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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES NO. XIX.

WE were together at Benares eight days, during which time we saw much of the old Maharajah, his suite and other notables of the city. His Highness sent his Secretary to enquire after H.P.B.'s health early in the morning after her arrival and, later, came himself with Babu Pramada Dâsa and Rajah Sivaprasâd as interpreters, and had hours of disoussion on philosophical and religious subjects. On another occasion he had his Treasurer with him and offered to have counted out, then and there, a large sum of money (many thousands of rupees) for the benefit of our Society if H. P. B. would "show him some miracles." Of course she refused him the smallest gratification, as she had other rich Hindus before—one, the late Sir Mungaldas, at Bombay—but as soon as he departed, did a number of phenomena for poor visitors who could not have afforded to give her even ten rupees. But she told the aged Prince an important secret about the hiding-place of certain lost family papers which, if I am not mistaken, had been hastily concealed during the mutiny. Though disappointed, yet I have reason to believe that the Maharajah respected her far more than if she had accepted his present. This indifference to money is always taken in India as good proof of the disinterested piety of religious teachers. The Lahore Yogi who showed his samâdhi to Maharajah Runjeet Singh, ruined himself for ever in the latter's eyes by accepting his costly gifts. "But for that," said an old servant of his to me once at Lahore, "the Maharajah would have kept him for life near him and revered him as a saint."

The morning sail down the Ganges past the ghâts, was repeated for H. P. B., the same two gentlemen accompanying us. This time, we caused our boat to linger long off the burning ghât and watched the whole process, from the bringing and submersion of the corpse in the sacred stream, to the raking of its ashes into the water. It is a brutally realistic scene, with no poetry or refinement about it, and if crema-

tion had been introduced at the West in that rough guise there would not have been more than one body incinerated, I am sure. With the use of the crematorium every repulsive feature is eliminated, and it is no wonder that this method of disposing of the dead has become so popular.

On the same afternoon we visited a Mussalman fair then being held, at which we saw our first examples of the phenomenal dexterity which is acquired in India in the management of the sword. A man lies flat on his stomach on the ground, with his chin resting on a guava fruit—say as large as a medium-sized pear; another man stands with his back towards him, marking time with his feet and body to the rhythmic beating of a tom-tom; he holds in his hand a sabre with an edge like a razor, and a thick and heavy back, which he also moves to the rhythm; suddenly he wheels about face, sweeps his sabre through the air and under the man's chin, and the latter, rising, shows the guava sliced in halves. Even now, the bare recollection of it makes one shudder to think what would have happened if that trenchant blade had swerved but a trifle from its transverse path through the fruit. The same feat of skill was shown in the case of guavas and limes pressed under a man's naked heel. It should be borne in mind that in every case the swordsman's back is towards the assistant, and that his aim is taken while the sword is whirling through the air.

On the 14th December the expected meeting and conference between myself, as P. T. S., and the chief Pandits of India, came off at Babu P. D. Mitra's residence. The dignity of the assemblage will be evident to all well-informed Orientalists, when they read the following list of names, some of them the most renowned in contemporary Sanskrit Literature:

Dr. G. Thibaut, Principal of Benares Anglo-Sanskrit College.

Pandit Bâlâ Shastri, Late Professor of Hindu Law,	do.
„ Bapu Deva Shastri, Professor of Astronomy,	do.
„ Yagenswâra Ojha,	do.
„ Kesavli Shastri,	do.
„ Dâmodara Shastri, Professor of Grammar,	do.
„ Dhondirâga Shastri, Librarian,	do.
„ Ramkrishna Shastri, Professor of Sankhya,	do.
„ Gaughadeva Shastri, Prof. of Poetry and Rhetoric,	do.

Bapu Shastri.

Babu Shastri.

Govinda Shastri.

Babu Pramada Dâsa Mitra, late Professor of Anglo-Sanskrit Literature, Benares Anglo-Sanskrit College.

The last-named gentleman interpreted into Sanskrit as rapidly and fluently my address to the Pandits, as he did their replies and observations to me, in English, which he writes and speaks like an Englishman. I doubt if there is an Orientalist in any Western land, from

Prof. Max Müller downward, who could do that : certainly, the attempts of such as have visited India and Ceylon to converse in Sanskrit with our Pandits have not impressed the latter with their command of the " language of the Gods," to judge from what they have told me.

Our conference lasted several hours and point after point was carefully considered, each party watchful to prevent the appearance of having become subordinate to the other. The final result was the adoption and signing of the following articles of agreement :

" *Whereas*, the interest of Sanskrit Literature and Vedic Philosophy and Science will be eminently promoted by a brotherly union of all friends of Aryan learning throughout the world ; and

" *Whereas*, it is evident that the Theosophical Society is sincerely devoted to the accomplishment of this most worthy object, and possesses facilities which it is desirable to secure ; therefore

" *Resolved* that this Samaj accepts the offer made on behalf of the Theosophical Society, and declares itself in friendly union with the said Society for the purposes specified, and offers to render whatever assistance it can for the carrying out of such plans as may be agreed upon between the governing officers of the two Samajas.

" *Provided*, nevertheless, that this act of union shall not be understood as making either of the two Societies subordinate to the rule or jurisdiction of the other."

(Sd.) BAPU DEVA SHASTRI,
President.

(Sd.) BAL SHASTRI,
Vice-President.

Accepted for the Theosophical Society.

H. S. OLCOTT,
President.

Attest,

PRAMADA DA'SA MITRA,

Secretary of the Meeting.

BENARES : Margashirsha Suddha 13th,
Samvat 1937.

Without the help of Babu Pramada Dâsa such a result would have been quite impossible, and we have to thank him for enabling us to vindicate the eclecticism of our Society thus early in its sojourn in India. Coming so soon after our triumphant Buddhistic progress in Ceylon and on top of H. P. B.'s and my public profession of Buddhism at the temple in Galle, it showed great high-mindedness on the part of the Benares savants, whose Hindu orthodoxy was beyond question. The feeling of the learned President of the Sabha was, however, very strongly shown in his declaration that he actually preferred Christianity to Buddhism, but at the same time he recognized that good might come to Hinduism from such an alliance as that proposed on the basis of sectarian neutrality. On account of her sex the Pandits did not want H. P. B. to take part in the conference.

Our days were fully occupied with talks, public lectures, visits from the Maharajah and other princes and commoners, and visits by ourselves to sundry temples and other local monuments of the past. We were greatly interested in one of our visitors, one Mohammed Arif, an official of one of the Courts and a very learned person. He had an extensive knowledge of the literature of Islam, and showed us a chart he had prepared, on which were inscribed the names of some 1,500 renowned adepts and mystics, from the Prophet down to our times. He had also a practical knowledge of occult chemistry and, at our request, consented to try an experiment with my help. He had brought from the bazaar some thick and large *bratties*, or fuel-cakes of dried cow-dung, a little charcoal, two Jeypore rupees (of pure silver) and some dried vegetable products. Scooping out a small cavity in the flat side of each bratty, he filled it with pounded cloves, ahindrâ bark, and bechums (myrobolams, I think), buried a rupee in one of them, applied another bratty over it, and set fire to the lower cake. The other rupee was disposed of in like manner. The cakes burned slowly, being reduced to ashes only after a couple of hours. The rupees were then transferred to second pairs of bratties and left until the latter were consumed. A third time they were put into fresh cakes, and left to themselves all night. It was expected that in the morning we should find the coins completely oxidised, the pure metal being changed into an oxide of the consistency of lime and crumbling between the fingers. The experiment proved, however, only partly successful, the surface of the coins being oxidised but the interior left unchanged. Mohammed Arif was dissatisfied with the result and wished to repeat the experiment under better conditions, but time did not serve either of us and we had to leave the station before it could be done. At any rate, partial oxidation was obtained, and I really cannot understand how this could be effected, with such simple agents as the feeble fire of six smouldering *bratties* and a few pinches of cloves and other vegetable products. The old gentleman, while paying full reverence to the achievements of modern science, still maintained that there was yet very much to learn from the ancients about the nature of the elements and their potential combinations. "Among Indian alchemists," he said, "it has long been a theory universally accepted, that if a diamond is by a certain process, known to them, reduced to ashes, these ashes added to melted tin are capable of changing the latter into silver. Practically, of course, the experiment is commercially valueless, the transforming agent being more costly than the resultant product. But the thought is important in its suggestiveness, for if the ashes of one substance containing carbon, when obtained by a certain process will transmute tin into silver, it opens the enquiry whether a nearly related ash from another carbonaceous substance might not give the same result under proper conditions. If the addition of carbon to iron converts it into steel, by some secret law not yet fully understood, why is it an unthinkable proposition that its addition to tin by some better

process than any at present known to European chemists, might also harden that metal and give it properties as different from the mother metal as those of steel are from those of iron. True—continued the old man, looking at me with his intelligent eyes—modern Chemistry does not show any such affinity between carbon and tin, nor does it show that there is none. We do know that in ancient times a process was known for imparting to copper tools the cutting hardness of steel; and that secret is lost. Chemists may, therefore, well pause before dogmatising as to what was or was not possible for the alchemists. They have a deal yet to learn before they recover the Lost Arts of the older time. The Indian alchemists have proved that they can harden tin by combining with it carbon; hence they cover a broader ground than modern chemists in the department of metallurgy.” “But why, then” I asked “is Alchemy so obsolete?”

“Alchemical Science is dishonored,” he replied, “by the neglect of the educated, and the trickery and base frauds of charlatans, but still it is a great Science. I believe—nay I know—that the transmutation of metals is possible.”

The old enthusiast talked in Urdu, which was admirably translated by Rai Baldeo Buksh and another high local official, and the interviews I had with him were among the most interesting I ever held with any one. He evinced a thorough familiarity with Arabic and Persian Literature and his air of dignity was that of a high-minded scholar devoted to the acquisition of knowledge. I got him to put his ideas on paper and had them translated for the *Theosophist* (*vide* May No. of 1881, p. 178). On my last visit to Benares I found, upon enquiry, that he is now retired and living on a very modest pension in some obscure village, where, perhaps, he has not a single neighbour who can appreciate his erudition and high intelligence.

We met several persons at Benares who had had personal knowledge of the wonder-working powers of Hassan Khan Djinni, the Musulman sorcerer previously mentioned. Among others a Mr. Shavier told us the following. He had put his watch and chain into a small box, which was locked up in a chest in the presence of Hassan Khan, but the next moment he held the articles in his hand, having drawn them through the two boxes by the power of his elemental spirits. The man was a native of Hyderabad, Deccan, and learnt his art from his father, a greater adept in Occultism than himself, who duly initiated him with certain weird ceremonies. He had been given power over seven *djnis*, on the condition that he should lead a moral and temperate life. But his passions took possession of him, and one by one the elementals broke loose from his control until he had but one left to do his bidding, and of this one he was in constant dread. He had to abide the convenience of this spirit and so was not able to perform phenomena at his own pleasure. Mr. Hogan, who knew him intimately, tells us (*Theosophist*, Jan. 1881, p. 81) that the proximity of the genius was made

known to him by the stoppage of his breathing through one of his nostrils. In stature he was somewhat above the middle height; of dark brown complexion, and a rather robust physique; on the whole, his appearance was rather pleasing than otherwise. His dissipations, however, at last undermined his mental if not his physical strength, and he is said to have died in prison.

Mr. Shavier told me a queer story, which might well have been taken from the *Arabian Nights*. Some years ago, there lived at Ghazipur a poor but learned Moulvi, who for want of better employment opened a day school for boys. Among his pupils was a bright lad who displayed much aptitude and was always respectful to his teacher, for whom he frequently brought presents. One day he brought him some rare sweetmeats with his mother's compliments. The teacher expressing a desire to pay his respects to the parents, the lad said he would tell them and bring back their response. The next day a satisfactory response being made, the teacher dressed himself in his best and accompanied the boy on his way home. He led him out of town and to some distance in the country but no signs of houses being seen, he began to get worried and at last demanded an explanation. The pupil then told him that they were just near his home, but before taking him there he must tell him a secret. He was of the race of the Jinnaths (*djnis*), and a great honor was done the teacher in admitting him to a view of their hidden city. He must first, however, swear that under no provocation would he reveal the way to it; and if he should ever break his oath, he would certainly be struck stone-blind. The Moulvie took the required oath and the lad lifting a trap-door which had been invisible to the eyes of the former, a flight of steps was disclosed, which they descended, and finally came into the city of the Jinnaths. To the Moulvi's eyes everything seemed as it was in the Upper World; streets, houses, shops, conveyances, dancing, music and everything. The lad's father received his guest with cordiality, and the intimacy, thus begun, was continued for years, to the great benefit and satisfaction of the schoolmaster. His friends wondered at his prosperity and finally persuaded the poor fool to show them the way to the trap-door at the top of the mysterious staircase. But just as he was on the point of revealing the oath-protected secret he was struck blind and never recovered his sight. The Moulvi was living in the town of G—at the time when Mr. Shavier related the story to me, and it is said that everybody of his acquaintance was aware of the cause of his blindness. This subterranean town of the Jinnaths, with its houses and elemental inhabitants, recalls the similar tale of "The Coming Race," of Bulwer Lytton, and suggests a common folk-lore origin for both.

Our visit to Benares coming to an end, we packed our things, sent our luggage to the railway station, and drove from the Mint House to Fort Râmanâgar, to take leave of our kind and venerable host, and thank him for his hospitality. The old Pricce was very courteous and

affectionate to us, begged us to come again, and said we must make our home with him whenever we should visit Benares. As we rose to leave, he laid a splendid Kashmir shawl over H. P. B.'s shoulders, which she wanted to "touch and return," but he looked so hurt at her rejection of his well-meant kindness, that she relented and expressed her thanks, through the gentleman who acted as interpreter. From thence we drove to the station, and at 6 that evening reached Allahabad and the Sinnetts; H. P. B. suffering excruciating pain from an attack in her left wrist from *dengui*, that terrible "broken bone" fever which gives more suffering than even the persuasive instruments by which the paternal Inquisition promoted orthodoxy.

H. S. OLCOTT.

THE PLANETARY CHAIN.

THE opinion is held by some that the teachings with regard to the evolution of the universe are of comparatively little importance, because from the point of view of Western Science they must be to some extent speculative, and also because they appear to have little practical bearing on the affairs of life. The first objection will have little weight with those who recognise that there are planes of being which Western Science has not yet learned to cognise, and with reference to which we must therefore derive our knowledge from other and higher sources. The second objection, if founded on fact, would touch us more nearly, as the value of all teaching is proportional to its applicability to practical life. But as we find the same principles guiding evolution on all planes, so we shall find that those which are true with reference to the evolution of the universe will apply also to the evolution of man. The study of the one will therefore throw light on the other; and if we can trace any correspondences between the teachings as to the Planetary Chain and those as to man, we shall perhaps be able to form a clearer idea of our own constitution, and therefore of the best methods of developing all the possibilities latent within us.

Now there is a tendency to take the teachings as to the Planetary Chain in too materialistic a sense, and to conceive of the chain as a series of seven globes each of which has an existence distinct from that of the others, as regards both space and time. But a truer way of regarding it, is as a certain period or cycle of manifestation.

We may look on the long cycle known as the "Day of Brahm" as consisting of two parts; a gradual descent into matter, followed by a gradual re-ascent to spirit; that is, the Divine Thought expresses itself in a material form, thus causing the gradual evolution of form, which reaches the extreme limit of definiteness at the middle point of the cycle; then, during the second half, the thought which has thus been gradually expressing and at the same time limiting itself, begins to free itself from the limitations of form and so becomes spiritualized. This may be compared with the growth of a picture in

the mind of an artist. The idea which the picture is to express first arises in his mind, and at first his conception of the picture that is to express the idea is only dim and shadowy; but gradually it becomes more definite, and he begins in his mind to fill in the details, until at length he has worked out his conception to some degree of perfection, though he may not yet have transferred even the outline to his canvas. This forming of the picture in the mind corresponds in some way with what is often spoken of as the "archetypal creation," that which is described in the First Chapter of Genesis, and which takes place in the beginning of the "Day of Brahm," culminating in the emanation of the Second Logos. Then the artist transfers his thought to the canvas, and at first reproduces a mere outline of it, suggesting, though in a somewhat vague and general way, the thought to be expressed; then, as he adds the details and gradually completes his picture, it becomes more definite and reaches its most material form. But the picture is only an imperfect expression of the idea in his mind, and the more definite the expression becomes, the more imperfect is it, for its very definiteness tends to hide the fleeting thought behind it.* So during the descent of spirit into matter the Divine Thought which is the cause of manifestation is gradually expressing itself in a more and more definite form, which at the same time becomes a more imperfect expression of the Thought, in proportion to its definiteness. When the limit of definiteness is reached, the re-ascent begins; in the case of the picture this may be represented by the gradual development of the thought aroused by it in the mind of a spectator; but he does not reach the full conception of the artist's idea, unless he is himself an artist of equal merit, and therefore on the same plane with the one who has produced the picture. In the evolution of the universe, the re-ascent, in one aspect, may be regarded as the gradual appreciation of the spiritual reality by the entities or souls who are immersed in matter; but not until man reaches the plane of the Divine can he have a full realisation of Spirit, or Divinity.

Every great cycle is sub-divided again and again into smaller ones, and these show on a smaller scale, the same course of evolution as the large cycle; consisting of a gradual descent into matter and subsequent re-ascent to spirit. The Planetary Chain is one of the smaller of these sub-cycles, and is very closely associated with the evolution of humanity, for it is a part of the cycle of the development of a solar system. From the teachings of the "Secret Doctrine" we learn that a solar system develops from primordial matter by the formation of a centre of energy around which a vortical motion takes place, causing a gradual condensation of matter, so that from being of a very fine nebulous character it becomes gradually more and more dense until at last it reaches the middle point, so to speak, or the limit of density

* [ED. NOTE. This statement will appear less paradoxical when we consider that thought, being of spiritual origin, is dwarfed or limited by its expression on the material plane—such expressions falling far short of the manasic reality.]

after which the reverse process takes place, and the system gradually becomes less dense until it reaches a nebulous state similar to that from which it started, but differing in that whereas at the beginning it was full of vital energy, at the end its energy is leaving it and being transferred to a new centre. The course of development through which the system as a whole passes, is also that of each of the planets composing the system, and the Planetary Chain is simply the series of states through which a given planet passes. So that in each solar system there will be several planetary chains, and the series of changes of our earth constitutes that Planetary Chain which passes under the name of the Earth-chain. These changes are very numerous, but they may be broadly classified into seven, and it is these seven states which are called the seven globes of the Planetary Chain. Hence the globes are not distinct bodies or planets, but simply different states of the one planet.

Working out broadly the correspondence between the Planetary Chain and man, we find that the seven globes may be regarded as corresponding with the seven principles of man. For the principles are not themselves separate entities, but the various aspects of the one entity, the real self of the man, just as the seven globes are not separate globes, but seven aspects or states of the one globe. Now the seven globes of the Chain may be divided into three on the descending arc, one on the lowest plane, and three on the ascending arc. There are no doubt very many ways of regarding and explaining this arrangement, but one way which appears to be both suggestive and instructive is in connection with the cosmic planes. For of the seven cosmic planes, it is only the four lower which have any relation to the Planetary Chain. The three higher are formless, and so appear to be what the Platonists called "archetypal," existing only *in the mind*; but the four lower are related to form. Now the first and seventh globes are on the first of these four planes, the second and sixth globes are on the second, the third and fifth on the third, while the fourth globe is on the fourth or lowest plane. (See S. D., Vol. I, p. 200, O. E.). The fact of there being two globes on each plane suggests the fact of the two sides of the arc of evolution, the descending and the ascending; but at the same time suggests further that there must be some line of development corresponding with the descending arc, while there is a second line corresponding with the ascending; and taking this in connection with the teachings of the "Secret Doctrine" as to evolution generally, it seems that during the three globes of the descending arc, form is being developed at the expense of consciousness, while during the three globes of the ascending arc, the consciousness, which has all the time been latent in the form, is becoming more and more active and manifest. In the fourth globe the densest state of materiality and the most definite form are reached, the consciousness being the least active, and hence it stands to some extent by itself. Taking this in connection with the arrangement of the principles given in the

"Secret Doctrine," (Vol. I, p. 153, O. E.), it appears that the principles also will be related only to the four lower cosmic planes; and that they, like the globes, may be divided into two ternaries, leaving the most material, the physical body, by itself. The one ternary, that corresponding with the globes on the descending arc, shows the development of form. The Spiritual Soul, or Buddhic principle, is the vehicle of spirit, and therefore the most spiritual form of which we can conceive. The animal soul, or kamic principle is a less spiritual form, being the vehicle of mind; for though it is usually spoken of as the Body of Desire, and is the vehicle of the Desires and Passions, yet since desire rises above mere instinct only when touched by the individualising force of the mind or Manas, so we may regard Kama as being also the vehicle *in man* of the mind. Now mind is an aspect of spirit; for spirit is the energy of the Logos, and this energy will appear under different aspects, so we may regard the manasic principle as a lower aspect of the Atmic Ray, and therefore it is reasonable that both the manasic and kamic principles should correspond with the second plane. The etheric Astral body, or Linga Sharira, is the vehicle of life or Prana, and is a more dense Form than either of the others, just as Prana is the lowest of the three aspects of the energy of the Logos; and so the Linga Sharira and Prana correspond with the third plane. This leaves the physical body to correspond with the fourth plane, and this is true, because the physical body, serving as the vehicle of all the principles, is the instrument or medium by means of which the individual consciousness is brought into contact with the lowest plane of matter. Two thoughts are suggested by this correspondence. The first is, that as we find the same order of evolution in all cycles, the development of form coming first, consciousness being latent, and then the consciousness gradually evolving, so we should expect that it would be, as it actually is, at the middle point of the Planetary Chain that the manasic principle will first be roused to activity in man; for in him also the development of form will precede that of consciousness, and this, applied to our present position in evolution, leads us to a fuller realisation of our responsibility. For until the consciousness becomes individualised by the awakening of mind, evolution goes on subject to law, but without the full individual responsibility; but when once Manas becomes active, the full individual responsibility begins. Now, as we are just past the middle of the cycle of the earth-chain, we need to be acting in full consciousness of this fact, and to see that by our mode of thought and of life we are doing our share towards the further evolution of the race. But as, in comparison with the whole length of the cycle, it is only a very short time since the awakening of manas brought individual responsibility, and as the various individuals of which humanity is composed are at different stages of development, so there will probably become who, through having begun their evolution later than others, have not yet reached the full consciousness of individual responsibility; and this thought will make us look on the short-comings of others with the more

leniency and patience, as they may not yet have the Manasic principle fully awakened. The second thought that is suggested is that, as the highest three cosmic planes are beyond the Planetary Chain, and the globes of the Chain correspond with the seven principles of man, so there must be something connected with man which will correspond with the highest three cosmic planes; and this appears to be *Átmâ* in its essence. For it is only when *Átmâ* expresses itself through *Buddhi-manas* that it becomes in any sense individualised; it is then the *Atmic Ray*, animating the individual; but behind this is *Átmâ* itself, the source of the ray, bearing the same relation to it that *Jiva*, the ocean of life, bears to the *Pranic* principle in the individual, or that *Mahat*, the Universal Mind, bears to the *Manasic* principle in man. This leads to the fuller recognition of the complete unity of man; the *Átmâ* or Higher Self of all being one.

LILIAN EDGER, M. A.

(To be continued).

CLAIRVOYANCE.*

CLAIRVOYANCE is the liberation of the spiritual self which perceives without the help of the vibrations of the astral light.

This marvellous gift, whether natural or induced, initiates man into superior faculties—into the life of the spirit.

Brought into contact with the astral light, the clairvoyant perceives directly its movements, and his physical senses being subjugated, the soul is left free to use the whole power of vision.

The physical body gives man only the idea of material phenomena, and brings him into relationship with physical nature; the senses reveal to him only the manifestations of concrete substance and even, in the case of phenomena of intelligence, *i.e.*, in the exchange of thoughts and sentiment, the senses are able to transmit to man the psychical fact through a material agency—sound or gesture.

The senses, intermediate between spirit and matter, transmit only such material elements as man can by analogy and his faculties of abstraction draw from the spiritual element.

It is not, therefore, by the help of the physical senses that the phenomena of clairvoyance are produced; it is by the externalisation of the astral sensitiveness, by bringing one into contact with the spiritual body—with the spiritual principle, which is the soul of things—the soul of nature.

These superior faculties which put finite man into relation with the infinite, are for him a subject of astonishment and admiration. These wonderful powers which expand the vision, which enable one in clairvoyance to mount higher than the mountain peaks, pierce through walls, sound the depths of the seas and dart through the starry

* Translated from the French, by Elin Salzer.

spaces, overwhelm man with astonishment. In the presence of these undeniable facts, he sees crumbling all the edifice of his past beliefs, his sciences disturbed on their basis, and the world itself seemingly upset; time and distance, gravity, all the conditions of material life appear thrown into confusion by even the most elementary manifestations of the spiritual faculty. The human being is no longer limited by his weakness; he reaches toward the infinite; in a moment rises to the stars and descends into the bowels of the earth.

Nevertheless, however marvellous the phenomena of clairvoyance, they are still simple and natural, like all manifestations of divine intelligence. This visionary power which manifests itself, this flexibility of energy in the spirit, which can go from the distant sun, whose splendour it can contemplate, down to the smallest of insects on the earth, is not more extraordinary in its nature than the mechanism of ordinary sight, which each man uses without the least astonishment.

Have you never thought about that perfect yet unappreciated organism, the human eye; and that there are undeveloped or unprogressed spirits who, equally, cannot understand the possibilities of the spiritual sight, which to a limited degree they themselves exercise? What takes place in the phenomenon of ordinary vision? The luminous rays from an object traverse the crystalline lens, are refracted and form before the retina a miniature luminous image of the object; that which *the man sees* is not the external object, but only its little image, an image as large as a pin's head; and if he raises his eyes towards the sky, the galaxies of stars paint themselves in the same way on the retina, and the infinitude of worlds is gathered together in the tiny luminous point which forms at the bottom of the "Dark Chamber."

What more staggering fact is there for human intelligence than that the immensity of the heavens reflects itself accurately at the sensitive end of the optic nerve, and that all the worlds which rush through the starry spaces, with the races which cover their surfaces, may be contained in the human eye, while man sees the creation merely because he condenses and contains it within himself. Thus in each human eye the same phenomenon repeats itself and immeasurable spaces faithfully come to each of us and mirror themselves in this luminous spark.

Man, by this luminous point receives the sensation of color, distance and dimensions; he sees things and beings, compares, classifies and differentiates them; yet, at the same time, the element on which he acts is this imperceptible figure which he contemplates interiorly. Therefore by the help of material light man is able to conceive of the infinitely great in the infinitely small. Can he, then, deny that the universe may present itself in its entirety to the spiritual vision, and that the clairvoyant is able to take cognizance of what he describes by help of the image which forms itself within his being?

The spiritual being reflects in himself the rays of the astral light, as the physical eye reflects the material light. The image of the spiritual universe forms itself in the individual as the image of physical objects does before the retina. Each individual is endowed with the potentiality of having this microscopic picture of all that exists, and just as the small image of the material sun actually contains that of the smallest objects which are on its surface, so the reflected image of the astral world embraces all that is, that has been, and that will be.

Disburdened of the physical body by the state into which he is plunged, the seer explores this universe which he holds within himself, and which is the reflection of the boundless and eternal universe, and discovers its phenomena. The physical body being wholly or partially counteracted, man finds himself transported into the infinite by glancing about within himself, and that is why the term "interior vision" is so often employed to define the clairvoyant faculty.

This mode of considering the spiritual faculties seems strange to those who think that light is external, because their carnal bodies limit them to external light; yet this external vision is but physical light, whilst the spiritual life is entirely internal.

The microcosmic man of the finite and infinite creation embraces all within himself. His elevation and development consist in discovering the inner life and seeking after the universe within himself. This astral light which bathes the worlds and transmits the slightest vibrations escaping from beings, forms in each individuality the image of the infinite.

Oh blessed light, so yearned after, so expected, seen by many, studied by the Initiates and destined soon to shine for all, thou wilt combine into one grand synthesis all interpretations, all creeds, all beliefs, and mingle them together into the whiteness of the Truth!

A MESSENGER OF MÆRK.

[*Ed. Note.*—The above fragment has been translated for the purpose of showing the quality of the spirit communications received by our late beloved friend, Lady Caithness, through the medium supposed to speak for Mary Stuart, Queen of Scots. It will be seen that it does not reach a high level of thought, nor contain in itself any of that solid mental food which one gets in the reports of Col. De. Rochas' researches in a similar field].

A' NANDA LAHARI'.

(Concluded from page 362.)

XXXVIII.

I CONTEMPLATE on the two indescribable Swans (Siva and Devi) which have a taste only for the essence of the honey of the blossomed lotus-like-heart, and which live in the divine lake (Mánasa) of the great minds; and whose names repeated by any, make all the 18* Vidyás flow from him (his mouth), and they (the two swans) receive the milk of goodness (of their worshippers) from the water of sins.

L. "Swans" mean in the text the union of Siva and Sakti. This method of worship in Anáhatachakra described in this text is approved only by some followers of *Samayamata*. Srisankarâchârya's method is that Siva and Devi appear to the Bhaktas in Anáhata as a cone of blazing fire. Because he prays in one place of his commentary on Subhagodâya†, saying "Let the union kindly teach me the difference between them (Siva and Devi) which appears in my lotus-like-heart like a cone of blazing fire." L. Says he also is the follower of this section.

D. Here in this chakra are 54 Devatas—Âtmâkarshini and others; and as usual he deals with them elaborately.

Pra. Repeated on water. 5,000 times a day for 35 days. If such water be drunk or bathed in, the patient will be rid of Bâlârishta and other diseases.

XXXIX. I contemplate on the Mahâpralaya fire in the Svâ-dhishtânachakra and also on thee whose eyes moistened by grace, cool the Universe when it is burdened by the angry look of the former.‡

D. Here are 62 devatas with Kaumâri and others. Their abode, worship, &c., are well described.

Pra. Repeat 108 times a day for 12 days. The worshipper will be rid of bad dreams.

XL. I contemplate on thy blue cloud-like manifestation (indicative of Aptatva) in the Manipûra, which has the light dispelling darkness, for the lightning has a bow beautified by gems and ornaments; and that cloud cools by showers the three worlds rendered hot by the sun of Siva.

L. Quotes an authority from a work on occultism by name Siddhagatikâ which is not heard of by any modern students of Sanskrit, to corroborate the statement mentioned in the text. "The

*The eighteen Vidyás enumerated in Vishnupurâna are as follows:—1. Siksha, 2. Kalpa, 3. Vyākarna, 4. Nirukta, 5. Jyotisha, 6. Ohchandaa, and 7. Rig, 8. Yagus, 9. Sama, and 10. Atharavedas, and 11. Mimamsâ, 12. Nyâya, 13. Dharmasâstra, 14. Purâna, 15. A'yurveda, 16. Dhanurveda, 17. Gândarvaveda, and 18. Arthasâstra.

† According to Lakshmidhara's quotation one can understand that Sankarâchârya also wrote a commentary upon Subhagodâya of Sri Gaudapada.

‡ Here the order of the chakras is changed. According to the order, Svâdhishtâna should come first after Manipûra; but here the order is followed according to the Tatvas.

Sadāsiva becomes manifested as a cloud of the rainy season in Manipûra chakra, and shines (in the said chakra) with his consort Siva of ever-lightning." Thus the commentator quotes some verses from Tâithariyâranyaka as usual, and I translate some select verses here. I—22.

9. It is described (in the following way).

10. The essence of water (they) got. The same nectar pervaded through the disc of Sûrya. I will receive the essence of the essence of the water from you (O water in Manipûra) which is the highest one.

Com. Says whatever is to be said in this connection was elaborately described by him in his commentary on Subhagodâya of Gaudapâda, yet he says he will take some portions of T. âranyaka and comment upon them. The present Anuvâka (chapter) from beginning to end describes the creation of sun, moon and fire from water, and the creations of stars and other luminaries by which the days and nights are formed. Then the above mentioned verse comes. The meaning is as follows:—The Yogisvaras obtained the rising moon from water.* The nectar produced from Chandramandala filled the whole disc of Sûryamundala. Because the sun goes on as it is by the contact of the drops of nectar from moon. I will know through you, O water, the essence in the *Baindarastîna* in Sahasrâra indicated by the word "highest."

7. One who knows the boat is well-established in water, he himself becomes well-established.

Com. One who knows the truth that the Srichakra is well-established in Manipûra; that he himself becomes.

From another place the Com. quotes one verse from Veda, which I translate with the commentary so as to make sense. There is a boat of Srîvidyâ made of Agni in Svâdhishtâna, earth in Mûlâdhâra, ether in Visuddhi, mind in Ajnâ, air in Anâhata, and water in Manipûra, which is well-made for carrying those who intend to go to Moksha; which is kept for those who cross the Ocean of this Samsara (bondage); which has strong oars and a good helm so as not to shake even by hurricane; and the boat itself is made very strong. So let us get in the above-described boat for the sake of welfare (moksha), that is let us worship always Srîvidyâ to loosen the bondage of Samsâra.

The commentator says the remaining verses are well stated by him in his commentary on Subhagodâya and so it is briefly mentioned here.

D. Here are 104 devatâs with the Devi. The Lopâmudrâ and other 103 are enumerated and their forms of worship are clearly given.

Pra. Bîja. Thum. On gold plate. 1,000 times a day, 45 days. Should be worn on the head. Will attain knowledge of future events about which one requires information.

*None will get the meaning consistently here unless he be a practical man in Yoga sâstra.

XLI. I contemplate on Siva in the Mûlâdhâra, whose dance is full of the nine sentiments, and who manifests himself in nine ways and who has by his side thee who art dancer of the dancers, and I contemplate on both who have come together solely for the creation of the universe and are the parents of it.

L. This Sloka describes the theory of Kaulas. When the dance of Siva with Devis begins then the Universe also comes to exist, and when it ends then the Universe also ceases to exist. The Mûlâdhâra and Svâ-dhistâna, being the place where the darkness (Tamas) more prevails, are prohibited from being worshipped, to those who belong to Samaya-mata. The description of the worship in the above two chakras is according to the Mahâbhairava sect, a sub-division of Kaula sect. Again, Lakshmîdhara the commentator, mentions the horrible worship of Kaula followers, of the generative organs of females, and holds them in utmost contempt. The Kaulas who worship the Kundalini in Mûlâdhâra have no other aim than waking the same Kundalini which has been sleeping ever since. As soon as it wakes, the Kaulas think that they have attained their object and stop their process. So the Kaulas used to say that they have the Nirvâna always near at hand. Next the commentator recapitulates the Samaya theory in his commentary and I pick up some important passages and translate into English for my readers' sake, which are worthy of deep consideration. The Samayas, being prohibited to worship the Devi in macrocosm, should choose the Manipûra or any other chakras in the body. According to their ability and in the chakra chosen, the practitioner should think the five following equalities with Devi and to her lord Siva. The five equalities are ;—(1) the equality of the same abode (Adhishtâna Sâmaya), (2) of the same position (Avasthâna), (3) of the same performances (Anushtâna), (4) of the same colour (Rûpa), and (5) of the name (Nâma). Take for example the Adbârachakra as described by the text. (1) Mûlâdhâra is the seat for Siva and Sakti ; (2) the same position as dancers ; (3) as creatures of the Universe ; (4) red colours ; (5) name is as Bhairava and Bhairavi. The same method should be applied to the previous slokas also. This prescription is limited to the new comers alone. For advanced men, the Sahasrara is the only place for consideration. How is the worship in Sahasrakamala ? There is a place in Sahasrarâ, by name Chandra-mandala, quadrangular form ; and there is a place called Baindava in that above all the 25 tatvas, which is the 26th tatva, and which is the union of Siva and Satki and ever-remaining. The worshipper always should think the said union with his Jîva and identify his self with that. So the worshippers in outward world are not the Samayins. There are two divisions of identifications, one four-fold, another six-fold. These should be known only from one's guru. Next the commentator describes the 1st form of the method for a new man who wants to enter into this. First in the practice he should have the utmost confidence in his guru ; next he should receive the Mantra (Pan-chadasî) from his guru and repeat the same with the knowledge of its

seer (Rishi), metre, and its deity, according to the instruction given by his teacher. Then in the midnight of the 8th day, otherwise called Mahānavami of bright fortnights of Āsvayuja month, he should prostrate before his guru's feet and by his grace he will get the knowledge of some Mantra inspired in his ears, of the real nature of six chakras, and of the six-fold identifications. Then only* the Lord Mahādeva will give the knowledge to see his inner soul.....Next the Kundalinī wakes soon and suddenly goes to Manipūra and becomes visible to the practitioner. Then he should raise her slowly to upward chakras, one by one, and do the prescribed worship in those places and she will appear to him more and more plainly. When Ājnachakra is finished, the Kundalinī quickly runs away like a flash of lightning to Sahasrāra and enters into the island of gems surrounded by Kalpa (heavenly) trees in the Ocean of nectar, and unites with Sadāsiva there and enjoys with him. Then he should wait in the outside of the veil until she returns to her own place. Again he must continue the method until the Kundalinī for ever joins with Sadāsiva in Sahasrāra and never returns. The commentator here says that the method just described and other similar methods are kept in secret, yet he has given something from compassion towards his disciples. The expectation itself of her return from Sahasrāra will make the expected feel Brahmānanda. Once leading the Kundalinī into Sahasrāra surely leads the man to desire nothing but Moksha, if he has no other expectation. Even if the Samaya practitioners have some worldly expectations, yet they must worship in microcosm alone. How is it that it is said in Subhagodaya and other famous works "that one should concentrate his mind on the Devi residing in Sūryamandala (sun's disc), &c., &c." ? There is no inconsistency in this because if the questioner knows that the Sūrya meant in his Pindānda (in microcosm) and not in Brahmanda, then there will be no question at all. So the learned must apply all the verses advocating the outer worship in the corresponding objects in Pindānda. All the above-mentioned principles are well-described in *Suka Samhitā*, one of the 5 Samhitās, and one who wants to know more in detail must refer to the *Suka Samhitā*.

D. Here are 56 Devatas with Devī. Tripurāsundari and other 55 names of the Devatas are enumerated. After the description of their worship. The commentary is closed.

D. & K. Do. Do.

Pra. Repeated on salt 4,000 times a day, for 30 days. If eaten, the patient will be cured of stomach diseases.

R. ANANTHAKRISHNA SASTRI.

(Next I intend to take Lalitāsahasranāma with Bhāskara's commentary for the *Theosophist*).

*By this it is understood that after certain preparation, the Lord Siva is pleased to give the knowledge of Brahman. So it is said that Siva is the teacher of all the spiritual gurus.

THE ETHICAL SYSTEM OF ZOROASTER.

WHILE studying the sacred books of the "Fire-worshippers," as they have been most erroneously styled, I have many times felt impelled to render mental homage to the magnificent system of ethics therein laid down. It is, I know, a common assertion, that ethics must necessarily be the same in all true religions, and as far as fundamentals are concerned this would seem to be so, but it is rarely that one meets with such an eminently practical whilst highly philosophical presentation of ethical truths as is afforded us in the Zoroastrian Scriptures; for not only are the ethics themselves of the highest grandeur, but the philosophic explanation given with them is so clear and unmistakable, that conviction of their essential truth must follow and fasten on the student from the very first.

Now I believe that all ethics to be of any value must be founded upon the unassailable rock of Divinity. They must bear, so to speak, "the guinea stamp" clearly and readably impressed in their substance; they must carry the image and superscription of the Divine, to pass as current coin which all can honour; and I hope to be able to shew that the ethical teachings of Zoroaster fulfil these demands to the fullest extent.

The ultimate conception of Zoroaster was the Unity of God—a Unity which to him could only be looked upon as Goodness, and this Divine Unity is at the root of his ethical teachings.

It will be necessary here that I should attempt to shew you what was meant by the One God, as Zoroastrianism has generally been looked upon as a dualism. That this was not always the fact is abundantly apparent from a cursory examination of the sacred books. God, or as Zoroaster styled him, Ahura-Mazda, is never looked upon as a God, in the sense of personality; on the contrary, He is "The All-Being" on the manifested plane of being. He is thus the same as the "Logos" of St. John—the Word which was in the beginning with God and which *was* God. He is the first born out of Boundless Time (Zeroana), but not therefore limited by time, but had existed from eternity in Boundless Time. As Unity he is All. We have, therefore, under the foundation of Zoroastrian ethics the conception of a Divine Unity, whose only attribute is Goodness.

But such a conception is, to ordinary man, necessarily incomprehensible. He perceives in nature and himself a duality which ever appears as two opposing forces—good and evil, light and darkness, life and death—and immediately there arises in his mind the idea of a principle of evil warring against the God of Goodness; not necessarily co-eternal, for he may grasp the idea that at the end of all things Goodness will be supreme and the spirit of evil have perished; but for man, this duality must have existed from the beginning of all things—that is, from the beginning of manifestation. In this lies the dualism which is so apparent on the surface of Zoroaster's teachings.

In one of the first of his recorded orations he proclaimed : " In the beginning there were a pair of twins—two spirits, each active ; these are the good and the base, in thought, word and deed"; but not only does he never appear to dogmatise as to the independent existence of these two principles, but he endeavours to explain the true nature of the duality, and the sum of his explanation seems to be that these two principles inhere in *our* conception of the nature of the one God: the one principle being constructive, the other destructive ; one creates, moulds and fashions ; the other decomposes and disintegrates ; but only thereby co-operating in creation by providing, so to speak, fresh raw material for creative energy to set in form, and these two forces are set in operation by the One Reality as ministers for the maintenance of the Universe.

But it must be apparent to you that these two principles have their birth only in the mind of man (in itself a duality) who, unable to understand the All-Being, postulates this dual aspect of the One Reality to explain to himself the various phenomena of nature.

Descending then from the conception of the All-Goodness, the Teacher recognises that man is somehow separated therefrom ; knowing good only by reason of the action of evil, he is limited by a duality and, regarded as a free agent moving between these two poles, may elect to unite himself with the one or the other. Zoroaster therefore, having, as I have pointed out, acknowledged the duality, as far as man is concerned, goes on—" Choose one of these two spirits ! Be good, not base ;" and from what follows may be drawn the inference that choosing, you shall either be co-operators with Goodness in manifestation, thereby gaining immortality, or pass to the ranks of those who destroy and who must ultimately perish.

Now man, recognising himself as a centre of consciousness moving between two poles, partaking more or less of the nature of both, may be looked upon as a trinity, being thus the reflex of God on earth, and just as what we may term Divine Ideation (for want of a better phrase) is revealed to man by means of the duality in nature, so the *thought* of man is revealed by *word* and *act* ; not by one or the other, but by both, and then only in so far as these can represent the thought.

Man, therefore, being a trinity in his nature, from whichever standpoint we regard him, whether as Body, Soul and Spirit—Bad, Good or Indifferent, as may please us, hangs, like a spark from the Divine, between Heaven and Hell, and any system of ethics by which he is to regulate his behaviour must directly deal with this threefold nature, and here the alphabet of Zoroastrian ethics begins.

Having made the choice for Good, how is the man to attain to the goal ? By Good Thought, Good Word and Good Deed.

Bearing in mind what I have previously said with regard to the revelation of the Divine and the human, you will, I think, perceive that the code here formulated in such simplicity, is founded upon the

ultimate conceptions of Divinity which can be realised by man. I need hardly point out to you that "Good Thought" (which, by the way, is the title of one of the Ameshaspends or seven archangels of Ahura-Mazda,) corresponds to what I have called "Divine Ideation," Universal Mind, the Logos or Word, which was in the beginning with God and which was God; and that "Good Word" corresponds, in its highest aspect, to one pole of that thought, whilst "Good Deed" represents the other pole (this in the world celestial). Word and act, as I have before stated, are the vehicles whereby thought becomes manifest; hence the beginning, middle and end of Zoroastrian ethics are to be found in these three.

Zoroaster recognises man as a free agent—that is, he is free to move between two poles, which are the ultimates of his conception, and he therefore appeals to his hearers asking them to choose between the good and the base—"Be servants of Ahura, not of Ahriman!" and since the aim of his teaching is to secure the union of all men with the Supreme, who is all Good, the method of attainment must be by the ordering of every thought, word and deed according to the highest conception of good which man can form.

Thus every man, whatever his condition, is able to lay hold of these methods of action, and fixing his ideal where he may, act systematically towards its attainment, being certain all the while that though his ideal be a poor one, yet he has all possibilities beyond it, and he is all the time progressing to a higher stage of development.

I have heard many earnest Christians say, "Well, the Heaven of theology seems but a poor place after all. So much rest, so much joy, so much spiritual knowledge, and so on, together with a draught of Lethe (forgetfulness as to 'our brothers gone astray'), but always falling short of the highest," and I have sometimes answered in the words of Swinburne—"and if higher than Heaven be the reach of the soul, shall not Heaven bow down?" Others have said that "to be one with Christ can alone satisfy them"; yet when I have asked whether they mean in sorrow or in joy, it is generally in the latter that their ideal stands. As good old Thomas à Kempis has said—"All desire to rejoice with Him; few are willing to endure anything for Him or with Him."

Still these ideals are worth striving for, if only on attainment we are to find them empty of satisfaction. They may be likened to the jutting crags which front the mountain side; attaining one we have a wider sweep of vision and soon espy a higher crag to scale, while yet the peak is hid in clouds. And the triple talismanic gem which Zoroaster offers to his disciples is alike effective on the plane of airy height. It is not alone for use by those who sense the soul of things and swim the deeps of Spirit, but for him who has not learned to swim and paddles near the water's brim; who lives his life in one small village, so to speak, knowing naught of the life of "The Great Beyond"; he whose day begins and ends in manual toil; whose mind is bent on driving true the furrow, sowing, harvesting that he may eat and live—a blameless happy life. Helping nature he co-operates with Nature's Lord, and the earth and man are better for his being.

And it was probably to a simple pastoral people that Zoroaster's message was delivered—a people moving among their flocks and herds, tilling the soil and living largely agricultural lives ; and we find that special instructions were given them as to the care of the earth, and to till the soil was almost a religious duty. It was certainly looked upon as a most meritorious occupation.

To such a people, then, Zoroaster's teaching of Good—Good—Good, otherwise purity in all respects, must necessarily demand an outward manifestation, and this we find to be the case, for just as the thought, word and act must be pure, so must the vehicles of these be kept untainted ; and accordingly we have in the teachings a sanitary code which it would be difficult to improve upon, even in these days of asserted cleanliness and improved sanitation.

The Teacher evidently grasped the stern facts of the modes of life before him and whilst endeavouring to raise his fellows mentally and spiritually, would not neglect their physical environment. It has been claimed very often in the present day, as in the past, that man is largely a slave to his environment, and whilst this is to some extent true, yet the grand exceptions of men and women rising out of the vilest social conditions to pinnacles of mankind's estimation and regard, prove that the slavery is no reality, but a mirage which the ever-rising sun of intellect and virtue may dispel at any moment. Still we find there are those amongst us who are hampered in their upward climb by dirt and squalor engendered by our present modes of congested life in large cities ; and it is asserted by many very earnest people, that before you can expect a higher morality to obtain amongst our "submerged tenth" you must provide them with better environment. I believe this to be a reasonable statement, though I do not hold that environment necessarily rules the moral sense ; yet on the old doctrine of *mens sana in corpore sana* there does seem to be a reasonableness in their demand for better physical conditions, if we would reap higher moral results. You see, the things of sense weave a veil before the Thinker which tends to obscure his vision ; and since, in the elementary stages of moral culture, we are bound to work by means of these *present* senses, it does appear to me that it will be easier for us to conceive and realise the higher ideals out of the senses which are "The Builders" on this lower plane of consciousness, if the things of sense are of a nobler type—as it is easier for the mind of the devotee to raise itself in aspiration to the Divine, when the temple is swept and garnished, than when the altar itself is befouled and all around speaks of discord—hell.

Now if we would train a baby intellect we do not start with metaphysics, but by means of toys and games, of simple songs and pictured forms we seek to draw the intellect out from its hiding place by gradual and easy stages. So, Zoroaster has milk for babes and stronger meat for those whose growth demands it. Every man, woman and child is thought to be pure ; clean and wholesome

within and without; and every act of purity is God's good work, however small it be. The earth man walks on, the house he inhabits, the clothes that cover him, the food he eats, the water he drinks or washes in, all are to be kept pure, and many are the laws laid down for the preservation of this sacred purity. Vowed to the Good and Pure, he must, in every act hold purity before him, thus being a helper of Ahura in the manifestation of His Goodness. That the primitive instructions of the Master have been overlaid with much which to us seems childish or superstitious, may be the case, but that it has had a definite and, physically speaking, good effect upon the race is unquestionable. Samuel Laing states that the Parsees, who, as you are probably aware, are the modern representatives of the ancient Zoroastrians, have the lowest death-rate of any of the many races which inhabit Bombay, shewing incontestibly their greater vitality and care for human life. And when it is added that the Parsees are renowned the world over for their probity, high morality, intellectuality and benevolence, it does seem as though the body of teaching contained in the Avesta was indeed a priceless treasure.

A disciple of Zoroaster was then taught to seek only after the good, the true and the beautiful. All his life was to be attuned to these; the senses were to be kept pure by operating on things of purity, and when the man communed with his soul it was through these three qualities that he learned to know his God. Tradition tells of altars raised on rocky heights whence the eye might roam over a glad bright world bathed in the light of God's angel, the sun; telling the heart that all was good, and if, in after ages, men with eyes less spiritual could not see beyond the symbol, and lifted up their prayers and praises to that minister of God filled with love and simple adoration for the glorious gifts of light and life, of strength and beauty, are we the ones to carp and sneer; we professing Christians who lately bent the knee to dead men's bones, or bought a pardon with a gilded shrine?

But the lowliest follower of Zoroaster knew even then, as he knows to-day, that the sun which men have given him for a God, is but a symbol of Ahura, and fire is the sun's representative on earth. Thus though the Parsee may turn sunwards or to the fire upon the altar, in contemplative worship, it is only that he may by these pure symbols be enabled to understand to some slight extent the glory lying far beyond them.

We are all children of the sun in the sense that we draw our light, our food, and clothing from him, but more pre-eminently because he reveals himself to us as the giver of life—that is, earthly life, and surely there can be no fitter emblem of the One Life than the sun whose rays reach the limits of the universe, and are echoed back from myriad worlds, and which live in all that lives and die not, though their form may change. Animal, plant and stone alike were sunbeams once. I know of no grander symbol save the sign of Love Eternal—Witoba crucified in space, the Christos on the tree.

Purity in thought, word and deed is then the standard whereby the life is to be measured, and it may be of interest to very briefly run over the list of sins which are held up to reprobation.

It must be remembered that in Zoroastrian philosophy sin differs somewhat from our Western conception. Sin with the orthodox Christian may exist independent of man, as an Evil Principle who may use man as a vehicle for the manifestation of himself. Now with the Zoroastrian it is rather the attitude of man himself to The Universal Law which produces sin. A moment's consideration will shew that evil is the result of the imperfect manifestation of that One Law, which itself is perfect Unity, but which man makes twofold as it conflicts or agrees with his desires.

The code includes the following greater sins: murder in all its forms,—whether by violence, poison or otherwise—adultery, unnatural sins, giving false weight or measure, lying and cheating by word of mouth or in act, breach of promise, slander, stealing, misappropriation of monies or property belonging to those who work for us, receiving bribes, removing land-marks, and many others connected with these. There is also a code dealing more particularly with the mental and psychic man than with the physical, which includes egotism and selfishness of all kinds, envy and want of charity, laziness, and neglect of parental and other home duties.

One point of doctrine in regard to sin is worthy of note—that every crime committed renders the criminal liable to a double penalty—one in this world and the other in the next world; yet while it appears that the penalty in this world cannot be done away with, it is curious to find that a system of atonements crops up in the Pahlavi translations, and the commentary mentions three forms of atonement—one by money, one by the whip (these for this world) and the third by repentance, of which the outward manifestation is the recitation of a certain formula (Patit). This latter only applies to the other world, and no amount of repentance rids one of the penalty to be paid in this world. I am inclined to think, with regard to these atonements, that they do not form any part of Zoroaster's teaching, but were the garnishings of priestcraft, overlaid upon the original teachings to which they seem foreign in spirit. As, however, it was customary in many cases of grave sin to hold over the earthly penalty, which meant death by stripes or decapitation, until old age, it is evident that repentance was not considered to consist in the recitation of any particular formula, but in a turning away from a certain course and by endeavouring to live a better life to, so to speak, put a credit item against the debit account in the world to come.

And now a word as to the interior life of the Zoroastrian—I mean the soul life—as apart from that of the man of physical action and social environment. How is the man to approach the inner shrine, having by means of his threefold key gained admittance to the temple? The key he must retain in his possession; for by it alone can other

doors be opened; but in order to draw near to Ahura he needs also a guide.*

Now in the teachings we find constant references to Yazatas or angels, and Fravashis—these latter more particularly appearing as the guardian spirits of men; but the greatest of these appears to be the Sarosh, and I must ask your indulgence while I endeavour to shew what I think is meant by Sarosh.

In Yasna 57 we find Sarosh described as a Yazata or angel: beautiful, victorious, having magical weapons; the protector and guardian, the guide through whom man may approach Ahura. He is likewise compared to a flame; is styled the "mediator between Ahura and man." Particularly during sleep is he our protector. The word Sarosh, says Mr. Bilimoria, is derived from the root "Sru" to hear, and this throws a further light on the nature of this guardian angel, for all the attributes given to him and all we are told of his combats with demons, are those of "The Christos," "The Word" of St. John, the "Higher Ego" of theosophy. He is "The Shining and Resplendent One" and the same as the Angoideas of the Neo-Platonists.

Recognising, then, as his true guide along spiritual paths, his own Higher Ego, the aspirant withdraws himself from objects of sense, and with ears closed to the noise of the world, eyes blind to earthly things, listens for "The Voice of the Fire" to speak in his heart; endeavouring with the eyes of soul to see "The Master" he as yet knows not, yet feels is present. Those of you who have read that most instructive chapter on "The Higher Manas," in Annie Besant's No. I Manual, will, I think, appreciate the mental attitude of the devotee.

The devotee is to endeavour to raise himself into communion with his Higher Ego, who is alone the way, the truth and the life for him; but this can only be done by means of the practice of the three virtues on the mental and soul planes, and, says Mr. Bilimoria, in the article already quoted from, "before Sarosh can manifest in us, the mind has to be trained in a certain way and we have to purge ourselves of all sins, evil thoughts, evil words and evil deeds; bodily and psychic,—earthly and heavenly."

Now whilst the formula of the Patit or renunciation of sin has to be made in strict form to the priest, that priest is only the instrument which appoints the means of atonement on the *physical* plane—there is no remission of sins by reason of priestly authority, for it is distinctly taught in the Shâyast la Shâyast that such remission is only obtainable by the due performance of the atonement and the effectual determination to avoid any repetition of the sin; in other words, the atonement is only to be achieved by ceasing to sin.

From the foregoing, I think you will now be in a position to form a just estimate of the ethical value of what has been called "The Ex-

* "Give me, O Fire, son of Ahura Mazda! [One] who can instruct me what is best for me now and forevermore, concerning the best life of the pure, brilliant, all-glorious!"—Yasna, H& 62.

cellent Religion"—excellent in its simple grandeur; appealing not alone to the intellectual giant, but also to the untutored shepherd—a religion which has played no small part in the mighty past and whose echoes still linger among us to-day. If I had the time and you the patience to listen to me, I could point to its footprints down the ages in this or that religion or philosophy, and in every case the feet which have brought the message of "Purity, Purity," have left the world the better for their passage.

It was the fashion years ago to ask "Can any good thing come out of Nazareth?" when the teachings of what were called pagan religions were brought forward to our notice, but there is a broader and more open mind to-day, and men are more ready to give credit where credit is due. The once despised Fire-worshippers are spoken of and looked upon as a race whose record is clear and clean; whose lives are models for many who have hitherto considered themselves as the salt of the earth. Their sacred books are being compared with those of Christianity; articles dealing with this comparative study are to be found in our leading reviews; theological bug-bears are having a flood of light thrown on them by the process, and true religion receiving fresh strength.

All this is but natural, for there is nothing in the Zoroastrian teachings which will debase, for it is alone the true, the good and the beautiful which are their highest ideals, and these are no fixed points of man's imagination, but find their ultimate only in "the One which is All."

They who saw in fire and sun the ministers of God's good will, made no image of the Imageless, and here the followers of Zoroaster stand out as an example to all ages, not less to us with our "masters of painting"—profaning the majesty of Divinity by representing "The Eternal" as a venerable man of severe countenance, seated on pillows of clouds!—can we dare to say the Parsee has ever fallen so low?

Let me conclude by quoting Tom Moore's well known lines which well represent the idea hidden behind what we, in our arrogance of intellect, have styled "the worship of the Powers of Nature."

"Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night
Are but reflections caught from Thee.
Where'er we turn, Thy glories shine
And all things fair and bright are Thine.

When day, with farewell beam delays,
Among the opening clouds of even;
And we can almost think we gaze
Through golden vistas into heaven;
Those hues, that make the sun's decline
So soft, so radiant, Lord are Thine.

When night, with wings of starry gloom
 O'ershadows all the earth and skies,
 Like some dark, beauteous bird, whose plume
 Is sparkling with unnumbered eyes :—
 That sacred gloom, those fires divine,
 So grand, so countless, Lord ! are Thine.

When youthful spring around us breathes,
 Thy spirit warms her fragrant sigh ;
 And every flower the summer wreathes,
 Is born beneath that kindling eye.
 Where'er we turn Thy glories shine,
 And all things fair and bright are 'Thine."

BAKER HUDSON.

THE TONG-GHAK.

THE number of religious sects in the world has not been fully ascertained, but as our knowledge increases, additional ones are brought to light. On our side of the globe nobody knows, I believe, who and what the Tong-Ghaks are. Their religion goes by that name, and the followers and professors are called the Tong-Ghaks. It originated with Choi Chei Ou, at Kyeng Chu, a walled town forty-five miles north of Fusan, in 1859. Having for some time come in contact with the Roman Catholics he began to doubt whether or not theirs was a true religion. Since it came to that remote land after a considerable sacrifice of men and money, he thought, it must be true. In giving an undue indulgence to this reverie he was taken ill. As he lay thus seriously ill, it is said that on one fair morning a supernatural being descended to him, reassured him and miraculously restored him to health. He felt he was called upon to found a new religion. He then set himself to compiling the Bible, so to speak, of his new religion. It is called *Sung Kyeng Tai Chun*, or the "Great Sacred Writings." It contains select passages from Confucianism, from Buddhism and from Taoism. The religion began to spread fast. Accused of being a Romanist he was persecuted, apprehended and put to death at last in 1865, at Tai Kn, under orders of the Government.

The Tong-Ghaks are monotheists. They disbelieve in the transmigration of the soul. Nor do they use images in worship. Their rites are few and noted for their simplicity. When one is to be initiated, a master of ceremonies calls the candidate before him. Two candles are lighted, and fish, bread and sweet wine are placed before them. The Tong-Ghak prayer is recited twenty-four times. The ceremony of initiation is brought to an end with a bow before the lighted candles. At the expense of the initiated a feast is prepared. An altar is made of cement, red clay and smooth stone. Upon it is placed a bowlful of water. The worshippers bow before it, bending themselves to the ground. When the prayer is over, they drink the water contained

in the consecrated pot, which is called the "cup of favour." The Tong-Ghak teaching is solely confined to the present world. As to the immortality of the soul they are quite in the dark. When asked about it their invariable answer is—"It cannot be known."

It should be noted here that the persecuted people of Korea joined the band of the Tong-Ghaks rapidly. A limited number of them joined the Catholics. The people thus combined rose against those in authority. In this way did they gradually gain strength and political importance. The consequence was that shortly after this they came to be known as revolutionists. In the spring of 1893 they came over to Séone, the capital, and demanded of the king certain rights and privileges which the Roman Catholics had been enjoying. He assured them of his serious consideration of the matter and told them not to obstruct the thoroughfare leading to the Palace-Gate. This royal mandate was followed by the arrest of a few Tong-Ghaks and by the rejection of their petition. Hence the uprising, which ended in the most unfortunate Japo-Chinese War. A treaty most degrading to the Celestial Empire is the equally unhappy outcome. In this connection a writer most justly observed that China and Japan had become petroleum, and the Tong-Ghak was the match.

NAKUR CHANDRA BISVAŚ.

THE NUMBER SEVEN IN NATURE.

TRANSLATED FROM THE SWEDISH OF MADAME SCHOLANDER, BY M. H.

IT is not intended even approximately, to exhaust or treat this subject scientifically—such would far exceed the powers of the writer—but merely to try and point out a few of the very numerous cases, within almost every sphere of human knowledge, where the number seven occurs. Those sources of information on the subject which are here chiefly referred to, are Madame Blavatsky's two great works, *viz.*, "Isis Unveiled" and "The Secret Doctrine." In all times and among all ancient people the number seven has played a prominent part;—so great and so impressive that we, in the present day, can hardly form any comprehensive idea of its importance. In all branches of old-world religions, sciences, and philosophies, in astronomy, astrology, symbology, cosmology, anthropology, mythology, alchemy, geometry, and metaphysics; in the world's most ancient records, in the *Egyptian Books of Hermes*, in the "*Tao-te-King of the Chinese*," in the *Chaldean Book of Numbers*, in the *Zendavesta*, the *Popol Vuh of the Aztecs*, the *Hebrew Bible*, and most especially in the very oldest that are known, the *Hindu Vedas*—in every one of these above-mentioned, is continually occurring the *Mystical Number Seven*. In history we are constantly meeting with it, as, for instance, the *Seven Wonders of the World*, the *Seven Free Arts* of the Middle Ages, the *Seven Electors of the Roman Empire*. Rome is the *City on the Seven*

Hills ; Constantinople has seven names, and is also called the city of the *Seven Hills*, and *Seven Towers*. The Tower of Babel had *Seven Divisions*, symbolising the seven heavenly spheres, each one built of seven different coloured tiles and metals, in the colours of the seven ruling planets; the Goths had *Seven Gods*; *Seven Fires* burned constantly before the altars of Mithras; seven doors, seven mysteries in the Mithras worship; seven priestly degrees; seven steps to the altar; seven branched candelabra were in use amongst the Easterns; the Romish Church has seven sacraments, seven deadly sins, seven cardinal virtues, and so on, in endless variety. It ought to seem clear so far, that such a striking similarity prevailing throughout the whole world must have many good and cogent reasons for its existence. The suggestion that mere chance or accident could possibly be the cause is not to be entertained for one moment, however ready the scepticism of the age may be to avail itself of such a comfortable explanation. Theosophy offers us several excellent reasons, and Madame Blavatsky has laid before us in "*Isis Unveiled*," and the "*Secret Doctrine*," as well as in a mass of journalistic articles, essays and pamphlets, detailed proofs of the existence of one Universal religion for the whole world, called the *Wisdom Religion*, and she shews how the meaning and significance of the *mystic seven* pervades it like a shining thread. But for the present we will occupy ourselves with those examples of the use of the seven which Nature has to shew us. That this occurs in numerous other cases besides those which we quote from the above-named works, is quite evident, but we must restrict ourselves to a mere indication of many of these.

Inasmuch as astronomy is the *science of sciences* and possibly the oldest in the world—so may we seek among the occurring phenomena in the firmament for the first origin of the holiness and great significance of the number seven. We know that the moon's course round the earth happens in four periods of seven days each, and this has universally been the cause of the division of the solar year into weeks of seven days, and for the most part, our reckoning of time is consequently founded on the moon's movements. We are aware that the moon exercises a very powerful influence upon the earth, especially in the generation of life, and also that a large number of physiological and pathological processes occur in periods of seven, fourteen, twenty-one and twenty-eight days.

"The birth, growth, maturity, vital functions, in their ever changing and various appearances, diseases, decay and death, of insects, reptiles, fishes, birds and mammals, and even of man, all are regulated by a law which determines their completion in a certain number of weeks, or periods of seven days." An English doctor and man of science, Dr. Laycock, says, "The facts I have briefly glanced at are *general facts*, and cannot happen day after day to so many millions of animals of every kind, from the larva or ovum of a minute insect, up to man, at definite periods, from a mere chance or coincidence.... Upon the whole, it is I think impossible to come to any less general conclusion than this.

that in animals, changes occur every three and a half, seven, fourteen, twenty-one, or twenty-eight days, or at some definite number of weeks—or septenary cycles.”

Again, the same Dr. Laycock states that “Whatever type the fever may exhibit, there will be a paroxysm on the seventh day...the fourteenth will be remarkable either as a day of amendment, or the reverse” and so on...It is also pointed out that the ordinary length of a man’s life is a week of decades, that is to say, seven periods of ten years each, or 70 years. In the course of a period of seven years, every portion of the human body is said to undergo an entire change. We also observe that the number seven stands in intimate connection with the moon, the occult influence of which reveals itself always in periodical sevens. It is the moon which governs the hidden working powers in nature, or the earth’s “night-side,” whilst the sun is the regulator and factor of all manifested life, that is to say, it rules over the “day-side” of the earth, and this fact has in all time been known to Seers, and to the initiated Adepts of the secret sciences. Several instances of the occurrence of the number seven are to be remarked in connection with the human body. The skin has seven layers, and the same number envelopes the human embryo; the head has seven openings, seven nerve centres called plexuses, are found in different parts of the body, each of them putting forth or radiating seven branches; seven constituents, viz., skin, bone, flesh, blood, gastric juices, fat, and gray nervous matter, also seven chief divisions, head, chest, abdomen, two arms and two legs. Seven vital inner organs; heart, brain, lungs, liver, kidneys, spleen and bladder; seven nerve centres are also found in the brain, and so on.* And finally the Theosophist learns, that the human being will eventually come into the possession of *seven senses*—an assertion that is certainly much derided by those who are adverse to Theosophy, but for the probable accuracy of which, many reasons might be advanced. It has, so to say, been revealed to us that during the present Manvantara—great life cycle of mankind or “round” as it is called—the fourth in order, our race humanity has already lived and disappeared four times upon this earth, the race now existing is the fifth, and finally it will yet return twice more to earth. Amongst these five great root-races, one sense at a time has been developed, in this order—the first race had only one sense, the second had two, and so on, each fresh race evolving a fresh sense, and we, the fifth race men, have accordingly our five senses. Consequently, the two races which are to follow ours, will eventually develop two more senses, and we can already actually perceive signs or provisions of the sense of the coming sixth race, in the often occurring instances of persons gifted with abnormal psychic powers, such as clairvoyance, clairaudience, susceptibility or capacity for magnetic, or, as it is

* [Ed. Note.—It seems unwise to force this septenary scale too far, or in a procrustean manner, on anatomical or any other lines. Why mention the liver, spleen and bladder, and ignore the pancreas, stomach and intestines?

We find in nature, decimal, duodecimal and many other modes of combination besides the septenary.]

now called, hypnotic suggestion, etc. The whole of the enormously prevalent spiritualistic movement is certainly founded upon the existence of these psychical gifts, which are the groundwork, or base, so to speak, upon which mankind's sixth sense will in due time be built up. Concerning the seventh sense, which is to be evolved in the seventh race, we cannot as yet arrive at any idea. Possibly it will consist in a spiritual comprehension and potentiality of all the previously evolved six.

If we now gather together the several testimonies of all these facts, we must thereby conclude that in organic nature, plans which have a general rule, govern the number seven and its occurring periods; and a law exists in the corresponding processes of the life functions which are completed or perfected in a certain number of weeks. That these processes stand in close relation with the moon's course round the earth is also a fact of which even the ancients became aware during thousands of years of the most accurate observations. In the theosophical doctrine it is moreover stated that the seven principal planets exercise an altogether special influence upon our earth and its inhabitants. We cannot here go very far into this subject, but should like to point out that it was not because the ancients only knew of these seven planets, that they were considered of such significance, but just because (according to the S. D.) they happen to stand in direct connection with the earth and as such were considered holy. It certainly seems strange that the sun and the moon are reckoned among them—they are thus, The Sun, Mars, Jupiter, Venus, Mercury, Saturn, and the Moon—but the reason for it is said to be, that the sun stands for another, a secret and invisible planet, between it and Mercury, and the Moon stands for the Earth. The Hindu astronomers suppose that neither Neptune nor Uranus strictly belong to our solar system, as it was thought that their moons, or satellites, *four* and *one* in number, revolved in their orbits from East to West, whereas all the others rotate from West to East. Besides, even if these are included, the number of larger planets in relation to the earth becomes—if this last is not reckoned—no more than seven, *viz.*, Mercury, Venus, Mars, Jupiter, Saturn, Neptune, Uranus; for the rest, the remaining small planets, might sooner be called *asteroids*, than planets. Two constellations, each containing seven stars, The Great Bear, or Charles's Wain, and the Pleiades, seem also to stand in a constant occult sympathy or connection with our earth, but we will not further consider this matter, it is only just mentioned as another instance of the seven in nature. It is most decidedly evident that the ancients were in possession of extremely remarkable astronomical knowledge as instanced in many of the utterances of the old Greek authors, but more especially in the two notable pictures of the Zodiac, one, in the roof of the Temple of Dendara, one of the oldest in Upper Egypt, and the other, in an Indian Temple as '*old as the hills.*' These pictures have puzzled many of the learned men of our day, some of whom contend that they might have been put there during the later

Greek period, but it ought to appear evident from the light thrown upon them by the early Indian books of Vedas, that the ancient Indians in particular were singularly learned and clever astronomers, and that they had a perfect knowledge of the Zodiac. Tradition says that the priests in the Temple of Bel, at Babylon, were in possession of all the most accurate astronomical observations that had ever been made during a period comprising about 200,000 years. Unfortunately this can no longer be verified, since all the old Greek and Chaldean original documents were systematically, and with ruthless barbarity, destroyed by the early Christian Church Fathers, but the Indian manuscripts are happily preserved to us, and they bear witness distinctly and unequivocally to the fact that an astronomical knowledge which seems to us simply marvellous, existed already amongst the ancient Aryans, in the oldest pre-historic times. But we must return to our 'number seven.' It is composed of the numbers three, and four; of these the *Three* represents the spiritual element, the Trinity, the "Three in one," fire, heat, and life, the pro-creating principle is symbolised by the Triangle, as flames always finish in a point upwards (the word pyramid comes from the Greek "pyrus" fire), and the number *Four* represents the earth, matter, and physical nature, symbolised by the square, because all organic matter or energy in the universe consists of four basic elements, viz., carbon, nitrogen, oxygen, and hydrogen—in various conjunctions and proportions. Here we again find the well-known Theosophical doctrine of the seven principles of man; the three higher—Spirit, Soul, and Reason, the three sides of the Triangle—as well as the four lower; the body corresponding to carbon; the astral body to nitrogen; the life principle Prana, to oxygen; and lastly *Kama* the simply animal desires and instincts corresponding to hydrogen. And here we touch upon Chemistry. We find then, that not only does the number seven govern the periodicity of the phenomena of life, but it is also found dominating in a most striking manner, the series of chemical elements. If these are arranged in groups according to their atomic weight, they will be found to constitute a series of rows of seven, the 1st, 2nd, etc., of each separate row bearing a close analogy in all their attributes, with the corresponding members of the next row. If we examine a table illustrating this fact, we discover that the eighth row is, so to say, the octave of the first, since it contains elements which are nearly identical in their chemical as well as other properties with those which stand in the first row, a phenomenon which in a special and extraordinary manner, bears witness to the periodical recurrence of the number seven. In a well-known work, by a renowned German physicist, Hellenback, entitled the "Magic of Numbers," it is shewn that this classification, or division, confirms even what concerns the spectroscopic characteristics of the elements. The number of vibrations constituting the notes of the musical scale, are in the closest analogy both with the scale of the chemical elements, and with the scale of colours which the spectroscope unfolds to us, although in the latter case we deal only with

one octave, while both in music and chemistry we find a series of seven octaves, of which six are fairly complete, and in ordinary use in both sciences. Consequently, to quote Hellenback, "It has been established that according to the law for these phenomena, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into seven columns, and that the successive numbers in each column are closely allied, that is, they exhibit a close relationship which is not only expressed by the figures themselves, but also is practically confirmed in chemistry as in music, in the latter of which the ear confirms the verdict of the figures. The fact that this periodicity and variety is governed by the number *seven* is indisputable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered. Very likely this cause can be revealed, but how far this can happen through the medium of purely physical methods and instruments, may well be a subject for some doubt. This is only a remark *en passant*. The seven coloured rays of the Sun were already in ancient times divided into the three primary, or ground colours red, yellow, and blue, called by some the "Sun Trinity" and the four secondary, or complementary colours, the intermediate shades, violet, orange, green, and indigo—here again the seven-fold, divided into the higher three-fold, and the lower four-fold. It is said that the numbers 3, 4, and 7 are the sacred numbers of Life, Light and Union—especially in this present Manvantara, our Life-Cycle, of which number *seven* is the special representative or the "*Factor* number." That which is spoken of in the ancient philosophical writings, as the "Sacred Pythagorean Tetraktys" was the square, or quaternary placed under the Triangle, and is to be seen expressed and symbolised in the Pyramids, which comprise both Triangle and Square, from co-equal triangles or surfaces, four basic points, and the fifth—the apex. The name given to the Triangle, the representative of the highest spiritual elements, the '*One in Three*,' and '*Three in One*,' was so holy that it was only spoken by the highest priests and hierophants, within the walls of the Temple's 'Holy of Holies.' We have seen that the number seven is of considerable importance in those laws which govern the harmonious perceptions of form, colour, and sound, and it is even likely also of the sensations of taste and smell, if these could possibly be analysed with mathematical precision. The seven tones of the musical scale play a great part in all that is connected with magic and mystery, especially in combination with colours and numbers. Even modern science is beginning to understand that a very close connection exists between colours and sounds, in so far as to acknowledge that every colour has its sound, and every sound its colour. There are so-called sensitive people, who can see music, or sound, and hear colours; and some especially interesting and curious experiments have been made by Professor Tyndall, England's most renowned Physicist, with certain sensitive flames, which shewed themselves extremely sympathetic to sound. For further details on this point, I will refer you to "*Isis Unveiled*," Vol. II, p. 606. One whole chapter besides is of great interest.

In mathematics and geometry it is also to be observed that the number seven plays an important part, but I unfortunately am unable to enter into any explanation of its meaning, as I have personally no knowledge of these two sciences. But I should like, however, briefly to mention two of the ancient geometrical symbols, viz., *the Cube* and *the Cross*. *The Cube* has *six sides*; if it is unfolded or spread out, it forms a *cross* composed of six squares. If you reckon these from each direction, you find *four* one way, and *three* the other, consequently again we have the *seven*. *The Cross* from time immemorial has been the symbol of man among eastern people, and is composed, in its oldest and simplest form, of two sevens thus, † one of which is turned the reverse way. Those typify the earthly and the heavenly eternal life. The "*Cross*" is accordingly considered "*The Tree of Life*" and also "*The Tree of Knowledge of Good and Evil*", and has necessarily a great significance.

We quote here an extract from the "Secret Doctrine," Vol. II, p. 621. "It was *the knowledge* of the natural laws which make of seven the root-number, so to say, in the manifested world, or at any rate in our present terrestrial life-cycle, and the wonderful comprehension of its workings that unveiled to the ancients so many of the mysteries of nature. It is those laws again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old astronomers to calculate correctly the duration of the cycles, and their respective effects on the march of events; to record before-hand, to prophesy, it is called, the influence which they would have on the course and development of the human races. The Sun, Moon, and Planets being the never-erring time-measurers, whose potency and periodicity were well known, became thus respectively the great ruler and rulers of our little system in all its *seven domains*, or "spheres of action;" the purely physical, the sub-astral, the astro-ethereal, the psychic, the mental, the spiritual, and finally the Divine—the super-spiritual or noumenal—which is the original source and comprehension of them all." Once more, another and a final seven, and still emanating from the number three, and primarily from a unity. Right thought, right speech, right action,—such are the factors which form the basis for all spiritual and moral progress, and just as in the solar spectrum, the three primary colours reflect themselves in the whole seven, so are these three great moral factors reflected in the seven now existing great religions of the world, viz., Christianity, Buddhism, Mahomedanism, Judaism, Brahminism, Confucianism and Zoroastrianism. These are are but *separate rays* of the *one and only clear White Primary Ray*, the *Light of the Wisdom Religion*, that *Truth* which underlies them all.

May this high and lofty Truth—from whatever source she has her origin—be mankind's Guardian Angel during the dark cycle which at present it has to pass through; may she disperse the now-prevailing ignorance concerning 'things spiritual,' which is the cause of much of the heavy suffering of our fellow creatures around us, and may she eventually bring them to see and understand that they are in reality *One*, part of a *Great Whole*, and thus may Peace, and a Brotherly Spirit of Love prevail.

*UNIVERSAL BROTHERHOOD.**

WE are all pilgrims having the same starting-point and the same goal, the nature of which we do not fully realise at the present stage of our progress. The descent of spirit into matter has brought about so great a change in the nature of our consciousness that it is not usually possible for us to extend it beyond the sphere of material existence. We are surrounded on all sides by differences of "race, sex, creed, caste or colour." We find envy, jealousy, discord and strife existing everywhere and disturbing the peace and order of this fair world. Amidst these external differences it is hard to penetrate behind the veil of outward appearances and realize that 'unity is the central, underlying fact in nature.' Men whose inner eyes are opened perceive unity existing on all planes of the cosmos. But such instances are very rare. The greater portion of mankind, immersed in the depths of materiality, attracted by the glitter of modern civilization and led astray by a variety of passions and desires, cling to objects of the world with dogged pertinacity, thinking that these are the only things worth striving for, until the shattering of their dearest hopes and aspirations proves to them the transitoriness of all worldly things, opens their eyes to the fact that their energies have been misdirected, and fills their hearts with a longing for something higher than the senses, that does not vary amidst all the incessant changes taking place in the world. In these moments of sorrow, men generally ask, where should one go to find eternal peace which the things of the world cannot give? They need not go to the uttermost parts of the earth to find it. They need not fathom the depths of the ocean to obtain it. The remedy lies in their own hearts. It is in the realized life of the spirit that the everlasting bliss which they had been vainly seeking in the objects of the world can be found. On the plane of the spirit, diversity gives way to unity, all worldly distinctions cease to exist, and the many once more become the one from which they emerged at the dawn of creation, rich with the harvest of experiences gained in the course of a long series of earthly lives. It is the recognition of this spiritual unity that is most strongly emphasised and insisted upon in the first object of the Theosophical Society. The phrase "Universal Brotherhood" does not, as some wrongly suppose, imply that we are to neglect the social, political and religious distinctions made in the world. It simply draws our attention to the fact that it is the same eternal unchangeable spirit which lives and moves in the hearts of all created beings, and asks us to unite our efforts for the spiritual evolution of mankind.

There exists in the world a body of perfect men called Mahatmas or great souls, who have reached the highest degree of perfection attainable on earth, and it is in such exalted beings that the idea of "Universal Brotherhood" finds complete realization. At present, we can only hope to reach that stage of spiritual exaltation in some distant

* (A paper read at the 6th Anniversary Meeting of the Muzaffarpur Branch Theosophical Society, on February 2, 1896).

future. These "elder brothers of the human race" sometimes live in our midst and sometimes recede from us, ever guiding us onward on the road leading to liberation. They perceive the truth that the welfare of one depends upon the welfare of all. With hearts overflowing with compassion for deluded human beings, they have given up the bliss of Nirvana and set to themselves the task of the spiritual evolution of mankind till the end of the world. They have taught us by their own examples that altruism is the law that ought to guide us in all our affairs. It is our duty now to study the teachings they have left us and to proclaim to the ears of the world the mighty truths embodied in their instructions. We must not think of our own individual salvation. The law that gives help to us demands that we should help others in our turn. By refusing to assist our weaker brethren we forfeit the right of being assisted by those above us. By lending a helping hand to those who stand in need of our help we acquire a right to be helped by others. But the desire to receive help gives a colour of selfishness to our actions, however good-intentioned the actions may be. True altruism consists in entire forgetfulness of self in the faithful performance of our daily duties. This is the great lesson that the founders of the Theosophical Society have tried to convey to the world at large, and in the carrying out of this noble aim they have sacrificed all that was near and dear to their hearts and have borne with patience the scorns and insults hurled at them by enemies from all sides, for the past twenty years. We should, therefore, identify our own good with the good of all, in all our actions, in order that we may thereby "fulfil divine purpose and act as instruments of divine evolution."

CHHATRA DHARO LAL.

JUGGLERS AND SORCERERS.

SO much has been written about the extraordinary skill of Japanese jugglers, that it is quite useless for me to occupy too much space, in discussing the matter at length; I will simply relate a few of my personal observations for the benefit of your readers. Perhaps they illustrate what the people of the West now call hypnotic suggestion.

When I was a boy of fourteen I was taken to the house of a famous juggler, and after we had paid an admission fee, we were introduced into an apartment where Japanese cushions were spread on the floor for the use of visitors. The juggler threw upon a brazier of lighted charcoal some drug or other which, presently, caused a strange odour to spread throughout the room. He called his own boy, and, making him stand near him, placed a small pitcher on the floor, within reach, and began an incantation, which I now know to have been a monotonous repetition of what the Hindus call Mantras. After awhile I saw, through the perfumed vapors, the boy becoming smaller. I could

not believe my senses, but as I looked the phenomenon proceeded. The child visibly decreased in bulk and height: every moment a year's growth seemed to have disappeared. I have heard stories of a thing something like this happening at American mediumistic séances, where the figure of a child "spirit" will gradually descend through the floor of a room until it disappears, in full sight of the spectators, again re-appear by a reverse process, and finally vanish. Of course, I do not know if the stories are true or not. This is very clever, but, as above appears, not identical with what I saw in Japan: in the latter case the juggler's boy does not sink through the floor, but only grows smaller and smaller while standing in the same spot. He finally reduced himself to the dimensions of a child's doll. He was then picked up by the juggler, put by him—like another Hop-o'-my-thumb—into the jug, and covered over with his hand. The next minute we were amazed to see him coming, at the call of his father, from another part of the room and giving us a salutation with a smiling face.

On a certain occasion, a renowned juggler came to my father's house and exhibited his skill. Among the things which he did, one struck me with extreme wonder. The cross-beams of the roofing of our buildings come down quite low, as everybody knows. This juggler put a drop of water—whether plain or medicated, I do not know—on the under surface of one of these beams; then lighting a candle of the vegetable wax commonly used in my country, he held it in mid-air under the drop of moisture, muttering spells, and moving it up and down and to right and left, as though he was seeking a point where some force of attraction would affect it. Having at length apparently found what he desired, he carefully removed his hand and the candle remained, as it seemed, self-supported in the air. The flame burnt on steadily and the candle was motionless. The juggler kept his eyes fixed upon the spot of moisture and the candle until the last vestige of the former evaporated, and the candle then dropped to the ground. How it was done, unless by an invisible thread, I cannot imagine. At the same time it seems to me that if a thread had been used it would have been burnt by the flame, and it could not have been stuck to the beam without a pinch of wax, which must have been large enough to have been seen by us all.

One of the most famous juggling tricks is to make a flood of water inside a house. This is often seen and can be attested by thousands of witnesses. The juggler sprinkles water all over the floor, pronounces his charms, and fans all over the place. Then water begins to pour into the house, as though a river were in flood. Of course, there is nothing of the kind, but it has all the appearance of reality.

The water rises and rises, until all the furniture in the room seems soaked and ready to float away. This continues about twenty minutes.

when the water subsides and the closest examination shows no sign of anything having been wet.*

The following trick is often seen in Western countries in a modified form. The juggler brings a pan of charcoal, ignites it, and after fanning it briskly until all the coals are alight, swallows the pieces one by one. Before beginning, he, of course, shows his mouth to the audience and asks them to satisfy themselves that no chemical or other trickery is used. When the last glowing coal has been swallowed, he again opens his mouth for examination. After the lapse of ten minutes or so, he begins to throw up the coals, one by one, until the pan is full as before. The peculiarity of this trick is that the coals are as red-hot when ejected as they were when he swallowed them.

We have in Japan a certain class of religious ascetics called Yamabushi, whose lives are devoted to religious austerities, and they are said to have power to do what the vulgar call miracles. They are, in fact, the Yogis or white magicians of Japan, and, so universal is the belief in them, that if a person is suffering from any trouble brought about by supposed non-human agency, he is sure to consult them. Numberless stories are connected with them.† But the following will be sufficient for giving an idea of this singular sect.

Once upon a time—say, about five years ago—there lived a certain well-to-do man in a village situated a few miles from Tokyo. One night some villagers under the disguise of Negroes, with blackened faces, entered his house and robbed him of a large sum of money. The police and detectives tried very hard to find the culprits, but in vain. As a last resource he applied to a Yamabushi. It was a strange sight when the holy man began his work. He caused the whole village to assemble and, glancing around, said he should most assuredly find the robbers; a cauldron which he had brought was placed upon the ground, a lot of pebbles were poured into it, and he ordered that a strong fire should be built and fed until the pot and the pebbles were red-hot.

* Rain-making is a well-known art among the African tribes, both when in their own country and in slavery. A number of instances are cited by the author of the pamphlet on "Obeah Wanga," elsewhere reviewed in the present issue of the *Theosophist*. Among other rain-making stories Mr. H. J. Bell, in his work on Obeah, tells us about a little girl (race not mentioned) in St. Lucia (W. I) "who possessed the undesirable power of making rain fall wherever she might be. The first shower came on quite suddenly, and one day the mother of the child was astounded on being told that rain was falling in the bedroom at that moment occupied by the little girl. Rushing upstairs, at once, the lady actually did find a smart shower of water falling from the ceiling and soaking into the floor. . . although perfectly fine and dry outside, rain was undoubtedly falling in broad daylight in the room. The child was taken into another room with the immediate effect of producing another equally smart shower, whereas the room she had just vacated *became quite dry again*." They took the child into the garden where the vegetables badly needed watering, but no shower fell; the phenomenon occurred only indoors.

O.

† For an admirable example see Madame Blavatsky's stirring narrative of 'A Bewitched Life,' in her "Nightmare Tales." A Yamabushi gave me, in Japan, a scroll picture of En-no-gio-ja, the founder of their sect, in which he has two elementals crouching at his feet. I gave it to H. P. B. and it now hangs in her old work-room at 19, Avenue Road, London.

O.

When this had been done, he addressed the audience to the effect that he would throw handfuls of the hot pebbles at the crowd indiscriminately, and that, while they would not in the least harm the innocent, they would stick to the faces of the robbers. Then, plunging his hands into the pot, he threw double handfuls of the hot pebbles into the crowd until the quantity was exhausted. It was then seen that, out of those present, some persons had their faces stuck full of pebbles and were writhing in agony. The Yamabushi thereupon charged them with the robbery, and, to the astonishment of the whole village, they confessed their guilt.

C. TOKUZAWA.

EDITOR'S NOTE.—It would appear that there has been in Japan from remote antiquity a great centre of magical science. Whether the knowledge travelled, as some suppose, from India Eastward through Tibet, China, and Korea, or was developed primarily in Japan itself, is not known. I think it quite likely, however, that the magic which Ser Marco Polo saw practised at the Court of Kublai Khan was of Japanese derivation, for,—and this I only learnt the other day from Mr. Tokuzawa—Ghengis Khan, the great conqueror, was a Japanese Prince of whose exploits record is made in Japanese history. Readers of Marco Polo's invaluable narrative—see Bohn's Edition, page 156—will remember him as saying :—

“When the Grand Khan sits at meals, in his hall of state, the table which is placed in the centre is elevated to the height of about eight cubits, and at a distance from it stands a large buffet, where all the drinking vessels are arranged. Now, by means of their supernatural art, they cause the flagons of wine, milk, or any other beverage, to fill the cups spontaneously, without being touched by the attendants, and the cups to move through the air the distance of ten paces, until they reach the hand of the Grand Khan. As he empties them, they return to the place from whence they came; and this is done in the presence of such persons as are invited by his Majesty to witness the performance.”

From the same book we learn that the Tibetans “are necromancers, and by their infernal art perform the most extraordinary and delusive enchantments that were ever seen or heard of. They cause tempests to arise, accompanied with flashes of lightning and thunderbolts, and produce many other miraculous effects.”

In the Island of Socotra, says Marco Polo, the inhabitants are great sorcerers “and if any vessel belonging to a pirate should injure one of theirs, they do not fail to lay him under a spell, so that he cannot proceed on his cruise until he has made satisfaction for the damage:” an exhibition of practical hypnotic skill remarkable enough to make Professor Bernheim jealous!

All ancient histories teem with accounts of magical wonders. We find them among the Greeks, Romans, Hebrews, Norsemen, Bohemians, Etruscans, Chinese, Egyptians, and Saxons, and, in fact, among all Euro-

pean nations. When the Troubadour degenerated to a vagabond he became a *jongleur*, whence the world juggler. The names of the most remarkable jugglers of modern times among us, Westerns, are familiar to all. Among them, the most eminent was Robert Houdin who—as the “American Cyclopaedia” justly observes—“applied to his art not only true genius but the resources of science.”

Herrmann, a very noted expert, has been lately astonishing the Americans by allowing six sharp-shooters to fire at him marked bullets from army rifles without his having touched the bullets, and then showing the latter—still hot to the touch, and perfectly identified by the private marks—on a plate. This is no new trick, for Madame Blavatsky tells us, in “Isis Unveiled,” that she saw it done in Africa by a sorcerer; and Laing, the first European to visit the Soulimas, “saw a native chief perform the same trick on a grand scale and in a curious manner, the muskets always flashing in the pan when aimed at him, but shooting well when turned, however unexpectedly, to other objects.”

The real plant-growing phenomenon of India, an imitation of which is shown to every globe-trotter, is well-known among the North American Red Indians, especially among the Arapahoes and Cheyennes. Their “mystery-men” will go out on the bare, sunburnt sandy plain, in full daylight; huddle together in a close circle around a certain spot; *chant some peculiar verses*, move away from the spot; and lo! a crop of fresh, green grass is seen to be growing there. The late General Cass, of Michigan, described what he had seen done by a Chippewa squaw who, like himself, was looking on at a great “medicine dance.” She was holding in her hand a curious bag made of a dried snake-skin which, on being asked by him, she said contained certain charms and articles of magical value. He laughed at her assertion, whereupon, growing very angry, she threw the bag on the ground; the next minute it was changed into a living snake and chased the General out of the tent. This was at Mackinaw, where he was in an official capacity at the time.

A recent writer in the *S. F. Examiner* says:—

“The late Garrick Mallery of the Bureau of Ethnology once told me of something quite unaccountable which he witnessed at White Earth, in 1860. There was present a famous mystery man, who made a bet with the local Government agent that the latter could not tie him with ropes in such a manner that he would not be able to disengage himself off-hand. The agent, assisted by Mallery and other white men, tied the Indian up in the most elaborate fashion and put him inside of a conical wigwam in the middle of an open space. Nobody else was permitted to come near him. As quickly as they had withdrawn, tremendous thumping sounds were heard from the hut, which swayed from side to side as if it would be torn to pieces. Two or three minutes later the Indian called out, telling them to go to a certain house several hundred yards away, where they would find their ropes. One of the white men was sent to the house, and he found the ropes, with all of the complicated knots untied. The tying committee opened the wigwam then, and found the wizard smoking a pipe, with his black magic stone in his lap. Neither pipe

nor stone had been there previously. The head priest of the wizard's society, having heard of this exhibition, sent word that he would be killed if he repeated such a performance for gain. Evidently it was deemed improper that religious business of that sort should be thus prostituted.

"The Wabeno tribe has a great reputation for certain kinds of juggling. These Indians are called by others the Players with Fire. They perform many horrible ceremonies at night, in which fire is concerned. They handle fire and walk through it. It is said that they can cause flames to issue from their ears, mouths and nostrils. It is a common belief that they are able to transform themselves into animals with fiery eyes. One trick which they really perform seems fairly unaccountable. A Wabeno mystery man seats himself in his lodge, while the young men surround it entirely with a ring of brightly blazing fire. At the same time an empty lodge at a distance of fifty paces will be encircled with fire in like manner. Both lodges are closed tightly, all the people of the village looking on intently, and yet, after the space of a few moments, the magician, the faggots having been kicked away, is discovered calmly sitting in what was before the empty lodge, while the one which he previously occupied is left vacant.

"Belonging to a tribe with which I had acquaintance was a no-account Indian, generally despised by his fellow redskins, who always carried about with him a medicine bag made of an old duck skin. On one occasion—so the story was told to me—he joined a fishing party. While they were off on the expedition, several boat-loads of hostile savages appeared. They tried to escape, but their foes could paddle faster, and apparently they had no chance to get away. The pursuers came on so swiftly that the pursued were demoralized. One of the latter remarked to the no-account Indian: 'If your duck-skin is any good, make medicine with it now; and make it quick.' In response the owner of the duck-skin bag held it in the water, and at once the speed of the boat increased so much that the hunting party escaped. Seemingly, the spirit of the duck operated after the manner of a paddle-wheel and pushed the craft along."

The officer above quoted, Lieut.-Colonel Garrick Mallery, U. S. A., was an old army friend of mine, and at the time of his death occupied a position of influence in the scientific world.

Egypt has always been a home of magic and sorcery, the Copts having, perhaps, derived it from their forbears, the Atlanteans. Mr. E. W. Lane narrates—see his "Modern Egyptians," vol. II, 106—some very wonderful things. They are all worth reading, but I mention only one:

The juggler, stripping himself to his pyjamas, "tells two persons to bind him, hands and feet, and put him in a sack. This done, he asks for a piastre; and some one tells him that he shall have it if he will put out his hand and take it. He puts out his hand free; draws it back; and is then taken out of the sack bound as at first. He is put in again; and comes out unbound; handing to the spectators a small tray upon which are four or five little plates filled with various eatables, and, if the performance be at night, several small lighted candles placed round. The spectators eat the food."

I saw a few things of the kind, myself, in Japan, but not nearly so much as I wished. They were mostly feats of balancing and legerde-

main. Whether to include among the latter the following, I can hardly say. It was in a temple at Nagoya, where I was put up. The juggler gave me several examples of his marvellous skill in top-spinning, and finally called for a bowl of water, over which he passed his hand two or three times, and then, re-winding his top, drew the string and made the top spin *on the surface of the water*. If any one can explain that, by any mechanical theory, I should like to know it. Perhaps it was hypnotism.

O.

CRITICISM ON THE LATE MR. T. SUBBA ROW'S BHAGAVAD-GITA'.

TO THE EDITOR OF *The Theosophist*.

SIR,

Will you kindly insert the following in your valuable journal at an early date? It is rather late in the day to open any controversy with regard to the late Mr. T. Subba Row's understanding or interpretation of the Bhagavad-Gîtâ as presented in his lectures before the Convention of the Theosophical Society held in December 1885.

That these interesting lectures opened a fresh line of thought for Western scholars, and English or so-called science-stricken Eastern students of Sanskrit philosophy goes without saying. And to many a mind, Indian or European, who has had the opportunity of coming in contact with Mr. Subba Row or his writings, it has been manifest that he was a man of great erudition and intelligence above the average of scholars.

I therefore feel considerable hesitation in discussing the Gîtâ-lectures of the personality who has contributed not a little to the understanding of the philosophy of our beloved India, I mean of the Rishis or Upanishads. But, Sir, you will pardon me when I say that duty calls me forth.

I cannot help making an observation on his view of the teachings of Sri Krishna in the Gîtâ, on the principle of "Better late than never," as truth is more important than a personality. The fact is, Mr. T. Subba Row has interpreted *Avyaktam*, in the XII chapter of the Gîtâ, as *Mûlaprakriti* or *Avyaktam* of the *Sânkhya*s. I invite attention to page 70 and the following two pages of Mr. Tookaram's publication wherein he discusses the teachings of Sri Krishna in the XII chapter, at length, though there are other places in the book pointing to the same thought. "This *Avyaktam* is nothing more than *Mûlaprakriti*..... and so forth." And lastly, "This description refers to the *Avyaktam* of the *Sânkhya*s." In this connection it is to my mind indisputable that Subba Row makes *Mûlaprakriti*, *Jadaprakriti*, *Avidyâ*, or inanimate, inert matter, an object of worship, ideal, or goal by such an interpretation. This interpretation I have to discuss from two aspects:—Firstly, from the standpoint of the great Commentators *Sankarâchârya*,

Srīdharasvāmi, Madhusūdanasarasvatī, &c., of whom Subba Row was a professed follower. Secondly, from the standpoint of Subba Row as an independent commentator or interpreter, or whether such an interpretation as that of Subba Row is possible:—

1st. The Commentator Sankarāchārya* and his followers are unanimously agreed, as I understand, that the “Avyaktam” in that particular connection or chapter refers to impersonal God or Nirgunabrahman, or Parabrahma, or unmanifested Energy, or unmanifested Logos of Subba Row’s denomination.

2ndly. Avyaktam of the Sānkhyas or Mūlaprakriti cannot be an object of worship, as inert matter is Jada, Avidyā, inanimate and incapable of being recognised by any soul which can boast of intelligence or consciousness to give it the credential of being its guru or spiritual entity or existence to inspire and initiate or guide.

A third point strikes my mind by way of possible explanation, that he may have been labouring under an apprehension that it refers to the Avyaktam of the original Sānkhya philosophy, as opposed to the present existent Sānkhya philosophy, and to indicate what the original Sānkhya philosophy was or is. I wish here to make this observation that it is synonymous with the Sānkhya yoga of the Gītā and it may again be said, to Vedānta of these days.†

But unfortunately Subba Row is very pronounced in regard to this, as he himself translates it in this connection distinctly (*vide* pages 70—72 of T. Tatya’s publication of Subba Row’s discourses on the Bhagavad-Gītā as Mūlaprakriti). I think it will not be out of place to make an observation with regard to the philosophies in general, that there are but two objects of worship usually recognised by sages of Āryāvartā, namely, Nirgunabrahman or Parabrahman of Subba Row, and 2ndly, Saguna Brahma or Logos or Pratyagātman of Subba Row’s classification or denomination. Of course, Sagunabrahman is many sided, recognizing all kinds of worship. For instance the six great forms of worship, the Shanmatas‡ of Srī Sankarāchārya’s establishment—all manifestations of Parabrahman or differentiations of the abstract Logos. Nirgunabrahmopāsanā is easily definable as the meditation or contemplation on the grand impersonality of nature. Without an explanation as to why Krishna recommended Karma yoga or Bhakti yoga or worship of Srī Krishna or manifested logos or the personal God of the universe, I fear this article will not be sufficiently complete in its thought.

It is pretty well known that Arjuna was a typical Kshatriya, and as such, was entitled only to the Karmayoga path, otherwise called Bhaktiyoga path, as Nirgunopāsanā or Sānkhyayoga path is meant for typical

* *Vide* Srī Sankarāchārya’s commentary on chapter XII, verse 3, and ditto to Srīdharā and Madhusūdanasarasvatī’s.

† *Vide* page 27 of Telang’s Introduction, Vol. VIII, sacred books of the East.

‡ The six forms are said to be 1. Siva, 2. Sakti, 3. Vishnu, 4. Ganesa, 5. Śūrya, and 6. Kāpālika.

Brāhmana as I view it. And this observation I make from the universally accepted proposition that a typical Brāhmana is by nature more highly developed, spiritually, than a typical Kshatriya. I refer to Krishna's observation in verses 59 and 60 of chapter XVIII, to show that Sri Krishna has actually declared that Arjuna was a typical Kshatriya, *i.e.*, born to do the duty of fighting his enemies—a leading characteristic of all Kshatriyas. The other Sāṅkhya or Avyakta path is too difficult for ordinary worldly-minded or Kshatriya, or, perhaps, epicurean mortals. I have simply indicated the lines on which the teaching of the XII chapter runs, as I understand it, and I am open to correction, though I must express my regret that I have not the opportunity of inviting the same T. Subba Row's attention in his physical body.

A. KRISHNASWAMY IYER.

THE LIVES AND TEACHINGS OF THE LATER PLATONISTS.

LONDON, *February 27th*, 1896.

MR. G. R. S. MEAD, B.A., gave the first of a series of lectures on the Later Platonists, on Friday the 14th of February.

These lectures, which are to be six in number, are being delivered at the Pioneer Club, 22, Bruton Street. This Club, of which Mrs. Massingburd is the President, comprises among its members many cultured and highly intellectual women, interested in all movements likely to advance the welfare of the race, and promote spiritual and intellectual growth.

On entering the room in which Mr. Mead delivered his first address, the most striking object that met the eye was Mr. Machell's mystical and allegorical picture of "The Birth of a Planet." The dying and the new-born worlds are represented by female figures; while overshadowing both is faintly indicated the winged symbol of life.

Mr. Mead took as his first subject, "Alexandria and her schools." The lectures will deal with the Neo-Platonic Philosophy, and are not ostensibly theosophic in their teaching. Nevertheless to popularize to some extent the Neo-Platonic teaching and to bring before the outside public the general conditions of life and thought in Alexandria during the period when the early Christian church was gaining power and authority, cannot but be of service to the Theosophical Society in its work. Mr. Mead's statement as to the temper of mind with which the Greeks first received the testimony as to the antiquity of the human race, has peculiar interest at the present day. The European nations, have, as regards speculative thought, emerged from their swaddling clothes. The former interpretation of the Jewish Scripture, which called upon the orthodox to accept a ludicrously short period of time as the authentic age of this globe, has been exploded by science.

We, in the West, are, as Mr. Mead described the learned Alexandrians as being, weary of analysis, weary of commentators, weary of the worth of destroying. We desire a new light—a greater wisdom. The western mind is growing ripe for the unfoldment of these new-old truths, and Mr. Mead did a great, and it is to be hoped, a permanent service to the outside public, in inaugurating this course of lectures, and tracing the rise of the Neo-Platonic Schools, at a time when the Alexandrian world swayed to and fro between the teachings of the Christians on the one hand, and the Pagans on the other.

Mr. Mead commenced his lecture by bringing before his audience a mental picture of the city itself, founded by Alexander the Great, in the year 331 B. C. The city was ten miles long, and three wide, and was divided into four quarters. At the death of Alexander, it fell to the share of Ptolemy, one of his greatest generals. Ptolemy was a bibliomaniac; a man of literary tendencies. He commenced that process of building up the intellectual life of the city, which culminated in Alexandria becoming a very vortex of thought where all the most learned men of all nations congregated, and brought with them the fruits of their learning, wheresoever they had gathered it. The population was extremely cosmopolitan; representatives of almost all nations being there.

Ptolemy, with the aid of Demetrius Valerius, established the first great library in which there were no less than 200,000 volumes. These were chiefly authentic MSS. of the greatest Greek writers. But there came a time when the love of Ptolemy for ancient MSS. led people to forge them with a view of money getting. This fact necessitated the maintenance of a staff of experts to judge of their authenticity. Finally a second library was founded in an annex to the Temple of Serapis. This also comprised some 200,000 volumes. In the time of Cæsar the fleet caught fire, and the conflagration extending to the library, many MSS. were destroyed. It is also said that many were burnt by the Christians in the reign of Theodosius; but though they undoubtedly destroyed the Temple of Serapis, the destruction of the books is not proven. It is certain that Julian removed many to his own private collection. In the seventh century a large number were burnt by Omar, who is stated to have supplied the Alexandrian baths with fuel from this source, during six months. This monstrous proceeding was explained by him on the ground that the Koran containing all truth, other books were superfluous. It has however been said that Omar did not actually destroy all those MSS. Ptolemy also founded the Alexandrian Museum, which developed into a University, at which science was studied. During the period dealt with in this opening lecture, it does not appear that philosophy or religion were studied. They studied science systematically. They studied Natural History, having large Zoological Gardens. There were also poets, historians, geometricians, and mathematicians. There were likewise translators and commentators. Josephus records that six

learned Jews were summoned to translate the Jewish scriptures into Greek;—they worked independently of each other, and produced absolutely similar translations in the space of a fortnight.

The lecturer pointed out the fact that these men and women of Alexandria were essentially critical; they incessantly studied the past. They pored over the works of the old Greek writers; they studied grammar and philology; but during the whole of this time there was little study of philosophy; and none of religion.

After three hundred years the influence of the Christian church began to make itself felt. That early church was itself divided. There arose the Arian and Athanasian schools; and it was at this time that the influence of Oriental thought began to leaven the Alexandrian schools. The two opposing camps, the Pagan and Christian, had a common meeting ground.

Mr. Mead pointed out that the difference was not extreme between the philosophical Christians, such as Clemens, Alexandrinus, Origen, and the Gnostic school, and the theologically disposed philosophers.

History is repeating itself in the West in this respect;—between the philosophers and the ignorant Christians, there could be then, as now, no meeting ground in matters pertaining to the world of thought.

The Greeks were not linguists; but Philo Josephus, writing in Greek, brought alien ideas within the circle of Grecian thought.

The Greeks learned to recognise the teaching of the past. The works of the Hermetic writers were translated, and impressed the cultured minds of the day. It was at this period that Christian theology became definite. Clemens and Origen, taught by Ammonius Saccus, the master of Plotinus, began to stand forth from among the Christian community. Origen teaching that there was truth in all systems. The struggle between Pagan and Christian thought before the definite rise of the Neo-Platonic school, resolved itself into the postulation of two propositions. The Philosophers, representing the classes, cried "Intellect is all." The Christians, representing the masses, proclaiming, "Morality is all—intellect is unnecessary."

The two bodies present a very striking picture of the two extreme schools prevailing in the West at this present day, represented by the ultra rationalistic scientists, and the more ignorant religionists. Mr. Mead also called attention to the fact that the position of women was strikingly similar to that which they occupy in Europe at the present day.

On the 21st of February, Mr. Mead delivered his second lecture, upon "Plotinus and Porphyry." He commenced by alluding to that part of their teaching respecting the state of human consciousness which they termed ecstasis; a condition transcending mind and which has its parallel in the Indian Samādhi. Porphyry, said Mr. Mead, stated that his master, Plotinus, attained this state five times during

the years which he (Porphyry) spent beneath his roof. Porphyry attained but once to this condition of "union with his god," during his whole life of more than seventy years.

Mr. Mead pointed out that Hellenic philosophy was not a product of the Saint. Orpheus, its founder, being a Thracian; Thales, a Phœnician, and Hermes Trismegistus, an Egyptian; moreover it received tribute from Persia and Syria. Originating with Orpheus, it was handed on to Pythagoras; and to Plato who might be said to have intellectualised the Orphic teachings.

The lecturer explained that this teaching was tinged alike by distinctively Grecian, and definitely Oriental thought. The leading characteristic of the latter being mystery, and secrecy as regarding the knowledge imparted. It was the Jewish school of mystic philosophers, to which the great Christian teachers belonged, that attempted to popularize what had hitherto been so jealously guarded. At this period the Christian and philosophic teachings overlapped; and shared their central and underlying truths. Those of the Christians who were most willing to instruct the slave and the illiterate man in the mysteries of the "Kingdom of God," confessed that the inner doctrines were not to be readily comprehended by the people.

The master of Plotinus was Ammonius Saccas, or the Porter. He was a man whose soul transcended his social position, and who founded a school attended by some of the most intellectually brilliant men of Alexandria. The purpose of Ammonius was to found a universal religion; culling the best from all systems; he wrote nothing, and his instructions which were given orally, were divided into the public and the esoteric. Even the Stoics and the Epicureans had their secret teachings. The nationality of Plotinus was never divulged by his lips, nevertheless it is known that he was an Egyptian, and is said to have been born at Lycopolis. He entered the Alexandrian schools at the age of seven. He spent many years of his life in studying various systems, and finally entered the circle of the disciples of Ammonius. Plotinus remained under his guidance during eleven years. He attempted a journey to Persia to learn the wisdom of the Magi; but his intention was frustrated. At the age of 40 he visited Rome where he spent much of his time henceforth. He refused to state the day of his birth; objecting to the custom of celebrating the birthdays of great philosophers; a ceremony which was then usually observed. He also objected to the painting of his portrait, saying "Why make a shadow of a shadow." He died at the age of 66, endeavouring, "to lead back that which is divine in man, to that which is divine in the Universe." Plotinus wrote nothing until he was fifty years of age, and full of ripe experience. He never revised his MSS. and his pupil Porphyry undertook this, and kindred labours for him, in order to spare his weakened eye sight.

Mr. Mead stated that the interesting matter placed before his audience was chiefly drawn from "The Life of Plotinus" by Porphyry.

He also referred his listeners to "Les Enneads de Plotin;" to the works of Thomas Taylor upon the Philosophy of Plotinus; to "The Last days of Palmyra," as giving a picture of the character of the great statesman Longinus, a pupil of Plotinus; to "The letters of Porphyry to Marcella, his wife" translated by Miss Zimmern, and to a novel, "The Wards of Plotinus." This latter book appears to illustrate an interesting trait in the character of the great philosopher. He impressed all men with his wisdom, probity and capacity, so that a very large number of young people, both boys and girls, were placed under his guardianship. His household appears to have been a very large one; many of his disciples dwelling beneath his roof. He had many very eminent followers, and when he died, it is said that no man bore him a grudge. He appears to have been universally beloved and honoured.

His disciples dreamed, as many have dreamed, of forming a community following the lines sketched in Plato's Republic, of an ideal state. An appeal was made to the Emperor for land for this purpose; but the scheme was decided to be politically dangerous, and was therefore forbidden.

Mr. Mead referred to the fact that the universal spirit of scepticism with regard to the existence of that which is usually termed "the unseen," was breaking down in the West and giving place to a widely different trend of thought, which in truth is leading many towards those practises which Plotinus and Porphyry strongly condemned and utterly despised; *i.e.*, Theurgy and Magic ceremonies of various kinds. Mr. Mead quoted various stories bearing testimony to the occult powers of Plotinus, and instanced his gift of that which has of late been christened telepathy.

The lecturer also gave an instance of the working of that law of nature which ordains that, should an evil thought fall powerless to harm, through the purity of the person at whom it is aimed, it will re-act upon the evil wisher.

The one enemy made by Plotinus attempted to injure him physically by magic arts; Plotinus becoming aware of the attempt, by means of his occult gifts, is reported to have said:

"At this time Olympus is contracted like a purse; and his limbs are all bruised," which proved to be the case as regarded his enemy, and former jealous co-disciple.

There was an instance given by Mr. Mead of an occasion when Plotinus was persuaded by a priest, to witness a Theurgic rite in the Temple of Isis. The priest attempted to evoke his daimon; and succeeded in calling forth a being so glorious that, ascribing the vision to the presence of Plotinus, he cried:

"Happy Plotinus! who has for his daimon, a god." The tale goes on to state that, some doves being accidentally strangled by one who stood by, the glorious vision vanished at the shedding of blood.

The rule of life of the Neo-Platonists was strict. A certain cult of pleasure had sprung up in those days, which was defended as it now is, by many brilliant writers. Plotinus and his disciples combatted this teaching strenuously and wrote much against it.

Mathematics formed a part of the course of study in the school of Plotinus.

All the books which we at present possess being viewed as the introduction to those lost books which deal with the Platonic solids;—five in number.

Metaphysics also absorbed much of the thought of the Neo-Platonists; the word being used in a different sense from that in which it is at present employed, and signifying an actual knowledge of that which is "beyond physics;" the literal meaning of the word.

In his discussions as to the nature of That which is noted under divers names—Deity—the Absolute—the Atman—the depth and subtlety of the thought and expression of Plotinus are unsurpassable. Mr. Mead quoted certain passages illustrative of the refinement and delicacy of argument and reasoning of the great Neo-Platonist.

Plotinus taught re-incarnation, and stated that the Pythagorean teaching was improperly held, when it was assumed to assert that man ever re-incarnated in an animal body. They live *as* beasts, he said, they do not become beasts in outward form.

He taught the doctrine of Karma, and that the ultimate aim of man was to attain permanent union with the Divine.

Porphyry, his pupil, followed the teachings of his master. He approached the philosophy from the ethical side; dividing the virtues into four categories, which he termed respectively;

The Political—*i.e.*, those which kept a man from law breaking. The Cathartic, or those which purified desire. The intellectual; using the word intellect or mind, as a synonym for spirit; and the Paradigmatic, or at-one-ment, to use an old Elizabethan word denoting that union with the Highest, which is the ultimate goal of all religions as taught in their purity.

Porphyry, wrote 15 books against the Christians. There were some 30 replies; a fact which proves his attack to have been of importance. His books were destroyed by the Emperor Constantine.

Another work of Porphyry was the interpretation of Myths; as for example, his explanation of the writings of Homer, which he asserts to have been allegories and explains them as such.

The attendance at these, the first two lectures of Mr. Mead's course has been good. The remaining four lectures are respectively upon:

"Jamblichus," "Julian and his Teachers", "Sasiputra and Hypatia", and "Proclus."

The course of lectures will appear in *Lucifer*.

I. H.

Reviews.

Lucifer—February, 1896. Mr. Mead, in "On the Watch Tower," philosophises on the benefits to be derived from a more general acceptance of the doctrine of reincarnation, and its promulgation in current literature, and touches upon the manifest decrepitude of the ancient world-scriptures, which need so many props and "crutches of commentary that scarce support their tottering footsteps," and are so "full of allegory and symbol" and overgrown with "myth, legend and ceremony" * * * "Orpheus" is continued, and discusses Diana and Minerva; Neptune and Pluto; Apollo, Vulcan, Venus, Mars, &c., all having a decided smack of "myth" and "symbol." The profoundly interesting article on "Devachan," by C. W. Leadbeater is also continued. "The Sevenfold Universe," by T. Williams, treats of the evolution of the divine archetypal ideas. "Recurrent Questions" and the answers thereto will be read with interest. They relate to the correctness of the nebular theory, the fate of those souls who, at the end of the *Mauvantara* may not have attained self-consciousness, and to the proper attitude of the *Yogi* toward pleasure and pain. Arthur A. Wells, in his "Letters to a Catholic Priest, No. I," evidently does not intend to walk on stilts, or soar away into cloud-land when discussing the suffering and needs of humanity, and the shocking inefficiency of the current theological machinery as applied to these needs. Those who can get access to *Lucifer* should not fail to read this article. Next we find a ghostly and ghastly story by Mrs. Hooper, entitled "The Baron's Room." Mrs. Besant's article on "Man and his Bodies"—so full of interest and instruction—is to be continued, and treats of "The Physical Body," "The Etheric Double," with its four forms of ether permeating the physical body and forming the "vehicle of Prana" and the medium for the manifestation of its energy in the physical body, and, "The Astral Body" (or *Kamic* body), by means of which consciousness may function in the Astral World. The concluding article, by J. C. Chattopādhyāya, discusses the sublime teachings of the "*Bhagavad Gitā*," and considers objections which have been raised concerning it.

E.

Mercury—January, 1896. "The Birth and Evolution of the T. S." is a thoughtful article. The original paper was "read before the Chicago Branch T.S., on the anniversary of the founding of the Theosophical Society." The important treatise on "Hypnotism and Mesmerism," by Herbert Kitchin, is worthy of careful study, and is to be continued. "A Theosophical Conception of Prayer," by Frida von Betzen (translated from the Swedish by M. Haig), may be read with profit by all sincere souls. "Behind the Veil" presents some unusual phases of consciousness. Following this we have interesting matter under the headings of "Practical Theosophy," "Around the Zodiac," "T. S. Echoes," and "The Children's Corner."—"Answers to questions" completes this very instructive number. The magazine should be taken by every loyal F. T. S. in America.

E.

The Path—February, 1896. "On the Screen of Time" contains a variety of paragraphs. The two "Letters of H. P. B. to Dr. Hartmann" in which she tries to convince the latter of the existence of "Masters," are largely

personal in character. "The Scope and Purpose of Theosophy" is an abstract of one of Mr. Hargrove's lectures which will soon be published verbatim in pamphlet form. It has merit and we hope will be widely circulated. "The Subjective and the Objective," by Alpha, is a philosophical paper which will repay careful perusal. William Brehon, makes some very useful and practical comments on the sixth chapter of the Bhagavad Gîtâ. "How we should treat Others" (signed F. T. S.), is the last of the main text, and strikes the key-note in the matter of ethics.

E

Theosophy in Australasia—February, 1896. "The Outlook" has various paragraphs on the work and progress of the T. S. "Thought Forms" contains extracts from "Karma"—or "Theosophical Manual, No. 4"—by Annie Besant. "Notes of News" has some items relating to the recent Adyar T. S. Convention, and several personal paragraphs. Among these we learn that our friend, Mr. P. D. Khan of Bombay, who has been doing good service to the cause in the Southern Hemisphere, is returning to India. "Questions and Answers" are of interest, and "Activities" encouraging; showing that Countess Wachtmeister and others are hard at work.

E.

The Theosophic Gleaner—February, 1896. "Abuse of Will-Power," by N. D. K., discusses in an able manner some incidents narrated in Mr. Maitland's interesting life of Dr. Anna Kingsford. "Position of a Student of the Avasta Literature" is contributed by Mithra. "Karma and Astrology" is an important paper republished from *Lucifer*. The "Heart Doctrine," "Purity of Antahkarana," "Gurus and Chelas," "Manasaputra" and "Svetadvipa" are all interesting reprints. The annual report of the Bombay Branch, T. S., shows a praiseworthy activity of the Society in all directions.

E.

The Theosophic Thinker—February 22nd, 1896. Our young contemporary announces that from April first, it will be known simply as the *Thinker*. We fear it is going to make a mess of it, and that the change will not bring luck; at the same time we wish it prosperity. A few years ago some Materialists started a journal under the same title, for the express purpose of abusing the Theosophical Society and insulting its officers. Happily, its career was brief and inglorious. It is a little amusing to read, in the prospectus of our esteemed contemporary, that it makes the change to get a wider scope of editorial activity; also that the term *Theosophic Thinker* gives some people to understand that it is "a sectarian paper dealing technically with Theosophy alone." In view of the fact that there is not a shadow of sectarianism connected with Theosophy, but on the contrary an eclecticism as broad as the universe, this approaches the farcical.

The chief articles in the issue before us are, "Religious Thought in India," "Pleasure and Pain," by N. P. Subramania Iyer, B.A., and a reprint entitled "Is Flesh-Eating by Christians morally defensible?"

O.

Theosophia—Amsterdam—February, 1896. The leading article, "A Welcome End" is by Afra. Then follow "The Key to Theosophy," "India and her Sacred Language," "Through Storm to Peace," "The Bhagavad Gîtâ," "Light on the Path," and "Karma," together with the "Communications," and "Syllabus." The publication of these translations of standard Theosophical works will result in much good. We are sorry that the lack

of any Dutch-knowing colleague at Adyar prevents our making the fuller notice of our dear friends' activities which they so deserve.

E.

The Irish Theosophist—February, 1896. This issue opens with a good article on "Freedom," "The Enchantment of Cuchullain" is continued, and the article on the earlier life of W. Q. Judge is also to be continued. It is saddening to see a project developing itself to transform the subject of the biography into an incarnate adept, a sort of Sankara. This fulsome flattery sickened us all in the case of H. P. B. It is, too, a cruelty to the person so besmeared. "The New Light" by F. J. D. relates to Prof. Röntgen's discovery. "The White of the Dawn," by C. J., contrasts the real with the seeming. "Around the Hearth" is a conversation on the subject of Magic. (See "Cuttings and Comments" on another page of *Theosophist*, for a brief extract.)

E.

The Pacific Theosophist—February, 1896. "Where is Hell?" the opening paper—is a report of a lecture previously delivered by the Editor, in San Francisco. No doubt the majority of us would be able to answer this question, from personal experience, but the subject is well handled by the author of the article. "The Power of Thought to mould the Progress of the World" is by J. H. Slator. As the writer truly says—"Thought has power to damn or to bless, to mould the progress not only of ourselves and our immediate associates, but also the very evolution of humanity." "Notes on the Voice of the Silence," by Julian St. John, commenced in this number, will no doubt be a useful series.

E.

Journal of the Maha-Bodhi Society—February 1896. This issue speaks of a probable revival of "Buddhism in India," and gives extracts from a lecture of Prof. Rhys-Davids concerning "The Founder of Buddhism." There are also articles on "Christianity and Buddhism," "Buddhist Morality" (a reprint), and the proposed "Universal Congress of Religions" in 1900, either at Paris, which is talked of by many as a suitable place, or at Benares, as was suggested at the closing session of the Chicago Parliament of Religions. There are several other reprints, some interesting correspondence, and the not-to-be-forgotten Buddha-Gaya Temple case.

E.

The Seen and the Unseen—February, 1896. Mrs. Besant offers "A Kindly Word," in this number. "Practical Hints on the Study of Occultism," by Q. E. D., is continued. An account of "A Weird Seance in California" is abridged from the "*True Californian*." Remarks on the "Causes of Small Pox and Cancer," republished from the *Harbinger of Light*, are of interest. "Theosophy and Geology," by James Stirling, furnishes considerable matter for thought, and is to be continued. A paper on "Occult Powers in the East," by J. C. Staples, General Secretary of the Australasian Section, T. S., is commenced, and "Halek," an Australian work of an Allegorical character, by John H. Nicholson, is reviewed at great length by the editor, and with high commendation.

E.

Rays of Light—March, 1896.* The first number of this little magazine has reached us from its publication office at the "Musæus School and

* Yearly subscription in India and Ceylon, Rs. 1½.

Orphanage for Buddhist girls," in Cinnamon Gardens, Colombo, Ceylon. It is earnest and fearless in tone, and aims to advocate certain "reforms and improvements, and aid in abolishing abuses of which we are sensible," according to sincere conviction, and from "love for humanity." In the article against "Compulsory Vaccination," by the English philanthropist, Mr. William Tebb, we find weighty facts and approved statistics which should set people thinking. The matter of "Sudden Death and Premature Burial" is discussed in an able manner by T. W. "Entering the Path" is an earnest contribution bearing on life and duty, by Grace Human. There is also an article on "Theosophy," dealing with its practical phase, a paper on "Hygiene," and "Notes by the Way." Contributions, brief and to the point, are solicited. May success attend its career.

E.

Arya Bala Bodhini—March 1896. "Notes and Comments" touch upon quite a variety of subjects. "The Curse of Parikshit" is a short Hindu story. "The Caste System" is a brief explanation of the leading divisions of Hindu Society. "Two Brothers," and "A Fairy Tale," (the latter taken from *Mercury*), are light reading for the young, while "Hindu Religious Ideas in the West" is quite substantial food for grown-up children, it being one of Mr. Bertram Keightley's interesting lectures. "The Transmigration of Soul" is a re-print from Chatterjee's *Sri Bhagavatam*. The other departments complete the furnishing of an excellent number for Hindu youth.

The Lamp—February, 1896. "Theosophy and Geosophy" discusses, briefly, some of the relations between the two, according to some of the latest developments of modern science. "To My Body" is a re-print of a good poem. "Five Minutes on the Wheel of Life" is a thoughtful though brief paper bearing upon the "Svastica," the "Zodiac," "Ezekiel's Wheel," etc. Some extracts from the "Book of Mormon" show that polygamy is not sanctioned in its teachings.

The Buddhist—March 6th, 1896, in its editorial, discusses the vacancy in the "Buddhist Registrarship" in Colombo—an office the creating of which Col. H. S. Olcott, F. T. S., was instrumental in securing from Sir Arthur Gordon (now Lord Stanmore), and which is an important and necessary one. The "Translation from Jataka Stories," by D. C. P., narrates an incident about one of Lord Buddha's disciples who performed the feat of walking on the water; meeting with fully as good if not better success than attended the effort of Peter to cross the water to Jesus, some 600 years afterwards. The other articles are reprints.

E.

Our Swedish, German, French and Spanish T. S. exchanges are received with thanks; also various Branch organs, and Phrenological, Philosophical, Scientific, Astrological, Spiritualistic, and Miscellaneous magazines.

TRANSACTIONS OF THE SCOTTISH LODGE, T. S.

(London, GEORGE REDWAY. Edinburgh, ANDREW ELLIOT).

We acknowledge, with thanks, the arrival of a large package of back numbers of these valuable papers, from Vols. II. and III.

The contents bear the stamp of that usual vigour of thought and keen insight which characterise the productions of the Scottish mind. We feel

hardly prepared to attempt a review of such a collection, but may hereafter, make some selections for the instruction of our readers.

N. E. ANTI-VIVISECTION SOCIETY QUARTERLY.*

October, 1895. Herein we find recorded the *personal experiences* of two American Anti-Vivisectionists, in various countries. This pamphlet of 86 pages, is edited by Philip G. Peabody, A. M., L. L. B., who is president of a large number of scientific and humanitarian societies in America; and the accuracy of the facts stated, is certified to by George Baudry, M. D., an eye witness thereto.

The editor says: "The principal assertions, * * * in favor of vivisection, consist of the allegations that few animals are vivisected, that these are usually anæsthetised, and that valuable discoveries are sought and (occasionally some one is ignorant and intrepid enough to say), made by this means, hideous and repulsive though all acknowledge it to be. The experience and positive knowledge of many years justifies me in saying that these claims are utterly false. I say it the more readily because I can see the precise reasons for these assertions being made. They are seriously made nowhere except in those places where an indignant public threaten the existence of vivisection * * * In all other places it is not only admitted, it is very openly declared, that the number of animals vivisected is enormous, many thousands each day; that anæsthetics are seldom or never used, and that valuable discoveries are not made" * * However, he further says in this introduction—"admitting, for purposes of argument, that certain valuable discoveries have been made by means of vivisection, it would still remain for the people to say whether or not it should be tolerated; the suffering to animals being practically infinite, the moral degradation of vivisectioners being known to be very terrible, and the various other objections and dangers of the practice of this hideous crime being so great, I would still insist with all my strength that it should be prohibited."

On May 16th, 1895, the two learned gentlemen whose testimony is recorded, visited the Ecole Veterinaire at Alfort, France. Mr. Peabody says: "The establishment consists of many acres of land, containing a large number of buildings; many of these are sub-divided into rooms; in one room I counted thirty-five cages, many containing four or five animals in each cage, each cage being large enough to contain eight or ten such animals. Dogs, cats, with and without kittens, rabbits, guinea pigs, parrots, pigeons, horses and mules were there, many with their young. Another room contained twenty-eight large cages, another had twenty-four cages," * * * "Dr. Chauveau, the head of the veterinary schools of France, has published an account of a series of most agonizing experiments on the sensitiveness of the spinal cord, in which in one series of experiments he used 80 horses and asses at this school.

May 22nd, 1895, I visited the physiological laboratory of Prof. Schiff, at the university in Geneva, Switzerland; there I saw a vast number of animals, far beyond the possibility of counting, in the limited time I had then, but showing the vastness of the system, as a part of which, such a vast number of animals were kept on hand."

*Published by the New England Anti-Vivisection Society, 179 A. Tremont Street, Room 55, Boston, Mass., U. S. A.

"On May 29th I visited the laboratory of Prof. Goltz at Strasbourg, Germany: Goltz is famous for his vivisections in brains, spinal cords and spines of monkeys and dogs; he is also famous for the hospitality which he extends to vagrant Englishmen who seek the more barbarous atmosphere of the continent, there to perform vivisections so terrible that even the lax and inefficacious vivisection laws of England forbid them at their own home," * * * "Here I saw again a vast number of animals, many of which had been vivisected and mutilated in a most unnatural and frightful way; dogs, from which brains, spinal cords and even large parts of the spine itself had been torn and broken out, were there. * *

On June 1st, I was shown through the Pasteur Institute in Paris; this institution, like that at Alfort, contains many buildings, and each building is sub-divided into different rooms; the number of animals here is legion; the number of rooms I went through, I did not pretend to count, and I did not see nearly all. In the last room I did have time to count 127 cages however; some cages containing twenty animals, many being females, with young, born and unborn. All of these animals had been experimented on." These gentlemen visited various other places of note where vivisection is carried on, but had much difficulty in gaining admission, occasionally, as these laboratories are securely guarded against "unwelcome visitors." Great care is used to prevent people "from even learning when vivisection is going on; being practised in secret, like the crime it is." Many falsehoods were told the visitors, and the keepers would deny that vivisection was practised at the place where they were, yet would, after being rebuked for false statement, usher them in where it was being enacted.

In one laboratory, "a large number of young boys vivisect to their heart's content; without any older person seeming to be in charge at all! Dr. Lutaud, one of the best known and most successful doctors of Paris, told me in the presence of Dr. George Baudry, and of my son, Charles L. Peabody, there were probably one thousand places in Paris alone where vivisectioning was done. Every hospital has its vivisectional laboratory." "In the Paris School of Medicine we have reason to believe that one hundred highly organised animals, dogs, rabbits, and guinea pigs, are daily vivisected, each one enduring a degree of agony that is utterly indescribable, and that is only one institution." "On June 8th, Dr. Baudry alone saw more than twenty rabbits terribly mangled within less than one hour in this one room. Of course there was no anæsthetic, or pretence of any, for these experiments." In most of these experiments "anæsthetics would render the results of no value." The vivisectioners testify that they have "*absolutely no regard at all* for the sufferings inflicted." They also testify that these experiments have "no practical utility," but that they are of "interest," to the student! Animals are kept under torture for three or four days at a time, provided they live so long, and eight boys are often engaged at the same time, vivisectioning one horse. But we have no room for more of these shocking pen-pictures now.

E.

THE THEOSOPHY OF THE UPANISHADS.

PART I. SELF AND NOT SELF.

[London, Theosophical Publishing Society, Price 3s. net.]

In the Introduction to this work we find the following :

"By the conditions of our time and age, with its religion so largely a matter of tradition and imitation, with its understanding so completely enthralled and

given over to the tyranny of the outer world, an enlightening of the understanding is more imperatively necessary than an enkindling of the will. We would follow righteousness willingly, were we not so totally in the dark; if we could really understand what righteousness should be and may be, if we knew where to find righteousness of life, we would be only too glad to obey; but we demand light first; light is indispensable before we can move at all. Therefore our needs are rather for the understanding than for the will; for wisdom than for righteousness; for a theosophy than for a religion. And nowhere, it is certain, shall we find these needs better supplied, or nearly as well supplied, as in the theosophy of the great Indian Upanishads."

Of the following expression in the Upanishads; "the Supreme Self, the Real Self of all beings," the writer says:

"Here is an expression for the greatest power in life, that draws our hearts towards it as no other could, that gives us, so to say, a permanent stake and interest in the high purposes of the divinity, which we recognise as our own truest Self."

"The philosophy of life and death is well discussed in the 200 pages comprising the book, and quotations from the Upanishads are introduced illustrating the Higher Self, the Supreme Self, the Three Worlds, Death and Rebirth, the Way of Liberation, etc., and copious comments are made thereon. The work is felicitous in its presentation of Oriental philosophy, and will be a valuable addition to the Libraries of those who are interested in this subject, whether Theosophist or not.

E

A'NANDĀ LAHARI.*

By R. ANANTHAKRISHNA SASTRY, ADYAR LIBRARY.

The above named work is a neat little pamphlet of 31 pages, with the contents of which, the readers of the *Theosophist* have already had an opportunity of becoming familiar. It is now readily procurable by all who are interested in the subject of this noted Hindu treatise.

OBEAH WANGA.†

Every collector of occult literature should add to his library this curious and instructive study of African Magic and Sorcery. One of the curses imported into America along with African slaves, was the deadly art of Sorcery, which the poor blacks had practised at home from time immemorial. At this very moment the Obeah and Voodoo "doctors" of Louisiana and the West Indies, are mortally feared and hated by thousands of Whites as well as by the Negroes. Their unholy rites of initiation have frequently been described by European eye witnesses, and various books been published which give abundant proofs of the real power of the adept practitioners to do harm to the public. But, I am not aware of the subject having ever before been studied by an observer who is familiar with East Indian occult literature and sciences. This gives a special value to the present monograph, although it is but a pamphlet of 75 pp., 12 mo., with a ghastly design on the cover, which detracts rather than adds to its merit. A good deal of the matter in the first half of the work has been taken bodily, without acknowledgment, from a back volume of the *Theosophist*, but we have become so used to this literary

* *Theosophist* Office, Price 8 Annas.

† "Obeah simplified. The True Wanga: what it really is, and how it is done. By Prof. Dr. M. D. Cassecanario, etc., etc. Port of Spain, B. W. I., 1896. Price 8 as. V. P. P., Manager, *Theosophist*."

pocket-picking that it no longer surprises us, and we forgive this culprit for the sake of the fresh matter he has added. He makes it plain that pure "Obeah," or African occultism, is practised unselfishly by its true adepts, no pecuniary recompense being ever accepted by them, save for medical advice and medicinal remedies, gathered by them with great trouble. Nor do they use any of the awesome paraphernalia of bats' wings, stuffed owls, black cats, death's heads, bluish fires or bad smelling vapors which popular ignorance always couples with the séances of the warlock and wizard. The author being personally known to me, I am convinced that his studies in West Indian occultism will bring fruitful results, and I wish him every success.

O.

Theosophy in all Lands.

EUROPE.

LONDON, 27th February 1896.

Theosophical work is going on very steadily. The weekly Drawing-room meetings which have been lately started, are exceedingly popular, and the visitors show increasing interest in the teaching of Theosophy. One set is conducted by Mr. Bertram Keightley, another by Mr. Mead and Mr. Leadbeater, and a third is likely to be organised.

Mr. Mead is also giving a series of six afternoon lectures at the "Pioneer Club," on "The Lives and Teachings of the later Platonists." The two that have been already given were, on "Alexandria and her schools"; "Plotinus the Saint; Porphyry the Philosopher, and Ecstasis." The remaining four include, "Jamblichus; on the Mysteries; Theurgy"; "Julian, the Emperor-Philosopher and his Teachers"; "Sosiputra, the Secress; Hypatia, the Orator; and the women disciples"; "Proclus, the World-Priest; and the Conclusion of the Whole Matter." The first lectures have been given to a crowded audience, and were of great interest.

The Lectures at the Blavatsky Lodge continue to be very well attended. Some of the later ones have been full of interest, notably, the paper read by Mr. Scott-Elliott of the "London Lodge," on "Recent Investigations concerning Atlantis." The maps illustrating the subject were of great use in its explanation. At the close of the lecture, Mr. Sinnett spoke as to the effect upon scientific thought when it comes to realize the facts concerning Atlantis. Mr. Leadbeater's lecture on "Devachan" also attracted great attention and was warmly appreciated.

The Lodge has established weekly Sunday evening meetings, and the success attending them is very encouraging. Mr. Keightley and Mr. Leadbeater have been the principal speakers latterly.

In the *Vahan* we learn that a new Theosophical centre has been formed in Holland at Haarlem, through the efforts of Mynheer van Manen, and that articles from his pen on Theosophy have been published in the Haarlem daily papers. Haarlem is described as "one of the centres of intellectual life in Holland," and we hope that this Theosophical work will make steady progress.

A new series of "Borderland, a quarterly Review and Index" was commenced with the new year. The frontispiece is from a photograph of William Crookes, F. R. S., the new President of the Physical Research

Society. The *Chronique* of the last quarter includes remarks upon Psychic Photography and on experiments made by it; but the most important addition to *Borderland* knowledge it says, is to be found in a paper called "Doubles I have seen"! Amongst other subjects, it gives paragraphs to "The Theosophists," "The Spiritualists," and to "Mrs. Kingsford's experiences," together with a list of the officers and council of the P. R. S., and its corresponding members, a directory of Spiritualistic organizations in Great Britain, and a list of the general offices and officers and also of the Branches and Centres of the Theosophical Society—this last list being alluded to elsewhere as "a remarkable testimony to the world-wide spread of a movement which more than any other in our time has popularised the study of occultism." One of the chapters in this Review is devoted to "The Analysis of an Atom," being descriptive of the paper on Occult Chemistry by Mrs. Besant, which appeared in *Lucifer* for November last. The diagrams of the atoms are fully given.

The discovery of Professor Röntgen continues to be of the greatest interest to scientists. There is scarcely a day when we do not see something in the daily papers relating to it. Mr. Edison is said to be preparing to experiment on the human brain by means of the new ray: and in France M. Gautier and M. Flammarion believe that the use of it may be the forerunner of possibilities in sidereal research. From Vienna we hear that 'Salvioni' has invented an instrument called the *cryptoscope* which will enable the eye to see objects covered by heretofore opaque materials. In Berlin, a surgical operation, consisting of the extraction of the fragment of a needle from a woman's hand, has been successfully performed from a diagnosis made by means of the ray.

The Times has lately published a long article on the subject in which it says that the interesting question is one which photographic experiment does not solve: "What is the unknown force which thus persists after the light of the vacuum tube is completely shut off?" It is, in this article, described as unlike light, both in the ordinary sense, and in the extended sense sometimes given to describe invisible rays, which however, are of the same nature as the visible, and which we can identify with physical tests. For Professor Röntgen's rays do not appear to answer to any description of light, "they do not behave as light behaves whether visible or invisible": they are not susceptible of refraction or of reflection. They have, however, two things in common with light, they produce fluorescence, and can cause chemical changes on a sensitive plate after a long exposure. Professor Röntgen, it is said, cautiously suggests that there is a possibility that the rays (called x , for brevity) are physically dissimilar to ordinary light and that they "lie altogether outside of the phenomena covered by the undulatory theory of light," and he apparently believes them to be due to longitudinal vibrations of the ether—the possibility of such vibrations being in existence having been previously recognised by mathematicians.

We cannot doubt that this discovery is but the unfolding of much more yet to be revealed. Does it not seem that the thirst of the modern scientist for exact knowledge is bringing him very near crossing the boundary from "Materialism" to "Occultism"? Apparently scientists do not yet see the drift of their experiments, which must eventually cause them "to bite the dust," from which they will rise to a newness of knowledge—knowledge which will in time cause them to become conscientious and faithful servants of all

the truths of occultism, because they will have the power of appealing to the masses of the people whose intellects work only on the more material planes.

The *Spectator* (of February 8th) allows that the time has come when the region of mystery can no longer be a subject ignored by those who are wise among our scientists. It contains a most refreshing article on "the value of mystery," in which the writer points out that the mystic is wise because he is not afraid of seeking into that which he does not understand, for it is only by grasping and groping that he is able to make progress:

"The wise man is always a mystic, not because he loves mystery for its own sake, but because he cannot dispel mystery without opening his mind on every side to indications which will enable him to push it a little further back, and so open his own view to a still more extensive surface of the unknown."

The *Daily Chronicle* has lately given some details of the life of Francis Schlatter, who has been heard of for some time as a "healer," and who is looked upon as a second Christ by multitudes of people in Western America. It is stated that he is an Alsatian, born in 1856, and brought up as a Catholic. In 1884 he went to New York, remaining there until 1892, when he went out to Denver city, which has since been "his head-quarters." He believes himself under Divine guidance, and that it is his mission to meditate on the life of Christ with a view of making himself like his master. He goes about bare-footed and bare-headed, mortifying his body by long fasts and at the same time continuing his work of healing. He was arrested as a lunatic, both in Arkansas and in Texas. Afterwards he was found in San Francisco and then in New Mexico. In July last year, at Las Lunas he completed a deliberate forty days' fast, going about and healing as usual. He then returned to Denver where he receives, literally, thousands of people daily for the purpose of healing. He stands receiving them all day, bare-headed and without a coat. In appearance he is described as "a homely figure, with long dark wavy hair, a short beard, and solemn eyes." He takes no money or reward and tells his patients not to thank him, but "the Father." He does not talk to them but simply takes their hands in his, and people are strangely moved by his hand-grasp and talk of it as "electric." His movements are made with suddenness, for when an impulse comes, he starts off at once, with no thought of "the morrow." The cures that he makes are not instantaneous, they come gradually, and strange results are said to have taken place. He makes no pretension to be the "Christ" that his devotees would make of him, and seems to be merely a devout, simple, unselfish man. There is a curious incident relating to his psychic insight, given in *Borderland*, and which was reported in the *Denver News* of November 12th. As the people were filing past the healer, on the previous day, there was a sudden stop, and in a low firm voice he told the man in front of him to pass on, refusing to treat him. The man persisted, but when quietly told "you are a murderer," left the scene quickly and was not traced.

E. A. I.

AMSTERDAM.

There is nothing particular to write about, from here, regarding Dutch activities. The reader is, I suppose, aware that if the Netherlands go by the name of Holland, its countrymen are not called Hollanders but Dutch, a rather comical mixture. I want to talk upon the Theosophical books of these

last months, and more especially of those referring to H. P. B. But before that, I have a short digression to make concerning our teacher's place in the hearts and minds of the Theosophists here. I believe it a correct statement that we have three sorts or sets of Theosophists, strictly, taking them in relation to H. P. B.

First, there are those happy ones, who met and spoke personally with her, being through this, much better able than the rest, to have their own opinion. Secondly, we have those who heard directly from H. P. B., and could put all kinds of questions, and so have an opinion by reflection as it were. And thirdly, those who came and come in, interested by what they hear from Theosophy and in the welfare of the Society, but who do not think a great deal about how it came upon the world, nor who it was they have to thank for its being brought home to them.

Taking these three gradations, if the word is the right one here, I am yet almost sure that every earnest Theosophist places the Message before the Messenger; Theosophy before its great expounder; but the reader must in this agree with me, that this is easier for those who come in the second and third divisions, than for those who were directly under the radiation of her soul's power. They got the visual and oral impression, the others only a portrait, coloured by their own personal judgment after hearsay.

There is happily some sort of balm for these, to whom I belong; for what they missed, lies in the conviction that H. P. B.'s desire, if not command, was that nobody should assign the first place to her. She called herself the servant of the Masters; the transcriber not the author of her great and wonderful books. Still, balm as it is, many of us feel that we missed a great deal, and that the injunction—"Don't chafe at Karma," is very much needed to bear silently this our own part of it.

And now I will take up the subject I pointed at in the opening lines: some of the late Theosophical books in connection with our Teacher. It is quite natural that every word relating to her is hailed with enthusiasm, by the majority: it serves to acquaint them with facts and things which occurred before they knew anything about Theosophy.

We had already Mr. Sinnett's book: "Incidents in the life of Madame Blavatsky," then, letters about how she wrote the "Secret Doctrine;" all this, added to the records of direct pupils, made a basis for our impressions to be built upon. As yet no account, sober and trustworthy, as to how the Theosophical Society was started, had been printed, at least, to my knowledge. So Col. Olcott's "Old Diary Leaves," already published in the *Theosophist* for its subscribers, coming out in book form for the benefit of the mass, was a most welcome contribution to the stock.

This biography—still, luckily, going on—shows us H. P. B. in her daily life; in the outlines, truly—for an exhaustive one would require volumes. It rests entirely upon the written entries of a daily "scrap-book," and letters, signed by their authors, so nothing is recorded on hearsay—always a dangerous method of writing memoirs and the like, too much used by not over-scrupulous pens. Seldom has a more splendid moral and spiritual work, been brought forth with so little ostentation; in truth, the plain mustard seed, destined to an undreamt of (by the uninitiated) extension in the future.

During 1895 we had another volume—"A Modern Panarion," also a most precious reminiscence of our Teacher's work. This gave us a glimpse, an

idea of the author ; it allowed us to admire her talents as an exposé of the different aspects of Theosophy ; to judge somewhat of her powers as a thinker ; and to give us a glimpse of her many-sided qualities of mind, heart and soul. An undaunted defender of Truth speaks to us through these pages ; a sharp critic and judge, where worldly reasons were at war with uprightness and spirituality. A most noble example for us to follow ; for it points just to what is so much wanting : to that fearlessness, first against our own shortcomings and idiosyncrasies, such as, always seeking to delude ourselves, putting one motive for another, and so forth ; and not walking our free chosen way, open-eyed for the dangers which encircle us.

If there was one truth she lived to state, with what agonies. I am far too inexperienced to understand, it was this, that each has to fight his own fight ; to grasp his own Karma ; that being free in the choice, free in speech, act and thought, we have to pay the price of that glorious privilege.

That is the earnest lesson I find in all these highly interesting records ; a lesson given personally by our Teacher to those whom she taught directly ; but a lesson given as well to those to whom that boon was denied, but who cannot and may not think that it was not as well extended to all of them.

AFRA.

CUTTINGS AND COMMENTS.

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

We learn, with pleasure, that Col. Olcott's able *Zoroastrianism* appeal to the Parsi community, which was published in the March number of *Theosophist*, is already bearing fruit, as shown by the following from the *Theosophic Gleaner* :—

“ *The Satya Mitra*, a Parsi weekly, in its issue of 2nd February, endorses most heartily the views of Col. Olcott, our President, regarding the Parsi religious investigations ; and, in a subsequent issue, learns from the best authority that, as a beginning, the Trustees of the Parsi Panchayet have put themselves in communication with the head of the Denmark commission that is about to start for Kafiristan next spring on a scientific investigation. The expenses of the publication of the report are to be borne by the Trustees. It is believed that the religious system of the people of Kafiristan, who are called Shiahposh, is similar to that of the Parsis, and it is even said that they are the descendants of Zoroastrian recluses.

E.

The Bombay Branch T. S. The Bombay Branch of the Theosophical Society is a working one, and its annual report shows a most commendable degree of activity. At the close of the year there were 89 attached members and 24 library members. The publication department has bestirred itself, and the Charitable Homœopathic Dispensary which is supported by the Branch, continues to be largely patronised. Regular lectures have been maintained throughout the year, and classes for mutual improvement and discussion. Though the total expenditure for the year

was nearly Rs. 5,000, the balance sheet shows a credit of Rs. 1,340, which betokens good management.

* * *

A distinguished medical practitioner showed before
Double a late meeting of the London Clinical Society, a girl,
consciousness. about twelve years of age, who exhibited, according
 to the words of the Medical Press :

“In the most complete and indubitable form, the condition known as ‘dual existence, or double consciousness.’ Last year, after a severe illness which was diagnosed to be meningitis, she became subject to temporary attacks of unconsciousness, on awakening from which, she appeared in an entirely different character. In the normal condition she could read and write and speak fluently, and with comparative correctness. In the altered mental condition following the attack, she loses all memory for ordinary events, though she can recall things that have taken place during previous attacks. So complete is this alteration of memory, that at first she was unable to remember even her own name or to identify herself or her parents. By patient training in the abnormal condition, she has been enabled to give things their names, though she still preserves a baby fashion of pronouncing. She sometimes remains in the abnormal condition for days together, and the change to her real self takes place suddenly without exciting surprise or dismay, and she forthwith resumes possession of her memory for events of her ordinary life, to the exclusion of those which have transpired during the abnormal state. These cases, though rare, are of course not unfrequently met with, and they have been carefully studied, especially in France, where women appear more prone to neurotic manifestations. The hypothesis that finds most favour is, that the two halves of the brain do not work in unison, in other words, that there has been some interference with the connections which, in the ordinary normal being, make of a wonderfully composite organ like the brain, one organic whole. Sometimes one part of the brain, and sometimes the other, takes possession of the field of psychological activity, and, as each part works to the exclusion of the other, we get the Dr. Jekyll and Mr. Hyde transformations.”

The above “hypothesis” seems a little lame. Are we to suppose that the events of a life impress only half the brain at once, and that one half is intelligent and the other ignorant? or, as in the case of Dr. Jekyll and Mr. Hyde, one half good, and the other bad? If the latter supposition be the correct one, could n’t some method be devised for extracting or excising the bad halves? Really the law of action of our dual organs seems to be not of this description. When one eye is disabled, the other sees, not different objects, but the same as would be visible were both acting together; and so with the ears, or nostrils. But the brain does not possess that distinct duality so manifest in the other organs above mentioned.

* * *

E.

The Annual Convention of the American Section,
The American T. S., will be held at the Head-quarters of the Central
Section T. S. States Committee in Chicago, Illinois, on April 24th, 1896.

* * *

*More loyal
T. S.
Branches.* The St. Paul T. S. American Branch, which was undecided, has declared its loyalty to the world-wide, or parent Society ; as has also the Hawaiian T. S. Branch, Sandwich Islands.

* * *

*Discovery
in
Ceylon.* A correspondent thus writes to the *Times of Ceylon* :—“ The discovery of an ancient *vihara* is reported from a village called Aluketiyawa, in the Bintenne District. It is a huge rock-temple with fourteen apartments, included in which are the usual paraphernalia of a Buddhist monastery ; images of Gautama Buddha of different sizes ; lamps, banners, curtains, &c. On the top of the rock are a small *dagoba* and a reservoir for water. The discovery of the *vihara* was made by the village priest, who has now taken possession of it. There are traces here of the existence of the reported main street leading from Anuradhapura to the ancient city of Magampura, during the time of King Kavantissa. The discovery of this *vihara* may lead to the exploration of the ancient principal street.”

* * *

*The
Röntgen
rays.* It is said that Prof. Cox, of the M'Gill University, Montreal, America, was perhaps the first in that country to test the utility of the Röntgen ray. Before receiving detailed descriptions of the process, he succeeded in getting a good photograph of the hand on first trial, and a few days later, having a patient from the general hospital with a bullet in his leg, he produced a clear photograph of the flattened bullet lying “ within a gauzy veil of flesh ” between the tibia and fibula. The bullet, though five inches from its entrance, “ was extracted with an incision only two inches deep.”

Photographs of a fractured ulna, and an accurate negative of the bones of a hand and wrist have since been obtained, showing the rare sesamoid bones.

* * *

*Psychic sense
in a dog.* A correspondent of the *Philadelphia Times*, writing from Homer, Louisiana, U.S. A., narrates a surprising incident that occurred in that vicinity, which illustrates the extreme sensitiveness to mental or psychic impressions occasionally found in members of the canine species. Mr. L. C. Meachamp, a noted hunter, has a noble deer-hound named Dan. One day, as Mr. Meachamp was starting out on a squirrel hunt, he desired his dog to remain at home and was obliged to tie him up. The subsequent occurrences are thus narrated by the *Times* correspondent :—

“ The hound whined and begged, but finding his master was obdurate, he at last lay quite peaceably before his kennel all day.

At five o'clock in the afternoon, however, when Mrs. Meachamp was beginning to look for her husband's return, Dan became so unusually restless

that she went out to see what was the matter, in spite of her repeated efforts she could do nothing to pacify him, and at last, to her utter astonishment, he broke the rope and bounded away over the fence and into the woods. He was gone probably a half hour when he came running back panting and almost breathless, with his master's hat in his mouth. Mrs. Meachamp became at once alarmed and, calling her son, they set out to find Meachamp, the dog all the time bounding along in front and leading the way. At last they came upon Mr. Meachamp, lying helpless in the woods, where at precisely five o'clock he had fallen into a little ditch, and broken the small bone in his leg. The dog's knowledge of the accident at the very moment of its occurrence seems almost incredible, but the truth of this is beyond dispute."

Instances similar to the above, showing the wonderful instincts of the better class of dogs are by no means rare, and are no doubt familiar to many of our readers. E.

* * *

A cholera remedy. At the special request of friends in India, I give the following simple and most excellent remedy for cholera. It was prescribed by the late Dr. J.

Kearney Rodgers, of New York, a most eminent practitioner, during a cholera epidemic, and I have known of its efficacy for many years. Equal parts of capsicum, opium and camphor are to be made into 1 grain pills and administered to the patient once in four, three, or two hours, according to the violence of the attack. Many a life has been saved in America by keeping this remedy in the house. O.

* * *

The right kind of Magic. The *Irish Theosophist* for February has an article entitled "Around the Hearth," from which we glean the following:—

"We can command the services of the Gods. We have but to take the first step, and live to benefit mankind in general and our neighbour in particular. For a long time it may seem that we are nothing but bundles of anger, envy, greed and vanity, and that the darker kind of magic is our only heritage. But we have the key given us to conquer. Brotherhood in thought and act to all beings will slay or eliminate the dragons and furies of the personal self, and, obeying diviner nature, nature will in turn obey us."

This is the right kind of *Magic* for daily use.

* * *

Meat and bad temper. Mrs. Ernest Hart, a specialist on diet, gives expression to her views on this subject in the following words: "One deplorable result of excessive meat eating in England is, the ill-temper which is a chronic moral complaint among us. In no country, I believe, is home rendered so unhappy and life made so miserable by the ill-temper of those who are obliged to live together, as in England. If we compare domestic life and manners in England with those of other countries where meat does not form such an integral article of diet, a notable improvement will be remarked. In less meat-eating France,

urbanity is the rule of the home ; in fish and rice-eating Japan, harsh words are unknown, and an exquisite politeness to one another prevails even among the children who play together in the streets. In Japan I never heard rude, angry words spoken by any but Englishmen, I am strongly of the opinion that the ill temper of the English is caused, in a great measure by a too-abundant meat dietary combined with a sedentary life. The half oxidized products of albumen form urates and uric acid, which, circulating in the blood, produce both mental and moral disturbances."

The following ^{***} gleanings are from creditable statistics. In 1840 some experiments were instituted in the Glasgow Prison, on the diet of a selected number of the inmates. Ten persons were fed on the following fare. For breakfast, each had 8 oz. of oatmeal made into porridge, with a pint of buttermilk. For dinner, 3 lbs. of boiled potatoes with salt ; for supper, 5 oz. of oatmeal porridge with $\frac{1}{2}$ pint of buttermilk. At the end of two months they were in good health, each person had gained four lbs. weight, and they liked the diet, the cost of which, including the cooking, was two pence and 3 farthings per day. Other ten men were fed for the same time solely on boiled potatoes and salt : each had 2 lbs. for breakfast, 3 lbs. for dinner, and 1 lb. for supper. They gained $3\frac{1}{2}$ lbs. each, and declared that they preferred this fare to the ordinary diet of the prison. Twelve others were fed on the same allowance of porridge and milk for breakfast and supper, as the first ten, but for dinner, they had soup containing 2 lbs. of potatoes to each, and $\frac{1}{4}$ lb. of meat. At the end of two months they had lost in weight $1\frac{1}{4}$ lbs. each, and they all disliked the diet ; the expense of each was $3\frac{7}{8}$ pence. Twenty others had the same breakfast and supper, with one pound of potatoes and $\frac{1}{2}$ lb. meat for dinner. They preserved good health, but decreased in weight and preferred the ordinary diet of the prison. The expense was $4\frac{7}{8}$ pence each ! In these cases, perhaps the previous habits and tastes of the prisoners had some influence. Yet it appears that the 6 lbs. of potatoes, daily, was a better diet than the smaller quantities of soup or animal food.

Many ^{***} An F. T. S. of England kindly sends me the following notes that are worth recording :

" *Lucifer* was first published September 1887. September is the seventh month of the astronomical year. 1887 is the sum of 17 centuries, 17 decades, and 17 years ($1,700 + 170 + 17 = 1887$).

Its founder, H. P. B., was then living at 17 Lansdown Road, and afterwards moved to 17 and 19, Avenue Road. The publishing offices of the T. P. S. are at 7 Duke Street. H. P. B. lived to see 7 volumes of *Lucifer* completed.

Dr. Anna Kingsford was elected President of the London Lodge, on January 7, 1883."

I can add that when I met H. P. B. my law office was at 7 Beekman Street, and that I moved thence to 71 Broadway.

O.