. If India is to be regenerated it will be along her own line where she will find the least possible resistance. Any exotic institution, however good it may be on its own soil, will rather, it is feared, retard progress.

In conclusion, I beg it to be distinctly understood that, whatever be my personal views of the character of the Westerners, I have depicted them as shown or presented in the article under review, in reviewing which I had no thought of refuting the arguments for the sake of mere controversy. But I deem it necessary to warn the Hindus against falling into the slime of so-called modern civilisation. Their aims should be higher and not lower. Thus *Karma* has brought them into the world in the *Kaliyuga* and it is for them to rise above *Kali* and not to bow down before the monster. Even Aug. Comte, the materialistic Positivist, was of opinion that the regeneration of the world should begin with the regeneration of India, the regeneration of India with the regeneration of the Brahmins, and the regeneration of the Brahmins with the renunciation of the selfish individualism which now characterises them. I have not the least intention of throwing cold water on the aspirations of those Westerners who think that Europe or America is *the* field for future progress. Such aspiration leads to self-respect, and self-respect to improvement. I would no more think of depriving them of this notion than I would wish the Brahmins to think lightly of themselves and give themselves up to Western materialism in the vain hope of bettering themselves.

K. C. M.

Reviews.

MAGAZINES.

Lucifer, Path, &c.—During Col. Olcott's recent absence from Adyar, the copies of our leading magazines went astray somewhere in the mails, and our notices of them are of necessity postponed until their recovery.

Journal of the Maha-bodhi Society.—February and March. This is a double number composed principally of activities of the Society, extracts from contemporary Buddhist literature, and correspondence. We note an interesting summary of the Law of Cause and Effect by the Revd. Shaku Soyen of Japan. The Buddha Gaya temple dispute is still before the public.

Light of the East.—February. The editor criticises the Theosophical "Masters" and suggests a disbelief in their connection with certain prominent Theosophists. He, however, appears to have a "Master" of his own, which may possibly account for his unwillingness to recognise the claims of others. The translation of Shankara's Bhâshya on the Gîtâ is continued, but the instalment is far too small a one. The somewhat feeble interpretation of the "Theosophical Tale" might with considerable advantage be sacrificed to the philosophy of Shankara. The translation from the German of Dr. Du Prel's articles on Clairvoyance appears to have been copied from the *Theosophist*, though no credit is given.

Charaka-Samhitâ : Part 12.—In this fascicule are described the different kinds of pot herbs, fruits, wine, water, milk, the modifications of the juice of the sugar cane, prepared food, &c.

The Arya Bala Bodhini.—Nos. 1 and 2. We must give a well-merited word of praise to this little paper, which, we feel sure, under the energetic management that controls it, will exercise a good moral influence over Indian school-boys. The articles seem well adapted to the needs of the youth of India; they are manly in tone and free from what Western school-boys would call "priggishness." Mrs. Lloyd's descriptions of school-boy life in England are very brightly and pleasantly written. A list published at the end of the second number shows 25 boys' religious associations in existence in various parts of India.

The Nigamâgama Patrika.—This paper, of which we have just received the first number, is the organ of the Nigamâgama Dharma Sabha and is published by the Sanskrit Publishing Co. of Meerut, which, we understand, is affiliated with the Sabha. Part of the journal is in Sanskrit, part in English. Rai B. K. Lahiri contributes a paper on "Chitra Gupta" and the Editor sets forth in an English editorial the objects of the paper. The Patrika, we should imagine, ought to find many readers in all parts of India.

The Austral Theosophist.—For some reason we have not been receiving our Australian contemporary during the past twelve months, and we welcome it back to our table again. The present number contains the usual notes on current topics, a continuation of the very useful "Study of the Secret Doctrine," a review of Mr. Podmore's "Apparitions and Thought-transference," a digest of a lecture of Mrs. Besant's on Materialism, a short paper on Mesmerism, and a couple of pages of Activities.

THE HYMNS OF THE ATHARVA-VEDA.*

In our past month's issue we noticed a metrical translation of the Râmâyana by Mr. Griffiths. We have now the additional pleasure of saying a few words regarding his translation of the Atharva-Veda, a copy of which Messrs. Lazarus & Co. of Benares have been kind enough to send us.

Students of Oriental translations who are already familiar with Mr. Griffith's versions of the Rîg and Sâma Vedas, will find that in this his latest work, the translator has followed a plan of translation similar to that in the case of the two other Vedas. Speaking of the merits of the Atharva-Veda from the standpoint of a European scholar, the translator remarks:—"In this strange collection of heterogeneous material there is much that is obscure, much that is unintelligible, much that is intolerably tedious, and not a little that is offensive and disgusting to European taste. Yet the spiritual portions of the work have sometimes a strange beauty and grandeur of their own which attracts and fascinates the orthodox Hindu, while the occasional glimpses of light that it throws upon the daily life, the toils and pleasures, the hopes and fears, the joys and sorrows of the average man invests it, I think, for the European reader with greater and more human interest than is possessed by the more ancient Veda."

We feel sure that Mr. Griffith's translation, with its useful popular commentary, will prove of great value to those students of Hinduism who are unable to read the original Sanskrit text. In respect to size of print, the handsome volume that we have before us is an improvement on the Râmâyana translation, the length of which necessarily, though unfortunately, required the use of very small type. We heartily endorse the author's tribute of gratitude to Messrs. Lazarus & Co., the publishers, "for their spirited liberality in undertaking of their own accord and at their own risk the publication of a costly work which is not likely to be pecuniarily remunerative."

THE YOGA OF CHRIST, OR THE SCIENCE OF THE SOUL †

The short essays on topics mostly religious, which comprise this pretty little book, are stated to have been "written down" by "A. K. G." They are edited by Miss F. Henrietta Müller. Readers, who are acquainted with "Light on the Path," and the other "written-down" works of "M. C.," will naturally suppose that A. K. G. offers his essays to the public, not as the outcome of his own mental efforts, but as the instructions given to him by some spiritual guide. This would appear to be the case, for we learn in the Preface, written by Miss Müller, that they were received by the said A. K. G. from an Indian Teacher, for whom Miss Müller has "the deepest gratitude, love and reverence," and who requested her to edit and publish them. From the fact that the essays are from the dictation, or from the actual manuscript of a "teacher,"—which of the two is not clear—one is irresistibly led to expect something, to say the least, above the average of writings on religion and philosophy. But these expectations are, alas! doomed to disappointment, for the essays are of the most ordinary merit, and, if we may be pardoned for saying so, suggest the thoughts and aspirations of an educated Bengali school-boy rather than the

* The Hymns of the "Atharva-Veda" by Ralph T. Griffith. Benares: Lazarus & Co.

† Theosophical Pub. Houses, London, New York and Madras. Price one shilling; cloth two shillings.

wisdom of an Indian teacher of any grade. Far be it from us to suggest even the least tendency in the direction of uncalled for mystery on the part of the scribe or editor of these essays, but, nevertheless, we cannot help feeling that the "Yoga of Christ" would have been more acceptable, and less provocative of unfavourable criticism had it been published on its own merits instead of under the patronage of a mysterious Indian teacher, who, however great his merits, must necessarily be an unknown quantity to the readers of his pupil's book. Recent events within the Theosophical Society have shown clearly enough the dangers of opinions issued on the authority, particularly of Indian Teachers, so we must be pardoned if, in our desire to steer clear of these dangers, we have unwittingly said anything to hurt the feelings of either the teacher, the pupil, or the editor of the Yoga of Christ."

In regard to the merits of the essays themselves, very little needs saying. As the editor herself seems to suggest, the chief point of interest lies in the fact that they comprise for the most part the thoughts of an Indian on Christianity; but even this attraction is somewhat discounted by the mysterious teacher, who lurks in the background, and who, one would think, ought to have had something more original to offer his readers. However, it may be that the ideas put forward will be new to some, in which case they will be read with interest and possibly afford them clues to the solution of their religious doubts. The arguments employed are not always based on facts, *e. g.*, in the chapter on smoking, wherein the very sweeping and altogether unfounded statement is made that among the non-smokers are always found the "brightest intellects," a contention which even the most bigoted non-smoker would hesitate to uphold so unreservedly.

TWO PAMPHLETS.

We have to acknowledge with thanks the receipt of the following two pamphlets.—*A lecture on the Vedânta Philosophy*, by Babu M. L. Battacharya of Agra, read before the Agra College Literary Society; and *Altruism—A Law?* by Rajendrala Mukhopadhyaya, of Calcutta, read before the Bengal Theosophical Society. Good thoughts are in both.

Theosophy in all Lands.

EUROPE.

LONDON, February 1895.

I shall be able to give you quite a full batch of news of home activities this month, as through the courtesy of the Secretaries of Lodges I have received reports from many of them direct. The Dublin Lodge sends me their Syllabus of Discussions, lasting up to the end of May, and the Secretary tells me that the accession of Mr. James Pryse to their little circle has quite stirred up the "Secret Doctrine" Class, which, under his able guidance, is awakening to fresh interest and activity.

Miss Shaw, Secretary of the Harrogate Lodge, sends me an account of the Northern Federation meeting, which I should like to give you in full had I the space at my disposal. The meeting being convened (on the 9th inst.) at Liverpool, "it was unanimously resolved by the Council that no action or

resolution would be in order in reference to the Vice-President dispute." This, because the Federation is a non-executive body in its relation to the T. S. A very wise and just resolution under the circumstances. Mr. Mead took the chair, and remarked in his opening address "that, whatever might be the outcome of the crisis through which the T. S. was passing, so far as the Society was concerned, we need not fear for Theosophy. It would remain, and theosophical ideas, which have taken root in so many minds, would continue to grow and to become a living power in the world." There were between forty and fifty members present at this Seventh Quarterly Conference, and the discussions on modes of work, &c., seem to have been very practical and helpful. The next meeting is to be held at Harrogate early in May, when the Federation hopes that Mrs. Besant will be present.

The H. P. B. Lodge, at a meeting on the 11th inst., passed a unanimous resolution protesting against the attempt, on the part of the Gen. Sec., to obtain a vote of the Section as to whether or not the Vice-President of the T. S. should be called upon to resign his office, as "premature, and unwarranted by the present circumstances." The Lodge at the same time passed a resolution—also unanimous—expressing entire concurrence in certain resolutions passed by the Aryan Lodge of New York, expressing full confidence in Mr. Judge.

As I am on the subject of Lodge Resolutions, I may add that the Norwich Lodge has just passed a vote of confidence in Mr. Mead, as has also the Blavatsky Lodge, of which he is Vice-President. At a special business meeting of the latter Mrs. Besant was unanimously re-elected to the Presidency of the Lodge; and Mr. Faulding—Manager of the T. P. S.—and Miss Cooper were elected to fill the vacancies on the Lodge Council caused by the resignations of Messrs. Hargrove and Pryse. The Secretary also writes me that, "It is encouraging to know that during the past two or three weeks, there have been a good many applications for membership of the Society." The afternoon meetings, which I mentioned sometime ago, held by Mrs. Cooper Oakley, are reported to be a decided success, and are evidently supplying a real want. They are held every fortnight.

The York, Middlesbrough, Bradford, and Brixton Lodge, and the Streattham Centre, all send reports of good work done, and plans for its continuance. Mr. Herbert Coryn, President of the Brixton Lodge, has lately written a capital leaflet on Theosophy, addressed to working men. This he has had printed, and no less than five thousand copies have been distributed over Brixton in the *Free Press* Paper. Many more have also been distributed, by individual effort.

The Bow Lodge is really most energetic; its President, Mr. C. H. Collings, and Mr. Sydney Coryn are starting a new magazine, to be called "Ourselves," which is—for the present, at any rate—to be printed on a private printing press owned by Mr. S. Coryn, who will himself, aided by his brother, Mr. Edgar Coryn, do all the work. The paper is especially designed to reach the working classes, and will be distributed all over the East End, through the agency of the Bow Lodge officers and their friends and helpers. The first number is to appear on April 1st. The Lodge report is excellent; but the Secretaries are unfortunately obliged to appeal for funds to enable them to carry on their good work.

In a letter from Dr. Franz Hartmann, the other day, he tells me of a new plan of his for spreading Theosophical ideas in Austria. He says he has

“given the start for forming a public reading room for Theosophical, Occult, and Mystical Literature,” which is to be under the supervision of Mr. Ludw. Last, “who will try to collect such literature in all languages. There will be no president, and no authority of any kind, it will be a sort of ‘spiritual coffee-house’ where every one may go when it pleases him or her, and associate with those he meets, or let it alone.” This is very interesting; the more so as Mr. Sturdy has recently started a very similar idea—which, however, he has not yet carried into practice, that I know of—over here, embodied in an article in the *Unknown World* for January, I believe.*

* * * * *

I went to see Mr. Machell’s last picture, “The Path,” the ‘other day, in the Suffolk Street Gallery, where it is now being exhibited. It is certainly one of his very best, and his most intricate and mystical. These words are inscribed at the bottom, in one corner:—“If wisdom thou wouldst gain, be strong, be bold, be merciful. But when thou hast attained them let compassion speak. Renounce thy goal: return to earth a Saviour of Mankind;” and they give the key-note to the picture. The whole of the life of man, as outlined in the Esoteric philosophy, is here given—suggested, rather—by Mr. Machell, in symbolic form; so you may imagine how almost impossible it would be to enter into a full description of it. But I believe that if the picture could be widely exhibited, especially among the poorer classes, it would do more to bring the teachings of H.P.B., home to the hearts and minds of the people, than reams of literature.

The current number of the *Unknown World* contains an interesting—not to say entertaining and instructive—letter from Mr. Cattanach, “For the President of the Scottish Lodge;” drawn forth by Mr. Sturdy’s article in a previous number. The letter gives the history of the Scottish Lodge, pointing out their autonomy, and complete independence of the present organization of the T. S. in Europe. But Mr. Cattanach (for the Scottish Lodge President) goes further than this. He says:—

“The Scottish Lodge has from the first been opposed to the principle of propaganda.....and therefore that itinerant lecturers going round the country to tell provincial Lodges what to read, and what to think, and what to believe, and what was the meaning of books they were perfectly well able to read for themselves, was a mistake and a weakness. Accordingly the Scottish Lodge.....has never had or asked for a lecture or a visit from any of the Pundits of Avenue Road.”...

This is really comical: surely the Scottish Lodge is aiming blows, however gently put in, at a creation of its own, and which has no existence outside its own imagination. It is to be hoped so, at any rate.

There seems to be a general idea abroad that some tremendous crisis in the world’s history is approaching, and that swiftly; and this appears to be so even among people and creeds widely opposed to Theosophy and Theosophical teaching. Mystics, too, of all orders seem to feel it “in the air;” e. g., an article in the *Unknown World*, on Lake Harris and his teachings, has as a sub-title “The Impending World-crisis;” and many more examples might be quoted; while, as we all know, Christians of the extreme orthodox type have always been expecting “the last Day” any time these last five-and-twenty, or more, years.

* A spiritual beer-garden, for the Winter, spiritual ice-cream saloon, for the Summer, and spiritual chop-house or beefsteak-club, for all the year round, might also be embraced in this psycho-alimentary scheme. = Ed. *Theos.*

The *Arena* for this month contains a wonderfully clear and well-reasoned article on "the Dynamics of Mind," by Henry Wood. Starting from the psychological premiss, that "thoughts are things," or rather—as he says—*forces*, he gives an almost exact presentment of Theosophical teachings on the subject. Not that he once mentions Theosophy. He speaks of "the *One Primal Energy—INFINITE MIND*;" recognisable as vibratory in its action throughout Cosmos, which "may truly be said to be all of a quiver;" Matter, too, is admitted to be "instinct with life," "consciously melting into mind or spirit." Man is mind, says Mr. Woods, and his physical organism is but his visible index or expression. He will not waste time in "the mere attempt" to prove the fact that thought is, and can be, projected through space, both consciously and unconsciously. He presumes that no well-informed person now questions that such is the fact."

Then he points out how "the average psychological researcher," engaged in a never-ending pursuit of phenomena, entirely ignores the fact that these "curious manifestations," their methods and laws, have a practical application in ethical culture, a therapeutic potency. He stands amazed at the "stupendous significance" of the results which should logically be realized, once grant the fundamental basis of psycho-dynamics as "overwhelmingly proven." Some of his concluding passages must really be given.

"Thoughts being forces, every mind is a creative centre from which rhythms of qualitative energy are going out in all directions.....The soul—which is the man—is a resonant instrument with innumerable tremulous strings of the most delicate quality...:.....Every one's thought-images are being constantly impressed upon both himself and others. His mind is a busy factory where conditions are positively manufactured. He weaves their quality, consciously or unconsciously, into every nerve, muscle and tissue of his own body.....His mental pictures of evil, disorder and disease, photograph themselves not only upon his own mind and body but upon those of his fellows.

"One cannot afford to think much about evil, even for the well-intentional purpose of its suppression. The true remedy is its displacement. Thought-space given to it confers realism, familiarity and finally dominion. To silence discordant strings in ourselves or others, we must vibrate their opposites."

The entire article is of great interest, from our point of view, and will work towards the ends for which we, as Theosophists, strive.

A. L. C.

AUSTRALASIA.

SYDNEY, N. S. W., *March*, 1895.

Signs of renewed activity characterize the Australasian Branches. Several causes contribute to bring about this result, chief among them being that, at last, the facts in regard to the charges against the Vice-President are before them as well as the reply made by Mrs. Besant to the attack of the *Westminster Gazette* and a report of the vigorous action taken by the Indian Section of T. S., at the late Convention at Adyar. Both the reply, and the Resolutions carried by the Indian Section meet with general approval, and those whose efforts for the defence and spread of Theosophy were almost paralysed by the vagueness and scantiness of the information to hand, now begin to feel firm ground beneath their feet. Hitherto they could only point out that the faults or failings of individual members or officials, however highly placed could not affect the principles, the foundations, upon which the

edifice is built. This, of course, is always and everywhere true and pertinent, but now they are able to show in addition that a determined effort is to be made to sift these charges to the bottom and vindicate the character of the Society for honesty of method and rectitude of conduct. They are able to show that the first available opportunity has been taken to initiate action directed towards this end; and though many—perhaps all—keep alive in their hearts the hope that some day their Vice-President may be able to exonerate himself before the world, *until that day comes*, they are able to declare, he should not be permitted to stand before the world as an official of the Society.

Another cause of fresh activity is the approach of cooler weather and last but not least, there is the arrival of the General Secretary of the new Section. Mr. Staples arrived in Adelaide on February 1st and received a warm welcome. Lodge meetings and open meetings were held, new plans of work and of combined action discussed, new lines of study laid down, enquirers received in lodge-room and drawing-rooms, and much interest aroused in many quarters. After a fortnight's stay in Adelaide, Mr. Staples proceeded to Melbourne where a similar plan of campaign has been adopted with encouraging results. In both cities the Press has been favourable and two long "interviews" in the *Advertiser* of Adelaide and the *Age* of Melbourne have done much to stimulate public interest. At the present writing Mr. Staples is on his way to Sydney by the R. M. S. Paramatta.

In the future we are looking forward to the promised visit of the Countess Wachtmeister whose remarkable gifts and long record of devoted work for the cause will ensure her an enthusiastic reception. We hope that she will be present at the first Annual Convention of the Australasian Section to be held in April, since the success which we anticipate for that function will be greatly enhanced if we can have the advantage of her experience and her wise and eloquent words.

The youngest of the Sections of the T. S. sends hearty greetings through the columns of *The Theosophist* to its elder brethren and to the Society at large throughout the world.

N. S. W.

INDIA.

We take the following from the *Prasnottara* :—

"A convenient bungalow, standing in four acres of ground, has been rented by the Countess Wachtmeister, Mrs. Annie Besant and Mr. Bertram Keightley, for the Head-quarters of the Indian Section. It stands within the Municipal boundary of Benares and is under the city, not the cantonment, jurisdiction, while its central position makes it easily accessible from all sides.

The household is organised not on European but on Indian lines; the bungalow is furnished as an Indian house, and the food supplied to inmates and guests is purely vegetable; the arrangements are all in the hands of a most respectable Brâhman, who is responsible for the proper conduct of the household.

By knocking two rooms into one a large reading-room has been made, which will serve also for the reception of visitors, and for the meetings of the Benares T. S. Lodge. For larger meetings a big hall is available in the garden-house of the family of the Benares Lodge President, Babu Upendranath Basu and this is merely across the road,

It is to the unwearied exertions of Upendranath Babu that the successful starting of the new Head-quarters is due; and he has added to the obligations of the Section to him by accepting the responsible duties of the General Secretary, during Mr. Keightley's absence in Europe. The Assistant Secretary is Pandit Cheda Lal,* who being now liberated from worldly and official ties, has freely devoted himself to the work of the T. S.

It is proposed to hold a Convention for Northern India during the Durga Pûjâ holidays, when it is hoped that the Lodges in Bengal, Behar, the Punjab and neighbouring Indian States, and the North-Western Provinces, will send delegates to Benares for consultation on matters concerning the work.

Mr. Bertram Keightley, who was in the North of India with Mrs. Besant, was suddenly summoned to England by the dangerous illness of his aged mother, and left Bombay by the out-going mail steamer on Feb. 16th. He expects to be here again in Benares by the third week in September.

Mrs. Besant, Countess Wachtmeister and the General Secretary, took up their residence in the new Head-quarters of the Section at Benares on January 21st. The bungalow is one of moderate size, but extremely quiet, being situated in a nice garden near the Cantonment Station and within easy reach of the holy city itself. It has, moreover, the advantage of being within a hundred yards of two large gardens (one containing a very large room), the property of Babu Upendranath Basu, Provincial Secretary for the N. W. P. who has most kindly placed them at the disposal of the Section for Meetings, Conventions and other purposes.

On the evening of the 21st, Mrs. Annie Besant delivered a magnificent lecture at the Anniversary of the Benares *Sanatan Dharma Palini Sabha*, the Hindu Boys' Association, founded by Col. Olcott last year. Her subject was "The Aryan Life."

CUTTINGS AND COMMENTS.

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

We are more than willing to give both sides of the dispute as to the reality of the psychic-force theory about the cause of the surprising phenomena displayed by the class of which the "Little Georgia Magnet" is a type. The point has certainly not been reached where dogmatizing is permissible. To help towards a solution of the puzzle space is given to extracts from an article quoted from *Cassier's Magazine (sic)* to which the name of a Mr. N. W. Perry is signed. If it be so easy to prove the trick, and any one is quite able to perform it, then let us hope that some of the more intelligent and energetic of our readers will follow the directions of Mr. Perry and favour the public with the results. Before accepting his assertions, however, we should like to know whether the author calls himself a Materialist and poses as a disbeliever in the existence of the spirit in man. For in that case his opinions on questions of psychic phenomena are not worth much. He says:—

* A most capable and excellent man.—Ed. *Theos.*

“There are many tricks in the repertoire of the so-called electric or magnetic girl, all of which seem at first sight, to involve either the possession of superhuman strength, or else some occult power. As a matter of fact, however, they involve neither. The strangest part of them is that they are all within the ability of any one to perform. Furthermore, it will be found that the very mechanical laws which these tricks appear to set at defiance are the ones upon which they depend for their success, and the chief reason why they have remained mysteries to those who have witnessed them is that they have not tried to repeat them themselves upon the first opportunity afforded.

LIFTING IN A CHAIR.

Take the first trick mentioned, namely, that of lifting a heavy person in the chair. Tell him to sit and hold the chair against all your efforts. He will plant his feet firmly on the floor, thus throwing his weight chiefly on his feet instead of on the chair, as he thinks he is doing. If you are in doubt of this, try it yourself and you will realise that it is a fact. To move the person, all that the girl has to do is to get behind and push. In the stooping position which she assumes she will obtain a considerable purchase by bracing her arms on her knees, and will thus have no difficulty in raising the chair slightly. As the sitter assumes a new position, so as to more successfully resist this effort on the part of the girl, she suddenly relaxes her push, directing the chair off to one side or the other. Before the sitter has recovered himself she has raised the chair again and he is allowed to throw himself again, and so on; the stronger he is, and the more he opposes or strives to oppose her, the worse he is off, and the more successful she will be. The trick is more effective if three men try to hold the chair down, because of their divided effort and the tendency, where more than one is opposing her, for them really to oppose each other, rather than her. She will be perfectly powerless, however, should even a single person sit listlessly in the chair with no thought of opposition.

A TRICK EXPOSED.

While in Chicago I saw the announcement of an electric girl, who included in her repertoire a new trick, or, at least, one that I had not yet seen. A stick, about four feet long, and as thick as a broomstick, was produced and I and another gentleman were requested to hold it in a vertical position before us while grasping it firmly in both hands. The girl, standing in front of us and facing us, placed the palm of her open hand against the lower portion of the stick, resting it on the side nearest to us and furthest from herself. After rubbing her hands up and down for a few moments, in order to make better electric contact, as we were informed, and, after enjoining us to hold the stick perfectly vertical, we were told to press down on it as hard as we could. This we did until the veins seemed to stand out on our foreheads but, exert ourselves as hard as we could, we too strong men, were unable to press down hard enough to make the stick slip past the open palm of her hand. Had the girl grasped the stick with her two hands, I am sure she could not have withstood my downward pressure alone. I would have borne her stick and all to the floor. But there she stood, with but one open hand bearing against the side of the stick, and both of us could not, by our united efforts force the stick past that wonderful hand. Surely there seemed something uncanny about this. But it is very simply explained. The whole secret consists in insisting upon the men holding the stick in a vertical position. When the girl's open hand is first placed against the lower portion of

the stick, she moves it two or three times up and down, putting gradually more and more against it. As this tends to pull the stick away from the vertical, she insists that the men keep it straight. Thus cautioned, they will exert more and more effort until, when she feels that the pressure against her hand is sufficient, she instructs them to push down with all their might. They do so, and imagine that they are exerting a tremendous vertical thrust, whereas their vertical effort is actually very slight—insufficient even to overcome the friction of the stick against her moist hand. The men are, really, exerting a tremendous effort, but are deceived as to its direction. With their hands tightly grasping the upper end of the stick, they are really trying to force the other end of the stick against the palm of her hand.”

* * *

Juggling in the West usually means deception of the senses by means of swift movements of objects while one's attention is artfully drawn towards another point, and by the use of clever mechanisms. Juggling in all Eastern countries used to mean the imposition of illusory thought-pictures on the spectator's mind, by which he was made to see happening the most impossible phenomena when no such thing was really occurring. Mr. Harry Kellar, since his visits to India in his professional capacity of a conjuror has advertised himself all over the world by his stories of what he saw the Indian jugglers do. They may all be true, but they would carry more weight if he had no interest in making himself and his business known by such publicity. However, —although I myself never saw anything whatever to compare with it during my fifteen years' residence in India—the following narrative may be copied for what it is worth from the New York *Evening Express* with the request that any of our readers who can corroborate the details will do so. Says the American paper :

“Some recent travellers who have seen the magicians of India, have reported that the skill of these jugglers has been overrated, and that their tricks are really less wonderful than they have been said to be. But Mr. Kellar, who is himself a slight-of-hand expert, thinks differently. He says that the Hindoo wizards perform tricks that he can neither duplicate nor understand, so marvellous are they. This is what he relates of one whom he saw at the Chutter-Munzil Club at Lucknow.

“He took a board and placed it on four glass goblets, thus elevating it from the floor. A youngster sitting on the board was requested to place his hands together, palms up, then the juggler, took a glass of water and poured it into the outstretched hands of the boy. In the meantime the boy had been mesmerized, and his attention was fixed on a point indicated by the magician. Gradually the water turned green in color and then developed into a jelly which increased in density until it became as solid as a stone. Out of this there appeared the head of snake, which gradually developed until in the place of the water there appeared a hissing reptile. I was amazed, I can assure you, but the trick was not yet completed. Hitting the reptile upon the head with his wand the juggler took it up carefully and placed it back in the glass. As we took it became transformed into a jelly, which in turn melted into a greenish-colored water. Clearer and clearer became the

fluid until it was of its original color, and drank the entire contents. That was the most wonderful trick I ever saw performed, and it is as mysterious to me to-day as it was then."

* * *

The Hindu Boys' Association. The formation of the Hindu Boys' Association seems to be meeting with favour from the Indian press. The (Lucknow) *Advocate* speaks of it thus kindly :—

"Whatever may be said against the individual opinions of certain prominent Theosophists there can be no question as to what motives actuate a good many leaders of the movement. Countess Wachtmeister is a lady of great talent and parts, she has devoted herself to the cause of Theosophy, and is working for the spiritual and moral advancement of the country. She takes a great deal of interest in the welfare and advancement of Indian boys. To foster and promote mutual brotherhood and sympathy among the students of India, the Countess has formed a Society named the Hindu Boys' Association, which will have as its organ the *Arya Bala Bodhini*, a cheap monthly journal, the first copy of which has reached us. The objects of the Society are as follows :—

First.—To form the nucleus of a brotherhood among the Hindu boys of India.

Second.—To induce the Hindu boys to put into practice their religious rites and ceremonies, study and understand their significance, and make them true to their own faith.

Third.—To spread among them a substantial knowledge of their literature, religion, philosophy and morals.

Every Hindu boy and young man can be a member and on acceptance can have a diploma. Ten members will be allowed to form a branch. The journal of the Sabha is interesting reading and we hope it will have a wide-circulation among the students."

* * *

One of the world's most wonderful echoes. No visitor to Bankipore should leave the station before visiting the "Golah," or grain storage-house, which was a famine-work of the time of Warren Hastings, if I am not mistaken, and which possesses an echo of the most weird description. The structure was built as a grain reservoir against times of local famine.

It is a huge dome resting upon a plinth of moderate height. A door at one side gives admission. If one advances towards the centre, before he has taken ten steps the whole air seems filled with spectre footfalls, multiplying his own fifty-fold. Stamp on the ground at the centre, and from beneath the surface of the soil come back an hundred echoes of your impact, while the sounds are also repeated up in the apex of the dome and all around. Dharmapala and I, when visiting it, recited the Buddhist *râtanas* and *silas* with startling effect, while our laughter, cries and conversation were reverberated back to us by a seeming chorus of Elfin watchers. From a recent number of the *Behar Herald*, of the learned Bubu Guruprasad Sen, the following tragic story is taken :—

“There is a sad story connected with this golah—a story little known, for it happened a long time ago. A party of gay and light-hearted young men had met together one evening under the hospitable roof of the collector of that time, and sitting out in the garden after dinner, the conversation turned upon ghosts and the world of spirits; and as usual those who leaned towards a belief in the supernatural were classed as credulous idiots. It happened there was one youngster, quite recently out from England, and from college, filled with the realism of modern views, and absolutely intolerant of all belief in anything that could not be analysed or proved by mathematics. So aggressive was he in his opinions that, at last, one of the older men of the party said to him: ‘Since you are so firm in your disbelief in ghosts or spirits, you would of course not be afraid to pass half an hour at midnight in the big golah, or granary, here, which was built long years ago for storing grains as a provision against famine?’ Now this youth had not visited the golah, and at once asserted his willingness to be shut up in it, provided he was guaranteed against rats and snakes. On being assured that it was perfectly free from all living creatures, he accepted a wager, and undertook to pass half an hour in the golah at dead of night, without shouting to be let out. It was then close upon midnight, a hot, dark, still night, and it was settled that the wager should come off at once. So the whole party proceeded to the old golah, a door was opened, and the rash, unbelieving youth shut in, with the understanding that if he shouted, he would be let out, having of course lost his wager. As soon as the door was shut, the rest of the party walked about in the neighbourhood so as to be at hand, and ready to let him out in case he could. But no summons came. The minutes passed in dead silence, and on the expiry of the half-hour they went to the door and opened it, and called to the youngster to come out. There was no answer to the call. A sort of sickly dread fell upon the party. No one cared to penetrate into that dense gloom. Lanterns were sent for, and there in the centre of the vast floor knelt the rash youth. His features were drawn and rigid—his eyes protruding, his hair erect. He could not speak. They brought him out, and administered restoratives. He gradually recovered. but, alas! it soon became evident that, in place of the healthy youngster who entered that fatal golah but a short half-hour before, there was nothing but a gibbering idiot. No matter what was said to him, his reply was always—What! What! What! *What! What! What!*”

“He never recovered sufficiently to explain what happened, but it was conjectured that, fancying he heard some one speak to him, he said What?—with the terrifying result that from all parts of the vast chamber, which he believed to be tenantless, came repetitions of his own question, causing such alarm that his brain gave way.”

* *
*

It is a pleasant thing for us, pioneers of the Western *The spread of cremation.* cremation movement, to see how rapidly it is spreading. Like all popular reforms, it was a hard thing to start but, once going ahead on its merits, it must acquire a momentum so powerful as to sweep every obstacle away.—The popularity of cremation steadily gains ground in England. Within the last twelve months the Manchester Crematorium has disposed of seventy-five bodies. This represents a considerable advance on the previous year. Burial is expensive, and a body may be cremated for

only two guineas. If a crematorium were started in Calcutta, says the *Eurasian Record*—the people would fly to it as a happy escape from the exorbitant levies of the Calcutta Burial Board.

* *
* *
* *

The historical event of the Samadhi of Haridas Peroo, the conjuror, has been utilised for a story in the *Madras Mail* which possesses an entirely novel feature. Peroo, a conjuror by profession and heredity, had inherited from his grandfather the rare faculty of being able to pass into Samadhi and remain long without breathing, food, drink or exercise. The power showed itself spontaneously when a child, and the heart of his aged grandparent—himself a natural samadhist—was exceedingly rejoiced that the honor of the family would be revived. Peroo loved a pretty girl who, unfortunately, was also coveted by a rival conjuror whom Peroo's dazzling power had made to seem an inferior wonder-worker. Peroo married the girl and the twain were ideally happy, until, one day, the Collector came to that village and asked for a proof of Peroo's alleged supernatural power. In due course the test was made; the "conjuror" was buried in a brick and mortar tomb, built at the Collector's rich friend's expense and under his own supervision; corn was sown above it, and the appointed time of waiting—when the corn should have sprouted above the tomb—was exhausted before the body was exhumed. Meanwhile the soul of Peroo, released temporarily from the prison of the flesh, hovered near, as perfectly conscious as the body was unconscious:

"For three days Peroo's soul sat on the top of the great cliff and watched its mortal garment. On the morning of the fourth the brooding spirit saw a tiny insect enter the grave. It moved timidly, pausing, hesitating and making as though it would go back. But with unerring instinct it reached the breathless motionless body. Then it climbed upon it running towards the feet, then retracing its steps towards the chest, now exploring the arms and hands, feeling, touching, testing with its tiny antennæ till it came to the head; finally it stopped before the closed sightless eyes. For some minutes the creature stood there; then it turned and left the body, making straight for the hole by which it had entered. The soul watched its departure with a shudder, but the body was fast bound in the iron bands of unconsciousness. And now the spirit eyes were fixed on that tiny hole—a little round tunnel cunningly bored through the brick and chunam into the soft earth beyond. Hours passed and nothing moved within the living grave. At midnight two slender almost imperceptible horns were pushed through the tunnel, and the pioneer descended the wall on its old track. It had carried its message to the hordes of its clan, and legion upon legion followed in its train. The soul saw them all and an agony seized it; it strove to speak; it strove to move that mortal log. One shake of the hand, one thrust of the foot, and the foe with its legions were crushed out of existence. But the soul was powerless. On streamed the torrent in an ever increasing flood till it grew to a vast mass. On, on, went the pioneer leading the way till once more it stood before those sightless eyes."

On the day of the opening of the tomb, in the presence of a multitude of people, the Collector with his friend and Peroo's father, were the first to descend; then Peroo's wife pressed forward and peeped over into her husband's tomb. The air was rent by a terrible shriek. There was a cry of consternation from the Europeans and a groan of despair from Peroo's father. A white skeleton lay at their feet. Peroo had met with the one dread fate that is so much feared by all who practise his art. He had been eaten by ants. No call, save the last Great Call on the Judgment Day, could ever reclothe his departed soul with flesh. His wife mourned bitterly that her eyes had failed to detect the hole; but it was beyond detection, for it had been most cleverly plugged with sweetened and alluring rice flour. The murderous rival of the poor Peroo had visited the tomb the night before the ceremony of burial of the fakir, had drilled a small hole through the masonry wall, plugged it as above stated so as to defy detection, and attracted to it a colony of those rapacious red ants, which devastate everything and kill every inert animal that lies in their path. The idea of the soul watching in sympathetic agony the attack upon the physical form to which it was still tied, is highly dramatic as well as novel.

* *
* *
* *

Vicarious washing. The theory of the possibility of performing pilgrimages and purifications through a paid substitute, is amusing in these days when better ideas prevail as to the workings of the law of personal compensation.

Looked at from the common sense point of view, one might as well pay an agent to eat one's dinner and transfer the beneficial result as to send one to a holy river to wash away one's personal transgressions. In the Bible story, the sick noble who was sent to wash in the Jordan found that out to his better enlightenment. That one's bones should, after cremation, be carried to Benares and flung into the Ganges is reasonable enough, for certainly one could not do it for oneself; so we note it as a simple matter of news that the charred bones from the remains of the late Sir T. Muthusami Aiyar, collected after the cremation and wrapped in a handsome Cashmere shawl, were conveyed to Benares in charge of two Brahmans, who consigned them to the Ganges. But it is quite a different matter when we are told that the Rajah of Ramnad, with his usual liberality, has paid "five Brahmans to bathe in the Ganges to obtain Salvation for the spirit of the illustrious deceased High Court Judge." The efficacy of such a vicarious bath would depend a good deal upon the piety of the Brahmans and the interest they took in the business over and above their fees. When I was leaving Hardwar once, I saw a poor widow woman and her son, squatting on the paved walk along the river, with a lot of bones in a soiled cloth on the ground before them, and a cunning-faced Brahman chaffering with much vociferation over his fee for casting

them into the cold flood. It disgusted me so that I should have been glad to pitch him in and throw the bones at his head.

* * *

Though the hard walls of caste are being gradually worn away by various modern causes, among them, *Defilement by Railway travelling.* enforced mingling with outcastes in railway carriages, yet the "Tirtha Yatrik Klesa Nivarini Sabha" (Pilgrims' Protection and Aid Society) of Benares does not mean to let the thing go by default. It has addressed a fervent remonstrance and appeal to the several Railway Companies to put a stop to the abuses of their present system. It represents that the high-caste and lowest-caste, the healthy and diseased, the cleanly and the filthy are jumbled up and packed together in the trains, so that disease is spread, the pure are contaminated, and the most sacred feelings of the Hindu community are defiantly outraged. The protestants merely ask that simple precautions may be taken to sort out the classes by assigning different third-class carriages to different kinds of people. If this can be done high-caste pilgrims will not, as now, be forced to go a day and even two days without partaking of food or water, however torrid the heat, and they could carry with them without risk of defilement the emblems of worship (*Saligram Sila* and *Banlinga*) which they must now either leave at home or have polluted by the auras of impure, leprous fellow-passengers. It may be impracticable, but it is a great pity that the desired relief could not be granted, seeing that in India especially the very much greater proportion of railway earnings is derived from third-class passengers.

* * *

What with our Buddhist schools in Ceylon, our *Another T. S. Sanskrit School.* Sanskrit schools in India, our many libraries, boys' societies, charitable dispensaries, and the beginning of a Pariah Education movement in Madras, our Society is practically proving the merit of its professions of altruistic feeling on non-sectarian lines. The *Behar Times* of February 15th contained the following report :—

"An Anglo-Sanskrit School was opened at Chowhatta on the 11th instant, under the auspices of the local Theosophical Society. We wish a long lease of life to the institution. The following is the prospectus of the School :—

THE BANKIPORE ANGLO-SANSKRIT SCHOOL.

Opened on Monday the 11th February 1895 at the premises of the Old Post Office House at Chowhatta, Bankipore.

Will teach up to the Entrance standard of the Calcutta University ;
Afford facilities for a systematic education in Sanskrit and other vernacular languages ;

Teach *Manu Sanhita* and other *Smrities* in the higher classes ;

Provide for religious education in all the classes ;

Hold Sunday meetings for the general improvement of students ;

Morning classes will be held for the benefit of outside public to teach the *Darshhas* and the *Shastras* generally.

Particular care will be taken to enable boys to pass the University Examination successfully.

For further particulars please refer to the local Theosophical Office.

*Purnendu Narayana Sinha,
President, Bihar Theosophical Society.*

POSTSCRIPT.

We stop the press to make room for some needed comments on an article by Mr. Judge in the March number of the *Path*, of which advanced proofs have been kindly sent us from New York. Under the title "A Mahatma's Message to some Brahmans," the author quotes an alleged "message which Mr. Sinnett is directed by one of the Brothers, writing through Madame Blavatsky, to convey to the Native Members of the Prayag [Allahabad] Branch of the Theosophical Society." It was written, if I remember aright, about 1881, and a copy was sent to Mr. Judge, he tells us, in 1893 by a Brahman Theosophist—an old and respected friend of ours, to whom the original was shown and a copy furnished by Mr. Sinnett at the time of its issue. The message is one of the most transparently unconvincing in the history of Mahatmic literature. It bears upon its face the seal of its condemnation. It is an ill-tempered attack upon the Brahman gentleman's orthodoxy, under the guise of a general threat that none of his caste can approach the Masters save by "giving up entirely caste,"... "old superstitions" . . . "faith in the gods or god," etc. ; it repudiates all interest by the Adepts in "Shasters and orthodox Brahmanism," and asks "which of them is ready to become a Buddhist, a *Nastika*, as they call us." Mr. Judge asserts that "this is a genuine message from the Masters, allowing, of course, *for any minor errors in copying*;" and concludes his comments on the document by saying:

"But I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a 'forgery or humbug' gotten up by H. P. B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said: she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H. P. B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up."

It certainly *is* time ; and, since this does not bear upon the pending issues which the undersigned will shortly have to judicially dispose of in London, he will help towards the clearing up so far as he can.

He picks up the gauntlet for the honor of the Masters and the benefit of the Society.

In so many words, then, he pronounces the message a false one, and if this is likely to shatter H. P. B.'s oft-declared infallibility as the transmitter of only genuine messages from the Masters, so let it be : the sooner the monstrous pretence is upset the better for her memory and for a noble cause. For many years past, the writer has been battling for this principle, and though rewarded for his good motive and true loyalty to his old colleague, with secret hatred and public protest, he reiterates, for the hundredth time, that H. P. B. was as human and fallible as either one of us, and that what she wrote and taught, and what was written through her, should be judged strictly on its intrinsic merits and by no standard of presumed authority. If the message be really fictitious, it does not follow that H. P. B. consciously falsified ; the simple theory of mediumship has explained many equally deceptive and even more exasperating messages from the invisible world : and she herself has written and said to the spy Solovioff, that at times she was possessed by evil influences. We know all the weight that such a suggestion carries, and yet repeat it in the full conviction that the discoveries of hypnotic science have already furnished proof of its entire reasonableness.

The putative 'message,' moreover, grossly violates that basic principle of neutrality and eclecticism on which the Theosophical Society has built itself up from the beginning ; and which the self-sacrificing action of the Judicial Committee, at London last summer, vindicated, to the satisfaction of all the Sections. Is it not absurd, then, to imagine that any Master, in even the most casual relations with the Society, would indulge in this insulting attack upon Brahmanic philosophy—the embodied quintessence of his own Secret Doctrine—and demand, as the price of intercourse with the Lodge, that the Brahman should repudiate his religious beliefs, cast aside his splendid Scriptures and turn Buddhist ? How Mr. Judge could have overlooked this palpable proof of fraudulency is incomprehensible. It was a cruel disservice to the dead to revive the letter. Can it be that his imagined 'loyalty' to H. P. B. has ended in making him as blind to her human weaknesses as certain most honorable and well-meaning Spiritualists are to the staring falsity of many pretended spirit photographs, drawings and letters ? Be this as it may, the moment that the dogma is established that the genuineness of H. P. B.'s series of Mahatmic letters depends upon the acceptance of such a fraud as the above, the Society will have to find another President, for it would soon become the game-preserve of rogues.

H. S. OLCOTT.

ADYAR, *March 27th*, 1895.

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 28th February 1895.

The following correspondence is published for the information of the concerned.

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

BENARES, 20th January 1895.

To the President-Founder T. S.

DEAR SIR AND BROTHER,

I have to request that you will furnish me with the documents on which were based the charges preferred by me last July against Mr. W. Q. Judge.

A proposal has been made to call a Special Convention of the European Section T. S. on my return to Europe, for the purpose of discussing the attitude to be taken by the Section towards this case, and there is a general demand for the production of these papers for the information and guidance of Members. I therefore request you to again place them in my care.

Yours fraternally,
ANNIE BESANT.

OOTACAMUND, 21st February 1895.

MRS. ANNIE BESANT F. T. S.

DEAR COLLEAGUE,

After mature reflection, I have decided to comply with the request contained in your letter of the 20th ultimo, as it seems reasonable that the Delegates in the approaching Special Convention of the European Section should be allowed the opportunity of knowing the evidence upon which your charges against the Vice-President T. S. were based, before committing themselves by formal vote to a recommendation to me of specific official action in the case. I wish it known at the same time that, since they came into my possession after the abortive meeting of the Judicial Committee, I have had them under lock and key and nobody has been allowed to copy or even read them; furthermore, that the copies and facsimiles made by Mr. Old were taken while they were in his custody, in the earliest stages of the inquiry, and published without my consent or by lawful authority. The issue not having been tried, I considered it improper to give them publicity unless new and imperative contingencies should arise. Such is now the fact; and, as it is evident that the case can never be equitably settled without the circulation of these papers, and as Mr. Judge complains that he was not permitted to see them, my present decision is reached.

Before you sail, I shall confide the documents to your custody once more, on the conditions of their return to me intact on my arrival in London in June, of your placing your statement and the evidence in the hands of the General Secretary of the European Section, for distribution to Branches and Members, and of his supplying a certified copy of the evidence to Mr. Judge for his information and use.

Fraternally yours,
H. S. OLCOTT,
P. T. S.

TREASURER'S NOTICE.

I hereby beg leave to acknowledge with thanks, the following donations and subscriptions to the various Funds of the T. S. since 21st February 1895.

HEAD-QUARTERS FUND.		RS.	A. P.
Bundaberg T. S. Entrance Fees of 4 Members	18	7 0
Wellington T. S. Entrance Fees of 2 Members	9	4 0

ANNIVERSARY FUND.

Bundaberg T. S. Annual Dues of 4 Members	7	2 7
--	--------	---	-----

ADYAR,
21st March 1895. }

T. VIJIA RAGHAVA CHARLU,
Treasurer, T. S.

THE AUSTRALASIAN SECTION.

SYDNEY, N. S. W., March 4th, 1895.

DEAR PRESIDENT,

I am to announce to you my arrival in these Colonies to take up the duties entrusted to me by the Australasian Branches of the Theosophical Society, whose choice was ratified by you. The warm welcome I have so far received and the earnest determination which is shown on all hands to push forward the cause of Theosophy with renewed energy, forms an encouraging augury for the future.

From outlying districts I receive pressing invitations to come and aid in the formation of new Branches and the awakening of dormant ones.

The influence exerted by our respected sister, Annie Besant, I am assured, lies deep in many hearts, and only needs the facilities which the establishment of this Section affords to take root and spring into active life.

Fraternally yours,

JOHN C. STAPLES,

General Secretary, Australasian Section.

To Colonel H. S. Olcott, F. T. S.

DEATH OF AN EXCELLENT F. T. S.

CAPRICORNIAN LODGE, T. S.,
ROCKHAMPTON,

February 22nd, 1895.

To the General Secretary of the Theosophical Society, Adyar, Madras.

DEAR SIR AND BROTHER,

I am grieved to inform you that the late President of our Lodge, Brother E. G. Edelfelt, who left Rockhampton in December last on account of ill-health, died near Warwick, Queensland, on the 1st instant. His loss will be keenly felt, not only by his widow, but by all who knew him, as he was well liked by all with whom he came in contact,

As a member of the T. S. he was especially valuable, as he had its interests very much at heart.

Yours fraternally,

MARGARET E. GREENISH,

Honorary Secretary.

MADAME BLAVATSKY.

We gladly republish the following letter, which appeared originally in the London *Pall Mall Gazette*, and recommend everybody to read it:—

"THE PRIESTESS OF ISIS AND HER ACCUSERS.

DEAR SIR,—You have recently given publicity to attacks on Mdme. Blavatsky. As the dead cannot answer, will you be so good as to allow us, her only relatives in England, to say a few words on the other side? Like the rest of Mdme. Blavatsky's relatives, we have long ceased to wonder at any criticism of her wonderful life; have almost ceased to feel resentment at any misunderstanding of her almost incomprehensible personality.

"It is not, therefore, with resentment that we regard these attacks on Mdme. Blavatsky, but rather with wonder, that in any valuation of her life and work there should be such complete blindness to realities, not incomprehensible at all, but very patent to every one who has eyes to see. It appears to us a fact, altogether undoubted, that Mdme. Blavatsky made thinkable to tens of thousands the ideal of spiritual life, of the real self that stands above the ocean of birth and death. And, in making thinkable the idea of the higher self, she has also made thinkable the inferior worth of this life of storm and sorrow. Then, again, she has made tangible to thousands the theory of repeated birth; of the development of the enduring self through a long series of personal selves. Or, as she herself would say, the doctrines of re-incarnation and Karma; the doctrines to which she invariably linked the sanative ethical principle, Whatever a man sows, the same shall he also reap.

"These two teachings—the real self, and the series of re-births—are the heart and head of Indian philosophy; and Mdme. Blavatsky has made them thinkable and tangible to tens of thousands whom the transcendental works of Kant and Schopenhauer and the academic studies of the Orientalists have never even touched. We are also assured by the greatest popularizer of psychic studies that 'she did more to imbue the mind of her day and generation with psychic truths than any man or woman of her time.' All this she has done, not so much by original research and speculation—these she never claimed—but rather by the sheer force of her personal power, that first seized these ideas with tremendous vividness, and then presented them with tremendous vividness to the minds of her age. She was a force, the like of which we shall not see again.

"Is it a small thing to have made the immortality of the soul a thinkable, tangible reality to tens of thousands? To attempt this would have been a splendid thing. Mdme. Blavatsky did more—she actually accomplished it. If even a tithe of this be true—we think it falls far short of the truth—then Mdme. Blavatsky has deserved very well of her time. And, in view of this real work done, we cannot but consider all personal attacks on her as ridiculous—not to use a harder word.

"To turn for a moment to the attacks themselves. Mr. Solovyoff's volume, 'A Modern Priestess of Isis,' contains two elements: private letters of Mdme. Blavatsky, and the narrative of Mr. Solovyoff. In the letters, somewhat unscrupulously published, there is no proof of Mdme. Blavatsky's fraudulence. As to the narrative of Mr. Solovyoff, it is abundantly proved that he has given two quite discrepant accounts of his own attitude and doings; and a witness who does this is hardly believed when he testifies about others. We are justified in saying that the whole of Mr. Solovyoff's narrative is so completely coloured by his subsequent ideas that it is practically a work of fiction, the only one of his popular romances that Englishmen are ever likely to read. So much for Mr. Solovyoff's book: the private letters of a dead woman, genuine and honest; the narrative of a living romancer, largely fictitious.

"The second accuser, Mr. Lillie, has gracefully availed himself of the labours of others. The foundation of his work is the attack of Mdme. Coulomb on Mdme. Blavatsky—an attack based on letters asserted by Mdme. Blavatsky to be forged. Now the most famous political trial of our days should have opened our eyes to the danger of believing in this kind of evidence, especially when the 'revealer' is paid for 'his revelations.'

"It is a noteworthy fact, that has never been sufficiently insisted on, that in no case has it been claimed that any of Mdme. Blavatsky's psychical 'phenomena' were 'exposed' at the actual moment of occurrence; while even Mr. Solovyoff testifies to real and undoubted psychical phenomena—physical forces directly controlled by her will. Then, again, Mdme. Blavatsky is accused of wrong and faulty literary methods. Very likely; her work was not for literary methods, but for human life. And if her words are sometimes inconsistent, her will was perfectly, strongly consistent all through; and will is better than words.

"In view of her splendid achievement, most plain people will probably agree with us that, if the failings pointed out by her accusers were real, it would have been far more generous to have left them to silence; while, if they are largely false, as we believe, then these railing accusations that made a long martyrdom of the evening of her life are something worse than ungenerous.

"Mdme. Blavatsky may have been wrong in many things, perhaps, but, in a few supreme things she was splendidly right.—We are, yours truly,

February 18.

VERA JOHNSTON.
CHARLES JOHNSTON."

ANNOUNCEMENT.

"Old Diary Leaves." G. V. Putnam's sons, 27 and 29 West 23rd Street, New York City, and 24 Bedford Street, Strand, London, England, have undertaken the republication of the [Western] series of articles entitled "Old Diary Leaves," which have run through several years, in series of chapters, in the *Theosophist*, written out by Henry S. Olcott. The articles give a full history of the Theosophical movement and Society, from the time it took shape in organization in New York City, October 30, 1875, down to the present time, a period of nearly 20 years. The work will be awaited with much interest by all interested in the movement. Price of the work to be announced later. [*Notes and Queries.*]

The following course of Theosophical Reading has been drawn up by Mr. Bertram Keightley, M. A. (Cantab), General Secretary, Indian Section, Theosophical Society.

I. *Pamphlets to be read as introductory study.*

- | | |
|--|---------------------|
| 1. Why you should be a Theosophist | by Annie Besant. |
| 2. What Theosophy is? | " " |
| 3. A Rough Outline of Theosophy | " " |
| 4. Exposition of Theosophy | " " |
| 5. Theosophy and Its Evidences | " " |
| 6. Objects of the Theosophical Society | „ Bertram Keightley |
| 7. The Place of Peace | „ Annie Besant. |

II. *Books to be read after the above in order.*

- | | |
|--------------------------------|--------------------|
| 1. Building of the Cosmos | „ Annie Besant. |
| 2. The Seven Principles of Man | " " |
| 3. Re-incarnation | " " |
| 4. Death,—and After? | " " |
| 5. The Key to Theosophy | „ H. P. Blavatsky. |
| 6. What is Theosophy? | „ W. R. Old. |
| 7. The Purpose of Theosophy | „ Mrs. Sinnett. |

III. *Scientific, Philosophical, Expository : for the Student.*

- | | |
|------------------------|--------------------|
| 1. Esoteric Buddhism | by A. P. Sinnett. |
| 2. The Secret Doctrine | „ H. P. Blavatsky. |
| 3. Isis Unveiled | " " |

IV. *Devotional, Ethical and intended to help the Seeker after Spiritual Life.*

- | | |
|--|---------------------|
| 1. Voice of the Silence | by H. P. Blavatsky. |
| 2. Light on the Path (with Author's notes and comments). | |
| 3. Letters That have Helped Me. | by Jasper Niemand. |

Additional books not mentioned by Mr. B. Keightley, but also useful:—

Theosophy, Religion and Occult Science, by Col. Olcott; Peril of Indian Youth, by Col. Olcott; Asceticism, by Col. Olcott; The Self and its Sheaths, by Mrs. A. Besant; Light on the Path, with P. Srinivasa Row's Commentary; Hints on Esoteric Theosophy, Nos. I and II; Magic, White and Black, by Dr. Hartmann; Guide to Theosophy; Elixir of Life; Reincarnation, by Anderson; Discourses on Bhagavadgita, by T. Subba Row; Nature's Finer Forces, by Ramprasad; Theosophy and Ethics, by E. T. Sturdy; The Higher Life or the Rules of Raja Yoga; The Golden Rules of Buddhism, by Col. Olcott; The Light of Asia, by Sir E. Arnold; The Song Celestial, or Metrical translations of Gita; Imitation of Buddha; Imitation of Sri Krishna; Mandukyopanishad; The Uttaragita, English translations; Kinship between Hinduism and Buddhism, by Col. Olcott.

For price list of the above and several hundred other good books and pamphlets, see Catalogue, sent Free, by the Manager, *Theosophist*.