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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

CHAPTER XX.

I SAT in the verandah at "Gulistan," my mountain cottage, this morning, looking Northward above the sea of clouds that hid the Mysore plains from view. Presently, the vaporous ocean dissolved away, and the eye could distinctly see the Bilgirimangam Hills, seventy miles off: with a good glass the details could be easily made out. By association of ideas, the problem of the connection between Stainton Moses† and our two selves—H. P. B. and I—came to my mind. As I turned over the facts of our intercourse one by one, the confusing clouds of subsequent events rolled away, and in the distant past the glass of memory brought out his relationship to us and our Sages more distinctly than ever before. It is now clear to me that one directing Intelligence, pursuing a wide-reaching plan covering all nations and peoples, and acting through many agents besides ourselves, had in hand his development and mine, his body of psychical proofs and those given me by and through H. P. B. Who "Imperator," its agent, was, I know not—I do not even know who H. P. B. really was—but I have always been inclined to believe that he was either S. M.'s own Higher Self or an adept; and that "Magus" and others of S. M.'s *band* were adepts likewise. I

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

H. S. O.

† I use the distorted name under protest.

had my *band* also—though not of “spirit controls.” S. M. had an Arabian teacher, so had I; he had an Italian philosopher, so had I; he had Egyptians, I had a Copt; he had a “Prudens,” “versed in Alexandrian and Indian lore,” so had I—several; he had Dr. Dee, an English mystic, I also had one—the one previously spoken of as “the Platonist;” and between his phenomena and H. P. B.’s there was a striking resemblance. Until Mrs. Speer’s “Records” were published all these particulars were not known to me, but now everything is plain. No wonder that S. M. and I were so drawn together, it was inevitable. That he felt it too, his whole correspondence proves. He sums it up in these few words, in his letter of Jan. 24th, 1816: “My strongest attraction lies to you two; and I would give anything to be able to come to you”—in the Double, he means. The saddening thing to me is that he could not have fully known his “band” for what they were—or what I think they were, if you like. Supposing my surmise to be correct, the obstacle was his peculiar mental bias. His intellectual history resembles Mrs. Besant’s in certain respects: each fought desperately for old ideas and changed them only under the compulsion of cumulative proofs; each sought only truth, and each stood bravely for it. How pathetic the story of Mrs. Besant’s struggle against reason in the interest of her old faith, and her final brave yielding to logic! So, the reader of Stainton Moses’ published and unpublished personal narrative must see that Emperor and his colleagues had to contend against a combative incredulity in the mental man that would not loose its hold upon the medium’s mind, until it had been swept out, so to say, by a tornado of psychical demonstrations.* He was, by temperament, a conscientious mule; but once brought to accept the new philosophy, he was courage and loyalty personified, a lion for fighting and bravery. The first portrait he sent me represents him as a thin-faced curate, seemingly as mild as milk; and no one could have guessed that that inoffensive parson was destined to become a chief leader of the party of spiritualistic free-thinkers. So necessary is trained clairvoyance to show us what our neighbour is behind his *máyá*.

It will be objected to my hypothesis about Emperor that he declared himself a spirit; and so he was as regards S.M., whether he still had connection with a physical body or not. Must not babes be fed with milk? See how ardently H. P. B. professed herself a Spiritualist in her first letters to the papers and her first interviews with reporters. See her at Philadelphia, doing phenomena in the Holmes séances, and allowing Gen. Lippitt, Mr. Owen and myself to believe they were attributable to the mediumship of Mrs. Holmes whom, in our Scrap Book, she brands as a common cheat. Was not I at first made to believe that I was dealing with disincarnate spirits; and was not a stalking-horse put forward to rap and write, and produce materialised forms for me, under the pseudonym of John King? That this delusion was shortly

* Among many corroborative passages, see what Emperor says in Mrs. Speer’s “Record,” XX: *Light*, July 30, 1892.

dropped and the truth told me, I attribute to the fact of my chronic indifference to theologies and to the identity of personalities behind the phenomena. My record is clear in this respect, as I had committed my opinions to print as far back as 1853.*

My bias of mind then was identical with my present one: which explains the fact why, with all my affection for H. P. B. and my reverence for our Masters—in neither of which do any of her most idolatrous disciples surpass me—I continually protest against the assertion that a fact or teaching is one whit better or weightier when associated with H. P. B. or one of our Masters or their chelas. No religion, philosophy or expounder thereof is higher, greater or more authoritative than Truth: for Truth and God are identical. Having no sectarian barriers to be pulled down, I was soon disabused about my teaching intelligences; whereas S. M. was obstinacy incarnate, and it is the greatest of wonders to me that his “band” were so patient, kind and tolerant of what must have seemed to them the whimsies of a spoilt child. His health, never very robust, broke down from overwork, as he tells us, before the commencement of his mediumship; but we also see that the powers which were already shaping his destiny caused him to break down whenever there was a good chance of his reverting to ministerial work. He was compelled to keep out of it, whether he would or not.

We have seen in the previous chapter how, within a short time after our soul-lines were drawn together, his thought turned Eastward, and how he notices that the Adepts of Occult Science seem able to “mould the mind as they will, even in those who are unconscious of their influence.” It was true in his case, as in my own, only to the degree that his thought was turned towards the Wisdom Religion, but no farther: having shown him the path, his teachers obeyed the strict law of their initiation and abstained from obstructing his freedom and meddling with his Karma, ‘It does not seem’—he writes, “to be part of their plan ever to save one trouble”—the trouble of “wading through musty old tomes.” Left to himself, then, he could not break through the fixed mental barriers by which heredity and education had encompassed him. In his private letters he iterates and reiterates this; excusing himself for his lack of faith, which he finds me transcendently strong in and Massey a good second. From having been an Orthodox among the Orthodox, he had used his reason at Imperator’s bidding to such an extent that—as he wrote me—“the stick is bent in the opposite direction.” Again, he writes in another letter (Nov. 10, 1876):—

“I am not only unwilling but absolutely unable to make headway without personal intercourse with the Lodge in some way. My mind is so constituted that when it is fixed as it now is, I must satisfy myself or stop. There came a period in my intercourse with Imperator when I had the same struggle. Everybody except me was satisfied with his assurances, and content to respect his wishes that he and his friends should remain impersonal

* *Vide* the old *Spiritual Telegraph* journal, S. B. Britten, Editor, for 1853: articles of mine signed with my own name and the pseudonym “Amherst.”

and unknown save by their assumed titles. [Identically the policy and usage among the Adepts.--O.] I could not rest at that. He preached to me on the virtue of Faith, and argued for months. It was utterly vain. I absolutely could not rest without satisfaction on the point of Spirit Identity. He rebuked my pertinacity and—gratified it to the full.”

Did he, really? I doubt it. That he gave this child some barley-sugar to stop its crying, granted. But fancy an Adept, or great spirit of Emperor's class, if you like—wrangling and disputing with the medium “for months,” and then giving in to his superior pertinacity! I have not gone to the trouble of counting, but I should say that fully twenty pages of S. M.'s letters to us are occupied with explanations of his habit of mind, often apologetic.

One thing which sometimes made me suspect Emperor to have been a phase of his own Individuality, is his theological tone, his constant employment of Biblical illustrations, and the resemblance between his expositions of Christianity and the medium's own real feelings, as progressively exhibited. For, remember that S. M. was profoundly versed in Christian Theology. He studied that of the Eastern Church with the monks of Mount Athos; that of the Western Church at Rome; and Protestantism at the German and English Universities. His own mind was quite capable, then, of enunciating all the teachings ascribed to Emperor. Then the teaching about the several races and classes of spirits, our intercourse with them, and other matters reflects—so it seems to me—the reaction upon Emperor of the progressive illumination of S. M.'s mind from reading occult books, as much as the progressive unfolding of knowledge by the teacher to him. However, I have not the memory of personal observation to guide my judgment, as I have in the case of H. P. B. and the Masters, and will not venture farther in this direction than to make quotations with a few comments. The identification of Emperor is to me of but secondary importance. The chief problem is the verification of the grand hypothesis, that a ruling Intelligence was simultaneously working at London and New York, to create two evolutionary centres, through which to pass the spiritual power that was being focalised for the world's religious regeneration. The current through one of these centres to work inside, the other outside the limits of Modern Spiritualism. Two, I mean, out of many.

On August 1st, 1875, S. M. wrote to Mrs. Speer: “There is not a single man living who really knows how the physical phenomena are caused, or can get at the intelligence which moves behind them, so as to command them as the ancients did. We are on the very threshold of the subject: even those who know most. The vast mass of spiritualists have no sort of idea of the matter, and I doubt if this age ever will.” (*Light*, December 31, 1892).

As giving color to the theory that Emperor is an Adept, pupil of a higher Adept, who also is under a still higher Teacher, I cite the following passages from Mrs. Speer's *Record*, XXXV :—

“ My teaching comes to me from my Great Master whom I see face to face, and he has his teaching from his Great Master — ——. I cannot yet enter into the spheres of contemplation [the Indian Brahma-loka.—H. S. O.], but my Master descends to me and has given me this mission. We are all links in a great chain which extends to the Most High...Spirits have rarely come to this earth from other planets. Besides the spirits who have passed from this earth there are many others, *some of whom preside over the forces of nature*.....All spirits are not incarnated on your earth, but there are some special experiences that *can only be obtained on your planet*. In all worlds there are capacities for spiritual development, and all of them are inhabited. From time to time the higher spirits [Nirmanakayas ?—O.] descend and become incarnated in order to teach and elevate mankind. [The Avatars of Vishnu, the appearances of the Buddhas, the Zoroasters, and the God-sent prophets of Islam, are examples.—O.] When exalted spirits are incarnated they have no remembrance of a previous existence; the incarnation of such is an act of self-abnegation, or what might be called expatriation. The present epoch is chiefly influenced by the operation of spirits from without, and *a few progressed spirits are now incarnated on your earth*. You are on this planet in nearly the lowest stage of being [Globe D. ?—O.]; many worlds are in a much higher stage of development.” [The six superior ones of each planetary chain ?—O.]

All this, one sees, might have been given by Máhátma K. H. to Mr. Sinnett or Mr. Hume, so closely does it agree with our teachings. At this point I must also quote what Imperator said at the séance of September 8th, 1874: “ Those (spirits) who could most easily communicate are those who are most material and still remaining near the earth sphere, but they are not always allowed to do so. The lower class of spirits are those most ready to rush into circles, especially when those circles are not well guarded, and hence the danger of public séances.” Again Theosophical. On September 20th, he said that the chief part of their work was “ out of sight, and *had to do with the interior nature of man*; deep down in the souls of men the work was being carried on, and the soil prepared to receive a further revelation of divine truth. Very much was doing that we knew not of.” For example, on that same evening I was engaged in my Eddy investigations of the spirits at Chittenden, Vt., and H. P. B. joined me there shortly after. “ Incarnated spirits,” he said, “ might wander beyond the realms of bodily existence to distant places:” in short, project the Double. If the reader will compare the teaching about Re-incarnation in “ Isis” that I have quoted in former chapters, with that given by Imperator to the Speer Circle on November 15th 1874, (see *Light*, February 18, 1892) he will see that the two are almost identical. Imperator said that

“ Spirits *rarely* incarnated on the earth a second time, but that they progressed through the different spheres, becoming less material as they rose upwards, and that in their transition from sphere to sphere [globe to globe ?—O.] they passed through *a kind of death*, not painful...There were cases, most rare, of spirits so debased that they sank below the earth-sphere, and were in time re-incarnated.”...

And here is a significant remark by the Recorder: "Imperator did not appear to know much concerning the spiritual movement on the continent, as he was only concerned *with England and America.*" With the Speer circle and H. P. B. and her solitary pupil, perhaps?

"Intuition is the highest of the spiritual faculties...In some of the planets these...have been largely developed, with attributes you cannot understand, as your plane of being is a low one in comparison with theirs. God is no person...permeates and fills all space, and dwells in each and all of His creatures. Within the spirit body dwells the pervading essence of Deity." [Advaita.—O.]

Compare the following with what K. H. taught Mr. Sinnett:—

"With us thought is substance, and that which we think takes form and substance with you. Many of your most refined minds live in a world of their own creation. [e. g., H. P. B.'s old Platonist?—O.]...Every act goes to build up the character that is perpetuated, and the home that you are hereafter to inhabit."

And this (*Record*, XLIX):

"The spirit before it is incarnated has usually led other lives, and thus gets a distinct individuality. Elementaries [Nature-spirits—Elementals—were so called in our letters to S. M. in those days.—O.] naturally represent themselves as the spirits of departed people, for the reason that people assemble expecting to receive messages from their departed friends."

And now observe this explanation of Imperator's to the Speer circle, which is identical with that given by H. P. B. scores of times when reproached with reticence:

"We deemed it undesirable to give information on these points before, as it is not a subject suitable to the masses. If we are to reach the minds of men it must be by slow degrees. Had we told you at first of the Elementary Spirits [He had been teaching S. M. and his friends some three years!—O.], you would one and all have refused to deal with us... We have led you on as you could follow, to clearer views, and to a higher platform... *Many truths remain* which we cannot put before you, as ye cannot receive them."

Am I very wrong in supposing that if S. M. had not been so very sceptical and combative, he would have received some of those "many truths"?

Here is something more about the class of Elemental spirits which are drawn from the four Elemental Kingdoms to compose the physical body of the human embryo:

"Some elementary spirits [*i.e.*, Elementals.—O.] have progressed much more than others, previous to their incarnation."

And this, about the *pis'âchas* and *bhûtas* that frequent mediumistic séances:

"Deception by elementaries is part of the necessary training men have to pass through, as spiritual training is not so much the assimilation of knowledge as the gaining of experience. It is not permitted that the human spirit should be dragged back at the will of any friend. In the majority of cases the communications or séances are not from departed friends... When the spirit ascends from earth it gravitates to its own place, and you must remember that there are engrossing interests apart from your world."

Warning, again, against unguarded indulgence in mediumistic séances and spirit messages, Imperator said (January 12, 1875):—

“The mental bias of friends gives color to communications, and they become (if we may use the expression) affectionate rather than precise, effusive rather than true.”

In view of all the above, am I far wrong in suspecting a close connection between the Intelligence behind Stainton Moses and that behind H. P. B.? He writes me, December 31, 1876: “I do not know whether I rightly conjecture from Imperator this morning that she (H. P. B.) is about me, working about me, I mean,—for my good or enlightenment in some way. It is no use asking her: but *I believe she is.*” October 10th 1876, he writes me that he had had

“A splendid and perfectly complete ‘vision’—or, as I prefer to call it, interview with Isis.* It was late, or rather near midnight—I have an accurate memo. at home—when I suddenly saw Isis in my sitting-room looking through the open door into my study where C. C. M. was sitting and where I stood. I cried out and rushed into the next room, followed by M. He saw nil. I saw Isis as plain as possible, and talked with her for some time. I noticed my first *rush* into the room had the effect of ‘dissipating’ the form, but it soon reappeared and went into my study, where M. says I seemed to pass into a sort of ‘trance’ or abnormal state of some kind, and went through pantomimic gestures of masonic import.”

Since copying this out, I find, endorsed in my handwriting on the back of a letter of M. A. Oxon’s, the following: “If between now and the 15th instant M. A. O. does not see H. P. B., she will not visit him any more. (Sgd.) H. S. O.” And that very night he did see her, as described above. A year before (Oct. 16, 1875) he thanks H. P. B. for her letter and says it “throws a flood of light, not only on the phenomena of Spiritualism at large, but on many hints made to me which were not before clear.” In short, she had helped him to understand his own spirit-teachings. Here is a beautiful passage from his letter of Oct. 7, 1876:—

“One thing alone fills my eye—the search for Truth. I don’t look for anything else: and though I may turn aside to examine what claims to be Truth, I soon leave the sham and return to the straight road. Life seems to me given for that alone, and all else is subordinate to that end. The present sphere of existence seems to be only a means to that end, and when it has served its purpose, it will give place to one adapted to secure progress. Whether I live, I live for Truth: if I die, when I die, I die to pursue it better.”

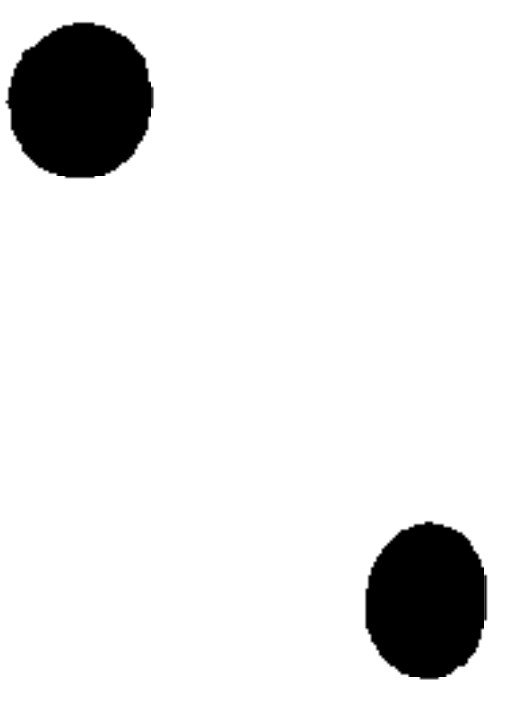

There is a true man’s heart opened out to the sunlight. He remarks farther on:—

“It is because I dimly see—and far more because he (Imperator) tells me that in Occultism I shall find a phase of Truth not yet known to me, that I look to it and you (H. P. B.). Probably the time will never come during my stay on earth when I shall have penetrated the veil, probably my life will be

* One of several nicknames H. P. B.’s intimate friends used to give her: others being “Sphinx,” “Popess,” and the “Old Lady.”

spent in searching for Truth, through means of which you are to me the present exponent."

As regards "Magus" I have some very interesting data, and have come to a much clearer opinion than I have as to Imperator. I am almost certain that he is a living adept; not only that, but one that had to do with us. In March 1876, I sent S. M. a bit of cotton wool or muslin impregnated with a liquid perfume which H. P. B. could cause to exude from the palm of her hand at will; asking him if he recognized it. On the 23rd of that month, he replies:—

"That sandalwood scent is so familiar to me. One of the most persistent phenomena in our circle was the production of scent, either in a liquid form, or in that of a scent-laden breeze. The scent we always called 'The Spirit Scent' was this: and we always had it under the best conditions. This for the past two years. My friends always knew when our best séances would be by the prevalence of that perfume in my atmosphere. The house where we used to meet would be redolent of it for days: and Dr. Speer's house in the Isle of Wight when I was staying there got so permeated with it that when it was reopened again six months after, the perfume was as strong as ever. What a marvellous power is it that these Brothers wield... I had a curious manifestation last night which I associate with John King [my old stalking-horse—O.]. I stayed in my rooms all day trying to ease my racking cough..... At midnight I had a more than ordinarily severe fit of coughing. When it was over, I saw by my bedside, distant about two yards, and at the height about 5 ft. 6 in. from the floor, three small phosphorescent balls of light about the size of a small orange. They were arranged thus and formed an equilateral triangle,  the base of which would measure 18 in. First I thought it was an optical delusion caused by my violent cough. I fixed my gaze on them, and they  remained quiet, glowing with a steady phosphorescent light which cast no gleam beyond itself. Satisfied that the phenomenon was objective, I reached a match-box and struck a match. I could not see the balls through the match-light; but when the match went out they came again into view just as before. I repeated the match-striking six times (7 in all) when they paled, and gradually went out. It is the symbol that J. K. put at the back of your portrait [While in transit through the post from me to him—O.]. Was it he again? It was not any of my own people, I believe."

As I have elsewhere explained, the three luminous spheres form the special symbol of the Lodge of our Adepts; and better proof of their proximity to Stainton Moses no one of us who have been their pupils would desire. He, too, says:—

"Certainly all doubt as to the Brotherhood and their work is gone. I have no shred remaining. I believe simply, and I labour so far as in me lies to fit myself for such work as they may design me for."

"Do you know anything of my friend Magus?"—he writes in another letter, "He is powerful, and is working on me *occultly*." In another one—of May 18, 1877—he says to H. P. B.:—

"Some of your friends have paid me a visit of late rather often, if I may judge by the atmosphere of sandalwood—the Lodge scent, O. calls it—which pervades my rooms and myself. I taste it, I exhale it, everything belonging

to me smells of it, and there has recurred the old and inexplicable phenomenon which I have not seen for many months—more than a year—and *which used to obtain with me in respect of other odours*. From a well-defined spot just round the crown of the head [over the Brahmastrandhra?—O.] quite small (the size of a half-crown piece) exudes a most powerful odour. It is now, this Lodge scent, so strong as to be almost unbearable. It used to be Rose, or indeed that of any fresh flower in my neighbourhood... A friend gave me a *Gardinia* the other evening at a party. In a few minutes it gave out an overpowering odour of the Lodge perfume, turned a mahogany-brown before our eyes, till the whole flower was of that colour, and it now remains dead and saturated with the odour... I feel myself in a transition state, and wait what turns up. ‘Magus’ seems the presiding genius in many ways now.”

Not at all strange, one would say, with S. M. saturated and all but stifled with the Lodge’s scented atmosphere! It is a most persistent odour. In 1877, I sent him a lock of H. P. B.’s natural hair, and with it a lock of the Hindu jet-black hair that I have spoken of above as having been cut from her head when she was the subject of an *A’ves’am*. I cut this lock myself to send S. M. He acknowledged its receipt in his letter to H. P. B. of March 25th, 1877. Wishing to photograph the different kinds of hair for an illustration for this book, to show the actual contrasts in fibre and color, I asked C. C. M. to return these two specimens to me out of S. M.’s collection, and quite recently they reached my hand. The Lodge scent lingers still in the black tress after the lapse of sixteen years. Readers of Church history will recall the fact that in mediæval times this odoriferous phenomenon was frequently observed among really pious and ascetic monks, nuns, and other recluses of the cloister, the cave, and the desert. It was then called “the odour of Sanctity”; although this was a misnomer, for otherwise all saintly personages would have smelt sweet, whereas we know too well that it was more often the opposite! Sometimes from the mouth of an ecstatic, while lying in her trance, would trickle a sweet and fragrant liquor—the nectar of the Greek gods; and in the case of Marie Alacoq it was caught and preserved in bottles. Des Mousseaux, the demonophobe, ascribes this product of psychical chemistry to the Devil. Poor fanatic!

I find two curious and not very comprehensible statements in Mrs. Speer’s ‘Record,’ LXI (*Light*, July 8, 1893). At the séance of January 9th, 1877—it is recorded—“Catherine rapped and Magus manifested”: while immediately afterward Imperator, addressing those present, said, “The spirit of Magus has been incarnated.” If he was then occupying a body of his own, and yet ‘manifesting,’ he must have been doing so by projection of his astral body or by distant control of natural forces, exactly as our Masters did with us; hence he too was an adept. It can hardly mean that Magus, unlike Imperator and the other guiding Intelligences of the circle, had once upon a time been a living man, for the other spirits had been so likewise. His presence seems to indicate that his re-birth was no impediment to his continuing his share of the important

work that was going on. Unless we are expected to believe the absurdity that he could be "manifesting" at one moment, and then, in the twinkling of an eye, have flitted off to some household somewhere, and taken to himself a new body. As Mrs. Speer's records are entitled to the fullest confidence, I take the narrative that she gives without doubt or question, and it suggests to me the deduction above drawn.

Shortly after we reached Bombay, in 1879, H. P. B. told me that a master had told her that "another Olcott"—*i. e.*, another willing worker—was developing in Southern France, and she might perhaps be ordered there to meet him. I think some of us might now point our fingers at the very man, who seems to have since fallen into line. I only mention this to point my idea that simultaneously with what was being done with Stainton Moses and myself, the training of other potential agents was proceeding in other parts of the world. This impression must be shared, I am sure, by Mrs. Besant, Mr. Judge, and other colleagues who have travelled widely in the interest of our movement. And this accentuates the folly of those who give out that they are the special chosen instruments for the doing of the great work. The race is not yet so sterilized as to be able to bear only one gifted child in a generation.

H. S. OLCOTT.

THE ESOTERIC SIGNIFICANCE OF THE TEN AVATA'RS.

IN this my rather bold attempt at deciphering the underlying meaning of the ten Avatárs, I have a large area to travel over and many difficulties to encounter. Yet on that score the task should not be given up. It is worth a trial by all sincere workers in the spiritual field, though under its severe tension there is the probability of their breaking down. The field being large, involving as it does, in my opinion, a knowledge of the Hindu Cosmological and Anthropological theories, I have to build my theories upon many theories and facts already known to all practical and sincere Theosophists. Thus my present attempt in this direction may appear fraught with assumption and dogmatism to those not well acquainted with our Theosophic literature. To them I shall have to say merely that they will have to wait, and understand our fundamental doctrines first, ere they can understand my present essay. Meanwhile, I address myself here to all sincere and close students of Theosophy, believing my subject to be worthy of their attention.

Isolating a story from a whole book and then giving out its underlying meaning in a certain manner, will not be a matter of much difficulty. But the hitch arises when we take the whole book and begin to interpret the meaning of the whole, and the relationship in which a particular story stands with reference thereto. Great has

been my difficulty in fitting all the ten Avatárs into a consistent whole of sound theories. From my experience I can safely say that in order to interpret the occult and mystic portions of our Upanishads, Puránas, &c., the key given by H. P. B. must be used. As regards the Vedántic portion of our sacred literature, India is filled with it to satiety—to such a satiety that it has become the hotbed of bitter dissensions and acrimonious feuds. Therefore the chief mission, as I conceive it to be, of H. P. B.'s incarnation this time, is the giving out of some of the keys of interpretation of our sacred books. The more I think upon our mystic and other literature in the light of the keys divulged to us by H. P. B., the more I am furnished with keys to open the doors of the inner sanctuary of our goddess Sarasvati; and the greater is the gratitude that my heart feels towards that gracious soul who has shed this light on our path.

The word "Avatár" means literally *coming down*. What is it that comes down? The universal Spirit or Vishnu comes down. It should either concrete itself in the shape of a man, as Ráma, Krishna, &c., or should animate a person by the name of Ráma, Krishna, &c. It cannot be the case of a man who raises himself up to higher spiritual states through his own exertions, such as Rishis, Mahátmás, &c., since there is here only the going up and not the coming down. Besides, the appellation Avatár is not applied to them. Therefore, taking the first two cases, to which can the term Avatár be applied? The late Subba Rao has unravelled the knot by referring to some incidents after the death of S'rî Ráma and S'rî Krishna. After Ráma went to Vaikunta, there was yet his soul lingering in Svarga-loka, as will be evident from the statement of Nárada, when he was addressed by Dharmaputra, as given in Lokapála Sahákhyána Parva. Therein Nárada says that he saw in Yama's Court two Rámas, one the son of Das'aratha and another the son of Jamadagni. This shows clearly that, that which animated the body of Ráma was a double personality, one going to Vaikunta-loka and another to Svarga-loka. In the former case it is the Vaishnavic essence and in the latter it is the ordinary ego going to and fro from Svarga to earth and back again. Similarly do we find a double personality in Krishna after his death. There is one other instance which I shall here adduce to substantiate this position. Paras'uráma, one of the incarnations of Vishnu, lives even after the birth of Ráma, who on his return from Mithilâ meets the former and engages with him in a conflict of breaking the bow, which Ráma does. Thereupon Paras'uráma is stated to be a S'iranjîvi living even now as a candidate nominated for the position of Sapta Rishi for the coming Manvantara. If Paras'uráma is Vishnu himself, how comes it that he is defeated by Vishnu in another form; and how does Vishnu lapse into the condition of a Sapta Rishi along with Vyása, As'uastháma, Drona and others? The right meaning to be attached to this anecdote is that the Vaishnavic influence animating the ego of Paras'uráma, while in the physical body, was imparted to Ráma in the seeming encounter, and thereupon Paras'uráma began like any

ordinary ego—but of course a developed one—to inhabit the earth to prepare himself for his forthcoming office. In other incarnations this peculiarity does not arise of the higher influence wearing away even while living in the physical body. Then as regards the spiritual influence, what is that which animates the ego? Here also we have to form some intelligible ideas about it. But in entering this field we shall have to treat of the nature of the Absolute and the human goal. Unless this is wholly understood, I think the view of those who maintain that an Avatâr must be some great Dhyán Chohán, or a Mukta, who is on the verge of throwing off all the shackles of his body, cannot be properly grasped. To them the Absolute is unreachable, and cannot incarnate. Hence that which animates, is to them a great soul who has reached the portals of the highest goal which mankind can reach during this Kalpa, and foregoes his bliss for humanity. Such an exalted personage is to ordinary humanity, for all intents and purposes, Vishnu himself. As this view of incarnation has greatly to be dilated upon in order that it can be properly appreciated, I shall drop this subject here with the remark that this theory has also to be taken into consideration.

The chief Avatârs are said to be ten in number. Herein there is a divergence of opinion as regards the name of one. But Bhágavata mentions 24 Avatârs or more, including Kapila, Dattátreya and others. Even this Purána mentions ten as the chief of them, the Vaishnavic influence being more in these ten than in others. The true names of the ten are: Matsya (fish), Kûrma (tortoise), Varáha (boar), Narasimha (man-lion), Vámana, Paras'u-Ráma, Ráma, Krishna, Buddha and Kalki. But on account of the antipathy of the modern day Hindus to Buddhism and its founder, the name Buddha has been eliminated and in its place they substitute Balaráma. They have even composed a s'loka wherein the name of Buddha is omitted and three Rámas occur. But this s'loka is not to be found in many of the authorised Puránas. The blunder arising from the insertion of three Rámas—Paras'u-Ráma, Ráma and Bala-Ráma—instead of two, is too patent. Bala-Ráma, the brother of Krishna, is an incarnation not of Vishnu but of A'dis'asha. In Rámáyana, Lakshmana, the brother of Ráma, is also an incarnation of A'dis'asha. Then why not include him as one of the Avatârs? Moreover Bhágavata clearly mentions Buddha as one of Vishnu's incarnations (*vide* the *stotra* or eulogy of Vásudeva and others in Bhágavata, &c.). A cursory reading of the names of the ten Avatârs will show that there is a gradation of births from animal to man, and the connecting link between them is Narasimha or man-lion, partly an animal and partly a man. Not only is there here the evolution of an animal into a man, but there is also the evolution of a human being into higher and higher grades. In his evolution as a human being, Ráma, the hunter, occupies the intermediate position of the seven incarnations. These incarnations not only refer to Vishnu or Spirit appearing in higher and higher grades in order to save humanity from the blackest waters when all human efforts fail; but also to the different stages of the progress of

the ego to Nirvána, *pari passu* with the growth of humanity. And, as everything progresses with time, we find there is progress as regards the earth and all else, which progress is depicted in the different stages. About the periods which these Avatárs cover there may be a race, one round, a day of Brahma or even a lifetime of Brahma. For instance, the Varáha Avatár described in Vishnu Purána, in Chapter IV, Ams'a I, refers to Sveta-Varáha Kalpa, which is the second Parárdha or the latter 50 years of Brahma's life. Therefore, in order to know to what period these incarnations refer, we must note that the first three incarnations alone will give us a clue; the other seven incarnations being much the same in all periods and Puránas.

MATSYA.

Taking the Matsya Avatár, which is the first of the series, one version of the story says thus:—"One Somukásura stole the Vedas and carried them to Pátála, which Vedas, Vishnu, who incarnates as a fish, recovers and restores to Brahma, from whom they emanated in the beginning of creation." Another version is related thus in Mahábhárata: "While Vaivasvata was engaged in devotion on the river bank, a fish craves his protection from a bigger fish. He saves and places it in a jar, where growing larger and larger, it communicates to him the news of the forthcoming deluge.....Vishnu orders a ship to be built, in which Manu is said to be saved along with the seven Rishis;" the latter fact being absent from other texts. S'rí Bhágavata Purána, in VIII Skánda, 24th Adhyáya, relates the same tale with some differences. It clearly refers to the Naimittika Pralaya or the deluge occurring at the end of a day of Brahma. Here an Asura, by name Hayagrîva, stole the Vedas, and a Rájarshi, by name Satyavrata, who afterwards incarnates as Vaivasvata according to the same Purána, was engaged in Tapas with water as his food. Seven days before the deluge the fish apprises him of the forthcoming flood. Vishnu prepares an ark for him similar to that of Noah, which he, with the Sapta Rishis and others, gets into. In which state they are preserved in the night of Brahma to serve as rudiments of fresh generations in the ensuing day. Brahma wakes up from his sleep when he is presented by Vishnu with the Vedas, which were recovered back by Matsya from Hayagrîva, who stole them just before the night set in.

There is no doubt about the date of the last occurrence. Occurring as it does at the dawn of the day of Brahma, when the three worlds are destroyed, and with it all the Rûpa powers, under which come in the seven Rishis, &c., this story naturally refers to the Naimittika Pralaya. But as regards the Vaivasvata story, it is but right to think that it refers to this Round generally, or the time when this earth of ours, called the Jambudvîpa, came into existence; the seven Rishis referring therefore to our seven Root-Races. In the former case it should apply to all the Dvîpas, or the seven earths mankind has to pass through during this Round. In the case of Vaivasvata there are some stories which bring in the seven Rishis

and others which do not do so. In the latter case the events should relate to the time of the Root-Race. Here H. P. B. says thus:—"In the case of the terrestrial deluge, the story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction by the mortal woman being made the receptacle of the human seed at the end of the third race, and in the other to the real and historical Atlantean submersion."

Coming to the meaning underlying the whole story, the first version, which is, I think, general enough to include other stories, reveals some clues. The whole world is nothing but the breath of Brahma. Vedas are also the breath of Brahma, his exhalation being the Universe and his inhalation being Pralaya. Hence it is stated that the whole world is nothing but Vedas, or S'abda which is sound. The universe being nothing but a compound of septenary vibrations according to occult science, it is stated that Somukásura stole the Vedas just before the night of Brahma. In other words, the vibrations or activity of the three worlds ceased and passivity began to reign. But why should Somukásura be said to steal these vibrations? Just as when man dies, he goes to the moon, Soma, or the universe, when it dies, goes into the moon, which is not the present moon—that is, of the earth, but the spiritual moon of the whole Cosmos. Again, H. P. B. says that the Soma, in one sense, "embodies the triple power of the Trimúrti, though it passes unrecognized by the profane to this day." She further says, "lunar magnetism generates life, preserves and kills it." It represents also Jñána. Of course it is clear that Somukásura is connected with Soma. Again, when the day set in, Vishnu takes the Vedas or the power of activity, from the Asuras and gives them to Brahma, who through that power creates the universe and brings it into activity through Manu, his sons, Sapta Rishis, &c., who were preserved in the ark as seeds for the new creation. But in the story from Bhágavata, an Asura, by name Haya-gríva, is introduced. This word means horse-necked. It is difficult to see the connection between this figure and Soma. Perhaps it may be thus. Haya is number seven. Its root-meaning is to go. Seven being the number into which the other numbers from 1 to 6 enter, Hayagríva might be termed that into which the universe enters, viz., moon (here). In Kalki Purána the horse stands for time.

Why should the Asura take away the Vedas to *Pátála*? Even in the case of the third incarnation we find another Asura carrying away another thing, viz., earth, to *Pátála*. Therefore I shall here give some explanations concerning the same. It is stated in our Puránas that there are fourteen worlds, of which there are seven higher, Bhúr, &c., and seven lower, *Pátála* and others. The higher and lower refer only to states. When a certain progress has been made during a certain Kalpa, it becomes the starting point of the next Kalpa. Thus what was the highest point during one Kalpa becomes the lowest point during the succeeding Kalpa. But it should not be supposed that the two pairs of worlds mean

only this. This is only one of its meanings. They refer also to the spiritual and intellectual states in which mankind has to progress *pari passu* in every Kalpa. When applied to races, Pátála means America. It may also be remarked here that the ship or ark has many meanings. Metaphysically, H. P. B. says, it is "the symbol of the female generative principle." As such, Vaivasvata, &c., will represent the male principle which fructified it during the night. Noah's flood and other particulars contained in Genesis will, if compared properly, tally with the events narrated here. And the flood may also be explained. The ocean, when taken literally as flood, refers to the actual flood which takes place at the end of the stated periods; but when it is applied to the flood in a metaphysical sense, it means Space, as the *dhātu* (root) of the word Samudra is *su*, which means giving and receiving. That which gives out and receives all things is Space.

KU'RMA.

Coming to the next incarnation, we find there is not much difference in the stories except in the difference of the articles obtained in the churning of the ocean of milk. The story runs thus. Durvásas, an Ams'a of S'ankara, was roving over the earth, observing a Vrata, when he beheld a Vidyádharma with a garland of flowers the odour of which bewitched the senses of all. Having obtained this garland and decorated his head with it, he proceeded on his path, when he observed Indra mounted on his elephant Airávata. The frantic sage threw it over to Indra, who suspended it on the head of the elephant. The tusker, much attracted by the smell, took the garland off its temples and cast it on the earth. The sage grew irate at this and caused Indra to be overwhelmed in ruin along with his dominion. Then adversity came upon the Devas, who, unable to hold up their heads, fled away from their dominions to Brahma and then to Vishnu. The latter asks them to be friendly with the Asuras and churn the ocean of milk with the Mountain Mandara, which Vishnu promised to prop up. So every thing went on, and out of the churning arose Surabhi, the cow of plenty, the fountain of milk and curds, Soma and other things, 14 in all.

The whole story requires a good deal of explanation. But I shall give out some points only to throw light on this incarnation. In the previous state, the world (either the three worlds, or all the worlds, or a particular solar system, as ours) was brought from a state of passivity into the state of activity of an ocean (boundless chaos) with vibrations in it. Probably this refers to the state of primeval nebular matter condensing itself. "It is the milky way, the world-stuff or primordial matter in its first form." This was before differentiation into seven oceans, &c., set in. Hence this represents the second stage of the universe when primordial matter concretes itself a little. Should this be applied to the first cosmic flood, then the moon would represent the "mother from whom proceed all the life-germs."

Rishi Durvása being an Ams'a of S'iva represents the Rudraic or destroying tendency. The word Durvásas means ill-clad. About Vidhyá-daras H. P. B. says that "life is but the effect and the result of the intelligent action of the host—collective principle—the manifesting life and light. It is itself subordinate to, and emanates from, the ever-invisible eternal Absolute One Life—in a descending and a reascending scale of hierarchic degrees—a true septenary ladder with sound (or Logos) at the upper end and Vidyá-dharas (the inferior Pitris) at the lower." Hence Vidyá-dharas represents the principle of life on the lowest plane, and the flower garland represents Jñána. Now Indra who represents the fifth principle, Manas, with its dual aspect, being the Lord of "Aindri (Indráni), the personification of Aindriyaka, the evolution of the element of senses," misuses the Jñána entrusted to him by putting it in the custody of Airávata, or the ocean-born, representing the waters of Káma. Humanity abuses this garland, whereupon the Rudraic tendency prevails and destruction is generated in the world by the curse of the Rishi, *viz.*, the natural law working itself out.

VARA'HA.

Now that the eternal law of Vishnu has brought into existence Amrita (immortality), Visha (death) and other principles out of the primordial chaos which has the three gunas, Satva, Rajas and Tamas—representing the three first incarnations; a seat of action or a Tamasic seat has to be created, and this is performed in the third stage. That is, Prithivi is elevated out of the waters from Pátála, to which region Hiranyáksha the Asura had taken it. In Vishnu Purána, as I stated before, there is the mention of a Varáha, but it is Sveta Varáha of the latter-half of the life of Brahma. In it no Hiranyáksha occurs; but it is stated that the white boar was of the form of Yagna, which H. P. B. identifies with the Fohatic power of the universe. Its dimensions are so huge according to Váyu Purána that no person will mistake it for an ordinary boar.

Then as to the story of Hiranyáksha. In Bhágavata a story is recorded of the two brothers Hiranyáksha and Hiranyakas'ipu, which I think will clear up many of the mysteries of the Avatárs hereafter. Two porters were stationed at the seventh portal of Vishnu's temple, which portal led into the *sanctum sanctorum* of Vishnu. Their names were Jaya and Vijaya. Sanaka, and other saints wished to get ingress into the holy of holies from the sixth aisle, but were refused admittance within by the two door-keepers, while others were allowed. Rishi Durvása—or the saints according to another chapter of Bhágavata—grew irate and cursed the door-keepers with incarnations in Bhúloka or earth. Then Vishnu appears and ratifies the curse by stating that they will after three incarnations on earth return unto him. The first incarnation takes place as Hiranyáksha and Hiranyakas'ipu. Diti, the daughter of Daksha, becomes subject to the shafts of Káma and implores Kas'yapa in Sandhya time to gratify her passion. Which having been done, she

conceives and carries the child in her womb for 100 years. After which she gives birth to two children, Hiranyáksha and Hiranyakas'ipu. Hiranyáksha with the boon of Brahma becomes very powerful and carries the earth to Pátála. Hari (Vishnu) assumes the form of a boar, wrests the earth from him and places it in its original position. Then come the incarnations of Rávana and Kumbakarna, and lastly of Sisúpála and Dantavakra. But in Vishnu Purána it is merely stated that Diti had two sons by Kasyapa, viz., Hiranyakas'ipu and Hiranyáksha, and a sister. Entering into the meaning of this Bhágavata story, what do we find? Sanaka and other saints are those who refused to create at the bidding of Brahma. They are stated by H. P. B. to be in one sense the egos of humanity. It is they who incarnated during the third Race in the bodies already prepared for them in the first and second Races by the Pitris. Such being the case, why were they precluded from entrance within? After a day of Brahma, these egos not being sufficiently developed to reach Vishnu within, were stationed outside the seventh gate for a fresh incarnation in the next day of Brahma. What do the two porters stand for? I think the last portal stands for Múlaprakriti and the two porters therein are Tamas and Rajas. Where is Satva, it may be asked? Satva need not incarnate, since Tamas and Rajas possess Satva in them. For we see in their next incarnation as Rávana and Kumbakarna, they represent Rajas and Tamas principles, while Vibishana, who represents Satva, is only developed afterwards and appears later at the time of Rámáyana, which I shall show to be proper when I come to that incarnation. There is a sister, Simhiká, to these two brothers, according to Vishnu Purána, who corresponds to S'úrpanaká.

Let us see by whom Tamas and Rajas are individually represented in this instance. Hiranyáksha means the resplendent eye. Hiranyakas'ipu means the resplendent clothing. The latter should refer to the Tamas principle, while the former is Rajas. Now it should be known that Vaivasvata's story, the curse of Indra by Dúrvása and Hiranyáksha's rolling up the earth into a mat and flying away to Pátála, refer to a period anterior to Pralaya, as is clear from the first story, wherein it is clearly stated so. In the third story, the Rajas principle of Hiranyáksha having stolen or taken unto itself the principle of Tamas or Prithivi, the eternal law of Vishnu again resuscitates it in this third stage for fresh creation. The word Prithivi is used in more senses than one by our Puránic writers. It refers not only to this our gross earth, but also to the other subtle earths of our earth-chain, the solar systems and even the Universe in its gross state. So we should try to construe this word according to the light in which we interpret each story. Again, these three incarnations represent the triune stages of A'tmá, the one in three and the three in one. These three stages, though not distinctly separable from one another, can yet be metaphysically divided into three. This is that transition stage through which Satva, Rajas and Tamas, prior to their manifestation externally and the disturbance of their equilibrium in the Vyakta stage, pass from Avyak-

ta to Vyakta. My reasons for coming to this conclusion are as follow. The word Matsya comes from a root meaning pleasure. That which gives pleasure is Satva. Kârma is from Kru, action. Hence it implies Rajas. Varâha as in A'varana is from the root Vru, to cover.* Tamas is the covering of bodies for all egos. Hence it is clear from the derivations of these words what they typify.

(To be continued.)

K. NARAYANASWAMI IYER.

PHENOMENA OF SLADE WHILE SLEEPING.

[Mr. James Simmons, who for many years was the business agent and partner of the world-famed medium, Henry Slade, and whose private character I have never seen aspersed, has written the present paper at my request. Having confidence in Mr. Simmons' veracity, I thought it would be interesting to place on record his declaration as to the occurrence of mediumistic phenomena at night, when the medium, Slade, was asleep and incapable of playing tricks, if he had even wished to. For my part, I may say that I thoroughly believe Mr. Simmons' narrative to be true, and that the described phenomena did occur during Slade's sleep: and were perhaps more convincing proofs of his mediumship than those he showed his clients; for I have reason to suspect that, like all other mediums, he would supplement his genuine powers with trickeries when the former were not available. Such nocturnal pranks are played by the 'familiar' of all psychics, and by none more than those who thronged about H. P. B. in her childhood: as any one may see by reference to Mr. Sinnett's "Incidents in the Life of Mme. Blavatsky." Persons who slept with William and Horatio Eddy and with Charles Foster, told me they had witnessed similar marvels by night, while the mediums were asleep by their side. "Owossoo" is Slade's chief control.—H. S. O.]

IN all that has been published in relation to mediumistic phenomena said to have occurred in the presence of Henry Slade, I can recall but one instance in which it was claimed that at the time the manifestation took place Slade was asleep. I refer to an account that was published some years ago by Moses Hull in a book entitled "The Question Settled." My not having the book at hand, compels me to clothe the ideas contained in the account in my own language. Mr. Hull and Slade were occupying a room together, in which there was but one bed. They had retired for the night: it being a clear night, Mr. Hull, who occupied the front side of the bed, was able to see the various pieces of furniture and other objects that were in the room. Under these conditions his mind was attracted by the sound of footsteps that seemed to indicate that some one was walking between where he was lying and the window. On looking in that direction he saw Slade's boots walking as if worn by a lame person, one having a longer and firmer stride than the other. Taking note of that he said: "Owossoo, you seem to be lame, why don't you walk off like a man;" when immediately the strides became even and regular.

* We cannot accept the author's derivations, but want of space compels us to hold over our remarks till next month.—Ed.

In the month of January 1864, I saw Slade for the first time at his office in Kalamazoo, Michigan, having called for the express purpose of seeing the person, of whom I had heard so many strange things reported. At that time he was practising as a clairvoyant-physician; having another office in the city of Jackson where he resided, and visiting Kalamazoo at stated periods. It being the closing day of his stay at that office, I invited him to accompany me as my guest to where I was staying, at a hotel in the village of Decatur, where I had formerly resided.

The room I was occupying was large, being sometimes used as a reception or sitting-room, containing one bed, with a liberal supply of other furniture. It being somewhat late when we retired, Slade turned his face to the wall, and in a short time appeared to be sleeping soundly. Probably I would soon have joined him in the land of dreams, had not a chair taken the liberty of leaping on to the bed and laying itself across my lower limbs. Before removing it I waited a short time, expecting to hear some remark from Slade, but he remained silent, his breathing indicating that he was enjoying undisturbed slumber; so I placed the chair back on the floor, wondering what next? By that time I had become thoroughly aroused, keenly alert, though not nervously excited, but earnestly wishing for more, with a determination to closely scrutinize whatever might occur.

I had not long to wait before my wish was realized far beyond my expectations. For in less time than it takes to tell it, every movable object in the room appeared to be imbued with life and powers of locomotion, each acting independently of the others. This continued long enough for me to fully comprehend the situation, after which all became quiet.

Again turning my attention towards Slade, for the purpose of ascertaining how he felt about it, I was quite surprised to find him quietly sleeping; and in the next moment he was entranced by Owossoo, who seemed to comprehend the situation, and good-naturedly asked me how I liked it? After briefly expressing my gratitude for the intense satisfaction afforded me by personally witnessing such extraordinary phenomena, I questioned him as to how he was able to apply physical forces necessary to produce the results I had just witnessed. His reply was, "Language is incapable of conveying to your understanding anything like a clear solution of the problem." Continuing, he said, "Slade's inability to control his nerves prevents us from doing many things when he is awake, that we find no difficulty in doing when he is asleep." As if anticipating what was in my mind, he proposed that I should mentally suggest whatever I would like to have done, after he had withdrawn his influence from his medium, who would continue to sleep. Any person having seen Slade when passing into or coming out of a trance, must have observed a convulsive tremor involving his entire body, that one near him could not mistake even in total darkness. Before proceeding further, I assured myself that Slade was not awake, when immediately chairs and other objects obeyed my unexpressed wish, each

moving with exactness and precision in the direction suggested. While witnessing those phenomena it was clearly demonstrated to my mind that physical forces were being applied, and directed by an unseen, intelligent individuality, to whom my mind was an open book. To my earnest desire for more light, Owossoo quickly responded by entrancing Slade, through whose lips he readily answered many questions that I submitted.

Although I had not had a moment's sleep when daylight appeared, Slade's heavy breathing assured me that he was unconscious of passing events, so after quietly arranging my toilet, I went down to the office, where I waited for him before going in to breakfast. Some time elapsed before he joined me, when we immediately repaired to the dining-room. On the way I asked him how he had rested, to which he replied, "Very well." During the conversation that followed no reference was made to what had transpired during the night; I having resolved to remain silent, in order that I might continue these investigations in my own way.

In the closing days of the year 1865 I called on Slade at his office in the city of Jackson, Mich. During that interview he proposed and I accepted terms by which I became an equal partner with him in his business, little thinking that those relations would continue uninterruptedly for over twenty years.

Being duly installed in apartments consisting of three rooms on the second floor, the office being in the rear, we lodged together in the front room that had two large windows facing the street. The desired opportunity had at length arrived, and from that time on, during several months, I have no recollection of passing a night with Slade without witnessing more or less phenomena of the character previously described after he was asleep. A rap or movement of a chair gave me to understand that an unseen visitor was present. Purposely leaving the window shades up, light from a street lamp favorably situated enabled me to see the general contents of the room quite distinctly: so that two senses, seeing and hearing, were both employed at the same time, to which would frequently be added the sense of touch. For instance, after I had been witnessing various physical phenomena, Slade was entranced by Owossoo, who asked me if I had ever felt him touch me: adding that he thought he could succeed in doing so. I replied that I was not conscious of ever having been touched in that way, though it would be a pleasure for me to realize that such a manifestation was possible. He then said he would be obliged to withdraw his influence from the medium before making the attempt, but would first turn him over on his side. That was done, and I took good care to know that Slade was lying with his face to the wall, to all appearance fast asleep, his hands and arms under the clothing that came well up to his neck. Then, while lying perfectly still, with my senses fully aroused, being determined to detect the slightest movement on the part of Slade, or touch from other sources, I was startled by a large hand falling upon my head

with such force that I would prefer to be excused from having it repeated. It was as if a person standing in front of me, brought the right hand down with the thumb and fingers extended, with far greater violence than I would have suggested. I am able to say that Slade did not move perceptibly, but slept on, unconscious of everything that was transpiring.

It is well known by persons who have had more than a passing acquaintance with Slade, that while entranced he has been the mouth-piece of several distinct personalities, each differing from the others in voice, speech, and general deportment, by which there was no more difficulty in distinguishing one from the other, than between persons with whom we are in daily association. Of these Owossoo claims precedence, he being (so far as is known) the first to take possession of Slade's organism and speak through his lips. He was followed by one who said his name was J. A. Davis, and that he was a practising physician while in the earth-life. Owossoo also claims to have been a medicine-man in the Indian tribe to which he belonged: it was through their administering to the sick that Slade came to be called "Doctor."

Having had so many opportunities of witnessing physical phenomena when Slade was asleep, the genuineness of which could not be doubted by one relying upon the evidence of his senses, more time was later devoted to conversation. In order to facilitate matters, I was given signals that would inform them that their presence was desired when Slade was asleep. To secure the attendance of Dr. Davis, I was directed to place the end of my finger at a given point on Slade's forehead; while applying it at another place would summon Owossoo. From this it will be seen that I had only to "press the button," when the one wanted would immediately respond. During years that followed this was frequently resorted to, and I have no recollection of a single failure. No matter at what hour of the night the signal would immediately be followed by that peculiar tremor, common to Slade when passing into a trance, and in the next moment the one summoned would announce his presence. During these interviews, among other things, Slade's peculiarities, natural characteristics, mental strength and weakness, were as freely discussed as though he was miles away. This will be news to him, for to this day I have never mentioned it in his hearing, nor do I remember speaking of it to others.

In the month of March 1866, Slade and I were staying for a few days at the Louisville Hotel, in Louisville, Ky. One evening while we were there several gentlemen called, which made it necessary to have a few extra chairs brought into the room. It must have been ten o'clock or later when they left. The cold, damp, chilling winds of the season made fires necessary. Ours having burned low, was replenished with a fresh supply of coal in the early part of the evening. Our guests having departed, we lost no time in retiring. Slade at the back side, turned his face to the wall, and in a short time had the appearance of being asleep. The burning coals in the grate filled the room with a

subdued light by which every object in it was made clearly visible. This being my first venture with Slade among strangers, my mind, which was too active to admit of sleep, was suddenly attracted by the movements of a chair at which I was looking. Without the slightest hesitancy it left its position, glided toward the hearth, turned half around, then moved to the right until it came against the mantel. Then another chair started from where it was standing and placed itself by the side of the other, both facing the grate. One by one the others followed suit without intermission, until every chair in the room helped to form a closely arranged semi-circle looking toward the fire. Soon after the last one had taken its place with the others, I noticed indications of Slade's being entranced, and in the next moment Owossoo informed me that he was "holding a circle, and that all were skeptics." At length, after bidding me goodnight, he withdrew his influence, leaving Slade naturally asleep as he had found him: then my mind reverted to the chairs, with which it was absorbed, until sleep put an end to my reflections.

Daylight filled the room when I awoke; my first thought was of the chairs, which still remained precisely as they were when last seen by me. Nor was this all: while I was looking at them, the one in the centre of the group drew itself back until it was free from contact with the others, then leaped from the floor, and revolving rapidly came toward the bed, landing on it at my feet. It may be said that daylight afforded no better view for all practical purposes than did the coal fire at the time the chairs were assembling. Their movements in taking their places indicated that they were impelled and guided by a force, acting with firmness and precision, clearly showing that they were handled with ease.

On several occasions I awoke in the night to find myself alone, Slade having left the bed in his sleep. At one time, I found him lying flat under it. It being easily moved far enough to release him, there was then little trouble in getting him back into bed, though I was unable to rouse him to consciousness. Several times after these occurrences, Owossoo informed me that if I would resort to harsh treatment and wake him out of that peculiar condition, it would have a tendency to break him of that habit. Later on, when acting on this advice, I was as severe as my conscience would permit, but all to no purpose. Finally, my adviser became impatient and said that unless I used more violence, *he would*. Shortly after that was said, Slade made another attempt to get out of bed, when I awoke in time to grasp his wrist with both hands, fully determined to hold on. At the same time he was pulling resolutely, backing down until he came near sitting upon the carpet, when, to my surprise, a slipper that was lying near was so vigorously applied to the exposed parts of his person, that he sprang into bed, pulled the blankets over him, and lay trembling by my side. Again, after remaining silent for some time, I said—"What is the matter?" His reply was, uttered in a grieved tone of voice and childlike innocence, "Owossoo has been spank-

ing me." On the following morning, in broad daylight, while my mind was contemplating those strange occurrences, that lively slipper rose from the floor until it neared the ceiling, then floated horizontally directly over the bed, to the opposite side of the room, where it came down.

From that time on, during several weeks, sleep-walking was not indulged in, which led me to hope the slipper treatment had been successful. One night, however, I don't remember whether his movements woke me, or whether I was awake, but he rose to a sitting posture, turned down the covering as if about to get out, when a sound, such as would be produced by violently striking the floor with the heel of a slipper, instantly brought him to his senses. Since then he never to my knowledge attempted it again.

It came to be almost an every-night occurrence, for Owossoo to warn me of his presence as soon as Slade was fairly asleep. At such times he frequently manifested traits of character that to some persons might seem surprising, if not beneath the dignity of a spirit. He would take good care not to disturb Slade while playing all manner of pranks with me. Being very adroit in handling a cane or other light object that could be used as a prod, with it he would rap me across the knuckles while my hands were groping in darkness trying to catch it. Generally speaking, after making several lively hits and thrusts, in which my wild endeavours to seize it had been successfully eluded, he would retire amid a shower of raps, which he said signified that he was laughing. While Slade remained asleep all was well: but if he chanced to wake up when some of these occurrences were taking place, he would become delirious, wholly incapable of reasoning until after his nerves gradually quieted down. To say that Slade was not frightened at these phenomena would be to contradict the evidence of my senses. Experience taught me that Owossoo was liable to call at any moment, so when I did go to sleep, my mind was in such a state of expectancy that a slight noise or movement was sure to awaken me.

Long before this I was fully persuaded that as a practical joker he was entitled to high rank. In severe winter weather, after the wood fire ceased to warm our sleeping-room, it would become very cold: when my watch that was lying on the marble top of the dressing table would come rushing under the bed-clothes against my lower limbs. So quickly would it awaken me that at times I fully realized what it was before it ceased moving; while continued rapping told too plainly that one invisible, and perhaps more, were enjoying the situation.

In justice to Owossoo I must say he was always as ready to lend his aid in caring for his medium, or when it would advance our interest, as he was to indulge in phenomena, with no other apparent object in view than my amusement or instruction.

Slade was subject to sinking spells, becoming suddenly limp and apparently lifeless. These conditions, which were at times of such continued duration as to cause alarm, were as liable to come upon him when

he was asleep as at any time during the day. Whenever they occurred in the night while we were both asleep, I would be awakened by loud raps, which I soon learned were to notify me that Slade required my immediate attention. We also relied on Owossoo to summon us at any hour of the night (if requested), when there was occasion for us to be up and stirring before morning.

In warm weather the watch was abandoned and a feather duster introduced. This was made to do duty in various ways, but I will only mention one. One night when the heated atmosphere rendered the slightest covering objectionable, my sleep was disturbed by what I took to be a fly running on the calf of my leg. On my attempting to brush it away, I received a rap across the back of my hand that I felt sure came from the handle of that feather duster. My tormentor signified his pleasure in the usual way, emphasizing it by the rapidity with which the raps fell, and prolonged duration. At length all was quiet, when the feather resumed its work, though it was not again mistaken for a fly; nevertheless I made many frantic efforts to catch it. Although we were in total darkness my grasps would be eluded and my hands would be hit in various places with as much precision as if the duster was being wielded by an expert swordsman in the full light of day. Being determined to catch it if possible, I did not shrink from the warm reception my hands were getting by repeated blows that fell on them, regardless of their rapid and irregular movements. The situation became so ludicrous that it was impossible for me to refrain from laughing, when a piercing scream came from Slade, who was floundering like a fish just out of water, putting an end to the performance. The duster had fallen upon him, waking him out of sound sleep, and so frightening him that he went into rigid convulsions, which continued some minutes before his muscles began to relax. During this time I had removed the duster, and was waiting for further developments when he revived: though so delirious, that all attempts to appeal to his mind were unavailing. At times his sinking spells terminated in convulsions, though not as severe as those resulting from great excitement or fright.

On the day following he had so far recovered that Owossoo succeeded in entrancing him, when he said he regretted having dropped the duster: that seeing me making such wild and ineffectual efforts to catch it was so amusing to him that he lost control, when it fell upon his medium, causing a shock too great for his sensitive nature to withstand, whence the convulsions.

The foregoing is only a very meagre account of extraordinary phenomena that occurred in Slade's presence when he was asleep, during over twenty years that we were together, though they are sufficient to illustrate their varied character.

J. SIMMONS.

THE DOCTRINE OF MA'YA' AND THE HINDU SCRIPTURES.

THE cardinal doctrine of the Advaita philosophy—that which forms its warp and woof—is the celebrated theory of Máya or illusion. It is that on which the whole super-structure of the system is based; the one is so bound up with the other that the two must stand or fall together. It is with the name of the celebrated sage, S'rí S'ankarácharya, that the doctrine is identified, and he it was that gave it so much publicity and importance by making it the essential ground-work of his system. The Advaitís assert that S'ankara in his commentaries on Brahma Sútras and the Bhagavat Gítá, has come to the conclusion that the theory of Máya as propounded by him, is distinctly taught in the scriptures, and that without it they become altogether meaningless and self-contradictory. But the fact is that the doctrine of Máya is nowhere taught in any of them, at least in the sense in which the followers of S'ankara understand it.

This theory of Máya supposes that the whole of this manifested universe of mind and matter is a dream, an illusion. The duality that is seen everywhere in nature is false; the only permanent reality is Parabrahm which appears as the universe of things, consisting of knowers, knowable and knowledge. This system is called "Absolute Monism," as it allows Parabrahm to be the only existing reality; the universe with all its diversity of forms being a mere shadow and, as such, truly non-existent.

Thus the Advaitís in their analysis of the universe, both real and ideal, arrive at two factors, both of which are indescribable and incomprehensible, and involve all kinds of logical contrasts and impossibilities. The first is the one Absolute, unutterable, unthinkable, unknowable, thoughtless, actionless and unchangeable, which can neither be a cause nor the effect of anything. The second is the principle of "Máya," which some define as "that which does not exist," and others as something "which cannot be called either *Sat* (existence), *Asat* (non-existence), or *Sat-asat* (existence-non-existence)." These two incomprehensible opposites are supposed to co-exist and evolve this universe of illusions or phenomena. But if asked whether this creation of the universe even in conjunction with "Máya" will not limit Parabrahm, the Advaitís are ready with a reply that the creation is also an illusion and cannot limit it. They seem to think that Máya or illusion is at the root of things. Some extremists among them are total deniers of everything; they deny the existence of the universe, deny themselves, and sometimes even the very philosophy which they so vehemently defend as true.

But they never deny the existence of their pet Absolute, even though they know full-well that this idea of its permanent existence is also an illusion, as its existence is only with reference to their egos—the cognising entities in them.

But some of our Theosophists who are acquainted with the philosophical systems of the West, think that they have solved the question by

supposing the Absolute only to exist and mind and matter to be its periodical manifestations. It is quite true that they have paraphrased into the more philosophical language of the West, the assertion of the Hindu Advaitís, but have not in the least solved the difficulty.

What is the meaning of the term "manifestation"? It cannot denote a real change in the Absolute, as the change wrought in a piece of gold that is turned into a chain or necklace. It must mean an illusory appearance, *i. e.*, appearing as something which it is not in *reality*. The very word manifestation presupposes an intelligent knower, to whom the illusory appearance should become an object of knowledge. Else it is meaningless. How can the Absolute appear as "Cosmic Ideation, and Cosmic matter," without itself undergoing any real change, and when there is no cognising ego at all to perceive its manifestations. This initial difficulty is passed over as a slight one; but it is this which makes the philosophy practically useless and Máyavic.

Some want to escape from the difficulty by supposing that Parabrahm is the only reality, because it endures through all periods of time, past, present and future; but the universe is false, because it appears and disappears by turns after each Kalpa. They say that the world is real so long as it lasts. Even on this supposition, the Absolute must be limited by the Relative so long as it lasts. In other words, the Absolute ceases to be the Absolute when there is the Relative; then the doctrine of the one Absolute enduring for ever unchanged is gone. If the world cannot limit the Parabrahm when it lasts, then the world must become an illusion as held by the Advaitís, and the difficulty is not got over.

I remember to have read in some Hindu magazine that Parabrahm limits itself fictitiously without its own knowledge and appears as the egos and the world of matter. But Parabrahm is not a knower and can have nothing to do with any limitations, real or false; being itself unconscious and unchangeable. The falsity or the reality of a change can exist only in relation to a knower independent of it and cognising it. Before this first limitation of Parabrahm no ego exists; therefore, how can it be said that there is any limitation at all in Brahm, whether true or false, before the existence of a cognising intelligence, from whose standpoint alone the false limitation has any meaning.

It may be said that the Parabrahm appears as this universe of multiplicity to the egos that are themselves manifestations of Parabrahm. But the egos are phenomena that arise only after the manifestation of Cosmic Mind and Matter. These two have not yet been proved to evolve from the absolute. The Cosmic Mind is the father of all the egos and as such must exist before them. It cannot be said that the Cosmic Mind arises from, or is a product of, the cognising egos. The child that is born of a father cannot create him before he is born; nor can they be together one: if so, they can never be felt to be different, nor spoken of as two, even in delusion. Hence I think that it is wrong to say that Parabrahm appears fictitiously as Cosmic Mind and Matter to the egos

which are only the after-products of the Cosmic Mind. The absurdity of the supposition is apparent ; and I leave the reader to judge.

The most serious objection against this philosophy which makes it an airy nothing, is that it preaches a *Moksha*, a release from bondage, which, if rightly understood, is no release at all ; nor will any one desire it if he only knows what it means. The Advaitís can have no Moksha or final release. Their Moksha can only be a kind of self-destruction, which is figuratively termed Moksha. If the Brahm be the only existence, and the universe, consisting of knowers, knowable and knowledge, be illusion, what is release ? To whom is it ? If it be to the knowers, then they must exist even after liberation ; and the doctrine of Absolute Monism is gone ; if not, does it not involve the destruction of the egos ? If Moksha be the attainment of Brahm, who obtains it if nothing else than Brahm exists in reality ?

If it be said that Moksha is the disappearance of Máyá, the egos must disappear along with it ; the Brahm only remains as before unchanged and unchangeable. Thus there can be no release for anybody ; but how can Máyá disappear if it be a co-eternal existence with Parabrahm ? If this be the goal preached to mankind quite against the instincts of self-preservation prevalent everywhere in Nature, who will accept it ? Who will work for it ? Does it not approach Nihilism as closely as possible ? No wonder that Advaitism has been derided by the other Vedántic sects as heterodox, and as Buddhism in disguise. The creation, sustenance and the evolution of this universe are all the work of Máyá, and a mysterious something that must ever remain a mystery exists behind it always unchanged ! Suppose, for a moment, that this mysterious principle which serves no other purpose in the system than to make it appear non-Nihilistic, be expunged altogether, would the philosophy lose one link of its coherence ? It even then remains a perfect whole. It is then Hume's Nihilism, declaring the existence of a vast phantasmagoria of empirical co-existence and successions floating in a pit of non-entity (Parabrahm of the Advaitís).

The most curious thing about the doctrine of Máyá, is that it is nowhere explicitly put forth in our religious scriptures. Even in the Brahma Sútras, on which all the Vedántic systems of India are based, no mention is made of the Máyá doctrine, nor is it even hinted at. Surely if the Sútras were intended to teach Advaitism, this most important doctrine of the Advaitís ought to have found place in it. But unfortunately the word "Máyá" does not occur anywhere except in one instance, where it refers to something quite different (dreams according to S'aukaráchárya himself). It is stated there that the forms seen in dreams are very curious and quite unlike ordinary objects of the waking senses ; they exhibit the wonderful power of Paramátmá. On the contrary the Parináma theory of the other Vedántic sects is plainly put forth in the Sútras "Parinámat (परिणामात्) and Kshíravaddhi (क्षीरवद्धि).

There is not in it even the least reference to the Advaitic view

that Parabrahm *cannot* be the cause of the universe except in conjunction with a mysterious principle called “Máyá,” which being itself fictitious, falsely converts Brahm into I’s’vara, the real cause of the universe.

The very first aphorism in the Sútras of Vyása is (अथातोब्रह्मजिज्ञासा), “Let us now turn to an enquiry about Brahm.” The word Jignásá (जिज्ञासा) means “desire to know,” which plainly excludes an Absolute that must ever remain unknown, unknowable and unutterable. The Brahm of the first aphorism which it is thought desirable to know and worship, is defined by the 2nd aphorism “जन्माद्यस्ययतः” which means that the evolution, sustenance, involution, &c., of the universe are caused by Brahm. It is plainly stated that Brahm is the cause of the universe and not “Máyá,” a mysterious and inexplicable principle. If the Máyá doctrine were held by Vedavyása, he ought to have stated in the 2nd Sútra that Brahm is that which is infinite, eternal, changeless, actionless and thoughtless, and which cannot be the cause of the universe; he ought to have also an aphorism in the Vedánta, to the effect that the “universe is Máyá.” But all through the book one finds no reference to the doctrine of Máyá, unless meanings which the aphorisms themselves cannot convey naturally be thrust into them at the risk of falling into mysticism and self-contradiction in the interpretation of the Sútras that follow and precede.

Even in the Upanishads no explicit mention is made of the doctrine of “Máyá.” The word “Máyá” occurs in a passage of the Svetás’vatara, an Upanishad which, being interpreted, reads as follows: “Know that Máyá is Prakriti and the director of it (Máyin) is Mahes’vara or the Supreme Lord.” It does not say that Prakriti is illusion. What is expressed thereby is, that Máyá is the name given to Prakriti (matter); because it is able to evolve into any forms in accordance with the will of the Divine Lord who controls it. Nowhere else does the word Máyá occur in the sense in which the Advaitís use it. But there are, of course, many passages in the Upanishads, which declare that the universe is one with Parabrahm; not in the sense in which they are said to be identical; but that they form a unity as the pervader and the pervaded, the director and the directed. In other words, the one spiritual principle binds the real many in the universe; so that the totality or Parabrahm is one inter-related as the planets that compose a planetary system and the force of gravitation. Thus, for instance, the following line in the Upanishad “नेहनानास्तिकिचना” “there are not at all many here,” if interpreted to suit the context, cannot mean that the universe is false; but that the many which seem to be independent here, are really connected with each other by a spiritual principle; so that the totality consisting of the many, and the one that pervades them and guides them, form a unity.

In the Vishnu Purána also, this Máyá theory is nowhere found. I do not see even the word “Máyá” in the chapter on Creation, in which

it ought to be put forth. There are, of course, passages elsewhere in which the world is declared *illusory*, but not in the sense given to it by the Advaitís. The intention of the author in such places is to make people lose their attachment to the world and its concerns. The word "Máyá" is used in two senses in the Vishnu Purána.

In some places it means the erroneous knowledge that the universe does not exist in Brahm, but independent of it; and as the attractions the world affords are supposed to be the cause of all the miseries that men experience here, the universe is called Máyá. In other places it means the identification of one's ego and interests with the body and other ephemeral appendages of this world. This, the sage thinks, is the real root of all the miseries of Samsára and ought to be guarded against.

In the chapter on Creation, Maitreya puts Parásara the following question:—

निर्गुणस्या प्रमेयस्य शुद्धस्याप्यमलात्मनः ।
कथंसर्गादिकर्तृत्वं ब्रह्मणोभ्युपगम्यते ॥

"How can Brahm which, as you say, is without gunas, unknowable, pure and faultless, be capable of such actions as creation, &c.?"

If Parásara held the theory of Máyá, this is the very place where he ought to have given out the right doctrine; especially as the questioner expresses a doubt and wants to have it cleared. But Parásara replies:—

शक्तयस्सर्व भावानाम चिन्त्यज्ञानगोचराः
यतोतो ब्रह्मणस्तास्तुसर्गाद्याभावशक्तयः
भवन्ति तपतां श्रेष्ठ पावकस्य यथोष्णता.

"Even as the potencies of all existing things are cognised only through knowledge far above our comprehension, even so creation and the like are in Brahm, as heat, O chief of sages, is in fire."

Whereas if he held the theory of Máyá, he ought to have said, "Brahm does not really create; it is all the work of illusion."

But it may be objected that, as Parásara says, "the universe is Vishnu, and nothing exists but Vishnu"; we may infer that the world is illusory. This seems to me a misunderstanding of the author's views and quite against the spirit of his teachings. He does not say that the universe is false and Vishnu only exists. What he wants to express thereby is that the world is in Vishnu, is inseparable, associated with Him at all times (both in evolution and involution), and as such the two may be regarded as one, not absolutely one, but one in the sense in which the whole universe is unified and interrelated by an all-pervading principle which he calls Vishnu. He denies that there is anything which is not connected with the whole by that principle. Therefore, he thinks that the whole world is Vishnu, as there is nothing in which he is not.

Take again the Bhagavat Gítá which has so justly won the admiration of all the ancients and the moderns. It is considered to be a very high authority by all the Vedántic sects in India. Here also no mention

is made of a Máya principle shrouding the Absolute and forcing it to appear falsely as the universe of things known and unknown. S'ri Krishna says :—

“प्रकृतिं पुरुषंचैव विद्म्यानादी उभावपि ” ॥
यस्मात्क्षरमतीतोह मक्षरादपि चोत्तमः ।
अतोस्मिलोकेवेदेच प्रथितः पुरुषोत्तमः ॥
उत्तमः पुरुषस्त्वन्यः ॥
मत्तः परतरन्नान्यत् किञ्चिदस्ति धनञ्जय ॥
मयाततमिदंसर्वं जगदव्यक्त मूर्तिना ।
मत्स्थानि सर्वभूतानि नचाहंते ष्ववस्थितः ॥
भूमिरापोनलो वायुः खंमनोबुद्धिरेवच ।
अहङ्कार इतीयम्मे भिन्नाप्रकृतिरष्टधा ॥
अपरेयमितस्वन्यां प्रकृतिंविद्मिमेपरां ।
जीवभूतांमहाबाहो ययेदंधार्यते जगत् ॥

“ Learn that both Prakriti and Purusha are without beginning.”

“ Because I am superior to Kshara and Akshara (Prakriti and Purusha), wherefore in this world, and in the Vedas, I am called Purushottama.”

“ There is *another* superior Purush.”

“ There is nothing greater than I.”

“ This whole universe is pervaded by me in my invisible form. All things are dependent on me. I am not dependent on them.”

“ My Prakriti is divided into eight distinctions : earth, water, fire, air, ether, mind, Buddhi and Ahankára.”

“ Besides this, know that I have another Prakriti of a superior nature (Purusha or Jívas) distinct from this and vital, and by which the world is worn (*i. e.*, the world is enjoyed in life).”

These two Prakritis of his are considered by S'ri Krishna to be the Upadhána of the universe and he is himself the Nimitha cause and gives impetus to evolution. He does not say anywhere that he is identical with the Prakritis; on the contrary he often reiterates the fact that they are in him and controlled by him and as such not different from him. Where he says that his Máya is very difficult to be overcome and that those who worship him only can do so, he does not mean that this world of Prakriti and Purusha is an illusion; a non-existent something. He means that the attractions of Prakriti make people identify themselves with this world and its concerns; so that they are rendered unable to realise their true nature, the nature of Brahm, and the nature of the universe.

From what I have been able to gather from our religious scriptures, I find that the doctrines of “ Absolute Monism and Máya ” are nowhere taught in any of them. Their teachings, as I understand them, may be summarised as follows :—

(1) There is one Universal Spirit, intelligent and eternal, omnipresent and omnipotent.

(2) It is the one principle underlying the known multiplicity, which must be known and realised.

(3) The manifested universe consists of two principles, Purusha (souls) and Prakriti (matter); the seers and the visual, coëternal with the Lord.

(4) This universe has alternate periods of evolution and involution for the sake of the liberation of the egos, in accordance with the eternal and fixed will of the universal spirit which guides these processes.

(5) These processes of evolution, &c., in accordance with the will of God or Universal Spirit, are called the laws of nature.

(6) As evolution tends to progress and ultimate good, the spirit which is the cause of it, must be supposed to possess all *auspicious* attributes, each of which is of an infinite degree.

(7) The egos are essentially of the same nature as the universal ego, and their goal is to attain it, in other words, to realise it in themselves.

(8) The evils arise from the free-will of the egos that have not realised their true nature, and their real position in the scale of things, and therefore act against the harmony of Nature.

(9) When they (the egos) realise their nature, the nature of the world, and the true nature of the universal spirit and guide their lives accordingly, they are released from bondage, that is, from the miseries of births and deaths.

(10) So long as this liberation is not attained, the law of Karma must prevail, and the miseries and joys must be endured.

(11) Moksha is the deliverance of an ego from births and deaths under the action of the Karmic law.

(12) In Moksha, the ego enjoys conscious immortality and full possession of its powers; it is then capable of knowing or doing anything *at will*, in accordance with the eternal will of the Spirit. It is nothing but eternal harmony between the individual will and the universal will.

(13) A liberated ego cannot only live in the invisible world of Noumenon, but can also appear in the world of Phenomenon *at will*.

(14) This liberation is final, not simply for a day of Brahma or a life of Brahma.

(15) The three aids for the attainment of Moksha are (1) Jñána, (2) Bhakti, (3) Yoga.

(16) Bhakti and Yoga are means to the attainment of Jñána which is the only door to Moksha.

(17) There is nothing unreal in nature; the evolutionary process of the world is real, the universal spirit is real, and the egos are real.

(18) Illusion is only erroneous knowledge in man, born of imperfect observation, experience and reflexion.

This can be got rid of by study, meditation, experience, and careful reflection, &c.

These seem to me the real views of the ancient Rishis on the subject. If their writings be carefully read, no other view seems tenable unless one wants to cover them with mystery and make them contradict themselves at every step. Of course many stanzas may be quoted off-hand from their works in support of the opinions criticised in the article. But their meanings will have to be distorted without any connection with the context, so as to make even a casual reader detect the truth on his first reading.

This article is not written simply for the sake of criticising. What I represent as truth, may perhaps be false; but I feel it my duty to publish it in the interest of the public and myself. It is placed before the public with a hope that those who possess a better knowledge of the subject, will enable me to correct myself if I am wrong, and clear my doubts expressed in the article on the subject dealt with.

N. RAMANUJA CHARYA, B. A., F. T. S.

AMERICAN INDIAN JUGGLERS.

THE wondrous tales, told by travellers who have visited India, of the dexterity and apparently superhuman powers of the native jugglers are heard by many with a feeling akin to awe; others are incredulous, while a small circle of intelligent folk admit that nothing is impossible, and, as a consequence, these "tricks" are facts. Few Americans, however, are aware that the marvellous doings of the Eastern fakirs are paralleled away down in the south-western corner of the United States, a section seldom visited by tourist, scientist or prospector. There may be witnessed to-day feats that are not minimized by comparison with the "tricks" of the much-storied East Indian magicians.

Every intelligent American will admit that the jugglers of India perform astounding feats, but how few of them know that there are as good Indian jugglers within the borders of their own country! The "Passion Play" at Oberammergau is within the knowledge of Americans who have travelled abroad, and those who have remained at home know of the peasants' performance through hearsay and reading—but few have yet learned the fact that every year sees in the United States an infinitely more dramatic *Passion Reality*—a flesh and blood crucifixion—wherein is represented *in fact* the death of the Nazarene. How many Americans know that there are Indians in the United States who are not second to the famous snake-charmers of the Orient, men who handle the deadliest snakes with impunity? How many know that the last witch in America did not suffer death at the stake in Salem.

Massachusetts, more than 200 years ago, but that there is still within the borders of the great American republic a vast domain wherein witchcraft is fully believed in to-day, and where some one is executed every year for the crime of "being a witch" ?

Yet there is one travelled American—a man who is thoroughly acquainted with every nook and corner of the most inaccessible and rarely visited sections of the United States—who has personal knowledge of these wonders and who offers to the investigator and student food for comparative thought and speculative inquiry. The man is Charles F. Lummis,* a dweller for years among the Pueblo and Navajo Indians of New Mexico, during which time he made a very close study of aborigine manners, customs and religious practices. The account he gives of his experiences is interesting and at times the details are essentially dramatic. Mr. Lummis does not attempt to tear aside the veil of mystery enveloping the performances of the American Indian jugglers. He does not theorize ; he tells his story and leaves the solution of the problem with the public.

The American Indian magician, according to Mr. Lummis, claims super-natural powers, given to him by those above. Everything which the aborigine does not understand he attributes to a super-natural cause, and to a personified one. The rainbow is a bow of the gods ; the lightning their arrows ; the thunder their drum ; the sun their shield. The very animals are invested with super-natural attributes, according to their power to injure man or to do him good. In such a system as this a man who can do, or appear to do what others cannot, is regarded as having super-human gifts—in short, he is a wizard. The chief influence and authority with every aboriginal tribe lie in its medicine-man, and these are always magicians. They have gained their ascendancy by their power to do wonderful and apparently inexplicable things ; and this ascendancy is maintained in the hands of a small, secret class, which never dies out, since it is constantly recruited by the adoption of boys into the order, to which their lives are thenceforth absolutely devoted. The life of a medicine-man is a fearfully hard one. The manual practice alone which is necessary to acquire that marvellous legerdemain is almost the task of a lifetime ; and there are countless fasts and other self-denials, which are so rigorous that these magicians seldom attain to the great age which is common among their people. With the jugglers of India, as with those of America, conjuring is a means of livelihood, but in a different and indirect way. The medicine-man of the American Indian tribes neither charges an admission-fee nor takes up a collection, but receives less direct returns from the faith of his fellow-aborigines that he is "Precious to The 'Trues," and that their favor should be cultivated by presents. The jugglers of India will exhibit for a consideration ; but no money in the world would tempt an American Indian juggler to admit a stranger to the place

* "Some Strange Corners of our Country," by Charles F. Lummis. New York : 1892.

where he was performing his wonders. To him, as to his people, it is a matter, not of money but of religion. Mr. Lummis' graphic picture of what he saw while living among these remarkable people follows :—

“The aboriginal magicians with whom I am best acquainted are the medicine-men of the Navajo and Pueblo Indians of New Mexico, and astounding performers they are. It is impossible to say which are the more dexterous, though the Navajos have one trick which I have never seen equalled by the world's most famous prestidigitators. If these stern bronze conjurers had the civilized notion of making money by exhibiting themselves, they could amass fortunes. They have none of the cabinets, mirrors, false-bottomed cases, or other appliances of our stage-wizards; and they lack the greatest aid of the latter—the convenient sleeves and pockets. Their tricks are done in a bare room, with a hard clay floor, under which are no springs or wires, with no accessories whatever.

“The principal occasions of Pueblo and Navajo magic are at the medicine-makings, when the people gather to see the shamans (medicine-men) heal sickness, foretell the year, or give thanks to the Trues for its prosperity, and perform other rites belonging to such ceremonials. These medicine-makings, among the Pueblos, are held in one of the medicine-houses—a great room sacred to the shamans and never to be profaned by any other use. * * * The Navajos hold them in the medicine-*hogonda*—a large conical hut, equally devoted to this sole purpose.

“After the preliminary prayers to Those Above, the dispersion of evil spirits, and other extremely curious and interesting ceremonies, * * * the medicine-dance is begun, to cure those who are sick or afflicted—that is, according to the Indian idea, bewitched. There is no giving of remedies, as we understand the phrase—all is magic. The ‘medicine’ (*wahr*) is rather mental and moral than physical; and the doses are from nimble fingers and not from vials. * * * The shamans dance during the whole of their professional duties, and most of the time have in each hand a long feather from the wing of an eagle. Earlier in the performance these feathers have been used to toss up evil spirits, so that the wind may bear them away, but now they serve as lancets, probes, and in fact the whole surgical-case and medicine-chest. A shaman dances up to a sick person in the audience, puts the tip of the feather against the patient, and with the quill in his mouth sucks diligently for a moment. The feather seems to swell to a great size, as though some large object were passing through it. Then it resumes its natural size, the shaman begins to cough and choke, and directly with his hand draws from his mouth a large rag, or a big stone, or a foot-long branch of the myriad-bristling buckhorn-cactus—while the patient feels vastly relieved at having such an unpleasant lodger removed from his cheek or neck or eye! No wonder he had felt sick! Sometimes the magician does not use the feather at all, but with his bare hand plucks from the body of the sick man the remarkable ‘disease,’ which is waved aloft in triumph and then passed around to the audience for critical inspection. In the whole performance, it must be remembered, the wizards have not even the advantage of distance, but are close enough to touch the audience.

“Common to these same medicine-dances is the startling illusion of witch-killing. In the bowl of sacred water which stands before him, the chief shaman is supposed to see as in a mirror everything that is happening

in the whole world, and even far into the future. At times, as he bends to blow a delicate wreath of smoke from the sacred cigarette across the magic mirror, he cries out that he sees witches in a certain spot doing ill to some Indian. The *cum-pah-huit-lah-wen* (medicine-guards) rush out of the room with their bows and arrows—which are the insignia of their office, without which they must never appear to get the witches. In a short time they return, bringing their victims by their long hair. These ‘dead witches’ are in face, dress, and everything else exactly like Indians, excepting that they are no longer than a three-year-old child. Each has the feathers of an arrow projecting under the left arm, while the agate or volcanic glass tip shows under the right. Of course they are manikins of some sort; but the deception is sickeningly perfect. The guards swing them up to the very faces of the audience to be looked at; and sometimes drops of apparent blood spatter upon the awed spectators.

“ Another remarkable feat of these jugglers is to build upon the bare floor a hot fire of cedar-wood, so close as almost to roast the foremost of the audience. Then the dusky magicians, still keeping up their weird chant—which must never be stopped during the services—dance barefooted and bare-legged in and upon the fire, holding their naked arms in the flames, and eat live coals with smacking lips and the utmost seeming gusto. There can be no optical illusion about this—it is as plain as day-light. Of course there must have been some preparation for the fiery ordeal, but what it is no one knows save the initiated, and it is certainly made many hours beforehand, for the performers have been in plain sight for a very long time.

“ Another equally startling trick is performed when the room has been darkened by extinguishing the countless candles which gave abundant light on the other ceremonies. The awed audience sit awhile in the gloom in hushed expectancy. Then they hear the low growl of distant thunder, which keeps rolling nearer and nearer. Suddenly a blinding flash of forked lightning shoots across the room from side to side, and another and another, while the room trembles to the roar of the thunder, and the flash shows terrified women clinging to their husbands and brothers. Outside the sky may be twinkling with a million stars, but in that dark room a fearful storm seems to be raging * * * These artificial storms last but a few moments, and when they are over the room is lighted up again for the other ceremonies. How these effects are produced I am utterly unable to explain, but they are startlingly real.

“ The characteristic feature of one of the medicine-séances * * * is the swallowing of eighteen-inch swords to the very hilt, by the naked (except for the tiny breech-clout) performers. These swords are double-edged, sharp-pointed, and, as nearly as I can tell, about two inches wide.”

But the crowning achievement of the Navajo magicians, according to Mr. Lummis, is the growing of the sacred corn. At sunrise the shaman plants the exchanted kernel before him and sits in his place singing a weird song. Presently the earth cracks, and the tender green shoot pushes forth. As the magician sings on, the young plant grows visibly, reaching upward several inches an hour, waxing thick and putting out its drooping blades. If the juggler stops his song the growth of the corn stops, and is resumed when he recommences his chant. By noon the stalk is tall and vigorous and the ears are tasseled out; and by sunset it is a mature and perfect plant!

These are by no means the only "tricks" in the repertory of the Pueblo and Navajo conjurors, but they are sufficient to illustrate the marvellous magical education of these wonder-workers. Their performances have a deep interest beyond a mere bewilderment of the eye and the pleasing of a sense. Their magic is one of the potent factors in a religion so astonishing and so vastly complicated that whole volumes would hardly exhaust the interest of the subject.

Mr. Lummis' assumption that all of the mysterious performances witnessed by him while within the charmed circles of the Navajo and Pueblo Indians are mere "tricks," may not find general acceptance among readers of the *Theosophist*. The author of "Some Strange Corners of Our Country" was evidently a patient witness, but one whose organ of inquisitiveness was not thoroughly developed during the time of his stay in New Mexico. Investigation in this case might have led to circumstances justifying a separate work upon the subject that no doubt would have been of extreme interest to Eastern as well as Western students.

EXETER

Ed. Note.—If the described marvels were tricks in the usual sense of the word, *viz.*, deceptions, they are the finest experiments in a great chemist's laboratory: they certainly appear perfectly genuine. Hypnotism and control over elementals are the means employed for all the phenomena in question. Some interesting facts about the "fire elementals" will be found in the *Theosophist* for October 1891. The magicians, sorcerers and jugglers of the whole world employ but the one science, and acquire it by the same course of training.

COSMOGENESIS ACCORDING TO SU'RYA-SIDDHA'NTA.

THE above work is the most ancient of extant works on the subject of astronomy. The date of its composition is unknown. In the book itself, it is stated that about the end of Krita Yuga, which takes us to more than two millions of years, Máyá, the great Asura or Asura-Máyá, performed severe Tapas (austerities) to the God of the Sun from whom he got his knowledge of astronomy. This position of the Hindus is not likely to be conceded by the modern Orientalists and other men who do not fear to belittle the long periods of Hindu chronology. At any rate there can be no doubt about the fact that this work is the oldest on the subject and supposed to be a relic of the astronomical and astrological secret works of Máyá. H. P. B says that he was a famous Atlantean magician, who wrote many books on astronomy, astrology and other secret sciences, a native of Romakapura, the seat of the great Atlantean empire in those days. "The Secret Doctrine," Vol. II, page 49, gives out that "the chronology and computations of the Brahmin Initiates are based upon the Zodiacal records of India and the works of the above-mentioned astronomer and magician—Asura-Máyá."

Even to-day this work is considered by Hindu astronomers to be a high authority on the subject. The author advocates the geocentric theory. Why such a celebrated astronomer who got his knowledge from a divine source should adopt this theory which the moderns have given up as erroneous, is indeed very strange. Perhaps he knew the right one, but did not give it out to the public, as it was then one of the secret tenets of the occult fraternity to which he belonged. His theory of Cosmogogenesis is exactly that of the Occult schools as given out by H. P. B. The symbology used in this work is that of the Vaishnavites of the Páncharátra school, which may give us a clue to the secret meaning of many Vaishnavite symbols.

The following is the translation of the stanzas that treat of Cosmogogenesis in Súrya-Siddhánta.

1.

1. Vásudeva⁽¹⁾ is Parambrahm. Its eternal manifestation is the highest Purusha or Paramátmá, inconceivable, devoid of gunas, unchanging, indestructible, beyond (or the substratum of) the 25 Tatvas.

2. He exists inside, outside, and everywhere in the manifested universe. He is called Sankarshana⁽²⁾.

3. This Sankarshana at the beginning evolved the (cosmic) waters, and poured out his energy into them and thereby endowed them with the power of evolving the universe.

4. This became a radiant egg surrounded on all sides by Tamas (chaos). In it Aniruddha⁽³⁾, an eternal Ams'a (essence) of Sankarshana, manifested itself.

5. Lord Aniruddha is called in the Vedas, Híranýagarbha, being in the centre of the radiant egg; A'dítýa (A'dibhútatvát) being the first manifestation, and Súrya (Prasutya) since the world evolved out of him.

6. He is the light of lights, far beyond Tamas, and is called also Bhuta-bavana, since he is ever in motion in the centre of the radiant egg, giving light to the whole universe.

7. Aniruddha, the glorious light and the destroyer of Tamas, is called Mahat in Puránas and other scriptures.

8. He is the Vedic (spiritual) Sun of three forms; the Mantras of the Rig (Rig-Veda) are his abode; those of Sáma are his rays; and those of Yajus are his outward expression.

9. He is the spirit of Kála (time)⁽⁴⁾ and the cause of it, all-per-

(1). Vásudeva: lit. that which manifests everywhere and in everything. This refers to the unknowable Absolute about which all speculation is impossible.

(2). This word here applies to the unmanifested Logos, whose eternal modes are Purusha and Prakriti, the manifested Logos. The word means literally that which attracts best (the whole universe).

(3). Aniruddha: lit. that which cannot be obstructed. It is the Mahat or third Logos, viz., the cosmic ideation.

(4). The conception of time arises only when Mahat reaches the state of Ahankára and differentiation begins with Brahma who personifies Ahankára.

vading, soul of all things, existing everywhere, subtle and imponderable. Everything exists in him.

10. The whole universe is his chariot; the human year of 12 months is the wheel of his chariot; the seven Chandas are the horses yoked to his chariot.

11. Three-fourths⁽⁵⁾ of Him who is the A'tmá (soul) of the Vedas is manifested in the higher spheres and known only to the Devas. It is a mystery to us. A fourth part of Him is our manifested universe composed of things moveable and immoveable.

12. This Aniruddha created Brahma, the principle of Ahankára, for the purpose of creating the world. He placed Brahma in the centre of the egg and presented him with the supreme Vedas. He is ever in motion in his own sphere manifesting his glory to the whole universe.

13. Brahma⁽⁶⁾ then willed to evolve the world and produced Chandra (moon) out of his Manas (lower), Súrya the giver of light out of his eyes, A'kás'a out of his Manas (higher), Váyu out of A'kás'a, Agni out of Váyu, Ap (water) out of Agni, and Prithivi (earth) out of Ap, each (of the last five) having one more attribute than the preceding one.

14. The globes of Sun and Moon are of Agni and Soma (fiery and watery); then the globes of other planets were formed; Mars of Tejas (light); Mercury of Prithivi; Jupiter of A'kás'a; Venus of Ap (water) and Saturn of Váyu.

15. He then divided himself into 12 parts, called the signs of the Zodiac, and subdivided the 12 parts into 27 composed of stars.

16. After having evolved his own system, he created this world of things moveable and immoveable, Devas first, then man, and lastly, Asuras, out of the three-fold Prakriti, high, middle, and low (Satva, Rajas and Tamas).

17. Having created them as before in accordance with the Gunas and Karmas, good or bad, (in the previous Kalpa) he prescribed their time and work as stated in the Vedas.

18. He then prescribed in order the duties of the planets, starry constellations and the whole world of Devas, men, Asuras and Siddhas.

19. This Brahmánda (Brahma's egg) is in space and like a hollow sphere; one-half of this sphere is empty. The equatorial circle in the sphere is called Vyomákáksha, which is the orbit of the Sun.

20. Below him, in order, Saturn, Jupiter, Mars, Venus, Mercury and the Moon revolve in their respective orbits: below the planet of the Moon live the Siddhas and Vidyádharas.

21. This globe of earth is in the centre of the sphere located in space and supported by the power of Parabrahm, which is itself without any support.

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(5). The three invisible universes are the higher planes of existence.

(6). The creation of Brahma here refers to a chain of planets, a Brahmánda with a Sun, its life-giver. Brahma here represents the principle that presides over the evolution of a chain of planets.

*PROOF AS TO MASTERS.**

ALWAYS since the first proclamation by Madame Blavatsky and Mr. Sinnett of the existence and work of Masters, there has continued a controversy as to the nature and sufficiency of the evidence. Most persons outside the Theosophical Society reject the doctrine and despise the evidence; many within it regard both as having some plausibility, though to be treated rather as a "pious opinion" than an actual fact; a few are convinced that Masters are an evolutionary necessity as well as a certified reality; and a still smaller number have had their belief fortified by a personal experience which is conclusive. To the first, Masters are a chimera; to the second, a probability; to the third, a truth; to the fourth, a certainty. Is there any reason to suppose that the assurance of the last can be made to extend to the others, and, if so, by what means and upon what lines? This raises the question of the evidence available in the specific case of Masters.

The asserted fact is that there exists a body of exalted men, with faculties, powers, and knowledge enormously transcending those we cognize, who, though usually unseen, are ceaselessly interested in the well-being of humanity and ceaselessly working to promote it. It is an assertion of much the same kind as that there are Angels, though somewhat more unfamiliar, and a not unnatural tendency to distrust novelty prompts to exaction of explicit evidence. Such evidence in such a case may be (a) direct sight, or (b) the execution of marvels impossible to ordinary human beings, or (c) the disclosure of truths unknown to humanity on our level, or (d) an interior influence or impression upon the soul referable to no other source. And yet it is clear that direct sight would not of itself identify a Master, since his physical body is like that of other men, and also that an interior influence or impression would prove nothing to one not already convinced. Hence the evidence demanded is a visible appearance of a Master, coupled with a conclusive display of Occult power or knowledge.

But even this evidence, in the form of testimony, is pronounced inadequate. Various witnesses have deposed to a sight of Masters—Col. Olcott having had repeated interviews with them—occult powers have been exhibited, and no small part of the early Theosophical literature is of letters written by them upon matters beyond the ken of any scientist or historian. The triple fact has received evidence copious in amount, more so, indeed, than have geographical explorations which the civilized world accepts as final. It is rejected, however, by very many readers because merely the assertion of others and therefore not demonstrative. "I must see for myself: if I am to believe that Masters exist, it must be because one has himself appeared to me or otherwise evidenced certainly his power. Testimony is not proof: only experience can be *that*." And so a frequent attitude is of entire incredulity until a Master gives direct and visible demonstration to each separate critic.

* From *Path* of October, 1893.

At this point two questions arise : *first*, to what class of persons have Masters, in fact, vouchsafed proof of their existence ; *second*, with what object ? Inspection of the cases shows that they were of individuals avowedly interested in the cause of humanity and actively at work on its behalf ; not curiosity-seekers, not scientists examining a theory under test conditions, not indifferent members of the T. S. And the class discloses the object of their selection ; *viz.*, that they should be equipped with facts needful for their efficient work, be assured that the work was actually fostered by the real Founders, be strengthened and impelled by the consciousness of near relation. To reward for zeal and to endow with certainty was the motive of the demonstration.

If this has been the purport of such evidential disclosures of Masters as have been recorded in Theosophical literature, it is fair to infer that it rules in later cases and will persist unchanged. The primary object is not to furnish tested examples whereby an incredulous world may be coerced into acceptance, or even to satisfy lukewarm Theosophists that there is more in the doctrine than they are yet ready to concede. Whether a scoffer or an indifferentist believes in the existence of Masters can hardly be a matter of moment to Masters themselves, for the absence of interest makes needless an attempt at conviction. Why should a Master concern himself with demonstrating a fact for which the recipient is unprepared, for which he cares nothing, and of which he would make no use ? Why should any power expend itself on a soil suspicious of it, unwilling to receive it, unfitted to utilize it ? And if it be urged that irrefragable proof is the first requirement from agents soliciting an intellectual conviction, the answer is that Masters solicit nothing ; if that there can be no blame to doubt unremoved by evidence, the answer is that no blame has been imputed, no criminality incurred. The evidence has been to a specific class, for a specific purpose : no one outside of it has material for grievance.

Since the departure of H. P. B. the exhibitions of Masters' activity in the Society, and even of their interest in individual members, seem to have increasingly multiplied. In the published writings of those nearer to our Unseen Protectors than are we ordinary members, there are very striking indications of a loosening of reserve, a freer disclosure, a more explicit statement, than has ever yet been even supposed possible. Eyes not specially quick to discern have perceived marks of a changing policy, and are prepared for still fuller revelations in a future very near. Nay, on lower levels, in quarters where no favors had been anticipated or even coveted, this enlargement of Adept manifestation has had place. That in certain remarkable instances America should lately have been the scene, need surprise no one who remembers H. P. B.'s prophecies of its future. If no proclamation of facts has startled the Section, if no details have crept through the ranks, this means only that the purpose of such manifestation is now, as it was formerly, a reward to faithful workers and an aid to their better work,

Certainly it is conceivable that there are epochs in organized labor and in individual career when extraordinary measures of help are fitting. Crises in work, crises in character, crises in time arise, wherefrom may come a permanent issue for good if all can be guided rightly. It may be that the turning-point means a sudden evolution of energy invaluable in the mission of the Society; or that a wounded spirit, weakened by suffering, needs succour from the Masters of Compassion; or that a group of united workers have reached the stage of fuller union and richer labor. To the Wise Ones all forms of want in their servants appeal, and in the vast treasury of Adept resource is found every means to meet them. Counsel, sympathy, strengthening help, revelation of the past and of the future, every necessary aid is at their disposal; and whether it is transmitted in messages or letters or audible sounds, what matters it if the source is certain and the end secured?

In the more recent, as in the earlier, manifestations of Masters' interest, the recipients and the motive remain the same. It is to their zealous, faithful servants and friends that the demonstration comes, and it comes as a reward for work, an encouragement, a stimulus to more work. Even if in no one mind had ever moved a doubt as to the assertion "We always help those who help us", there might have been in many a need for help,—and then the help came. But it came on the lines of the assertion.

This very simple truth is filled with a lesson for all Theosophists. There is heard at times a question as to the reality of Masters, or of the sufficiency of its proof, or of their actual manifestation in the Society. Men say that they will not believe unless they see with their own eyes and test with their own organs. Very well; let it be so. But then they must furnish the condition to the manifestation. It is not intellectual interest or critical acumen or even open-mindedness to proof: it is that sincere and unselfish devotion to the Theosophic Cause, that continuous and whole-souled labor on its behalf, which identifies them in spirit with Masters and makes relations fitting. When they have demonstrated that identification, and when need arises for distinct disclosure, it will be given. Anyone solicitous for proof of Masters should first test his claim to it, and it is easy to query in himself whether he and they are so far alike in aim and effort that it is proper they should meet. If the life is indolent, indifferent, self-seeking, what have the two in common? Why should be conceded to curiosity what is avowedly reserved for service? But if the searching question shows identity of purpose and of zeal, the community of character is assured, and then manifestation in the hour of need becomes a promise. It may not be to the eyes, and it may not be in phenomena or marvel, but it will be abounding and conclusive, and the enriched soul, filled with peace and abiding trust, will rest as upon a rock, doubts and misgivings and forebodings powerless forevermore. "Though it tarry, wait for it; because it will surely come, it will not tarry." "We ALWAYS help those who help us."

ALEXANDER FULLERTON, F. T. S.

Editor's note :—Than Mr. Fullerton there is no more sincere person in our Society, no writer more entitled to respectful attention for his transparent honesty and earnestness. I am glad, therefore, to copy the foregoing article from advanced proof-sheets of the *October Path*, as evidence of my desire to make the *Theosophist* a forum rather than an organ. But Mr. Fullerton will be the first to admit, upon second thoughts, that he has not strengthened the position of our party of believers in, and knowers of, the Masters by his scholarly essay, since he leaves the question where it was before, *viz.*, unproven, save to first parties. No one knows more absolutely than I that there are Mâhâtmas behind our Society, as behind all contemporary active altruistic agencies. Yet I neither expect nor wish to have my assertions about them accepted without valid corroborative evidence; and as I cannot give this, I have always followed the policy of making my statement as clearly and truthfully as I can, and leaving the matter there. Whether people believe me or not it concerns them, not me. When it comes to a discussion of the Masters' connection with some special Theosophical work, *e.g.*, the writing of "Isis Unveiled", I then marshal my facts, bring forward my corroborative documents, and present my brief as though I were a counsel in Court, retained to procure a just verdict, but personally unbiassed by the interests in conflict. Mr. Fullerton does not do this in the present article; he merely affirms that fresh proofs have been given friends in America, without mentioning names, dates or incidents. Hence, as I have said, he has not strengthened our position. If anything, he has weakened it; for the deadly blight we have long suffered from is reckless assertion, glittering generalities, and sectarian dogmatism. Will our respected friend and brother kindly give out his facts? They will be most welcome.

H. S. O.

COLORS.

(Continued from page 599).

THE Editor of the *Theosophist* remarked in a footnote to my last article—"We cannot agree with our contributor's argument that the color of the physical body is proportionate to spirituality." I do not know what gave rise to this remark, for I said distinctly :—"But the essential colors do not always manifest themselves through the thick coating of man, which affords opportunities of dissimulation." Again, "The manifestation of true color also takes place with the subordination of physicality to spirituality. For the color of the physical body may be different from that of the real self, and unless the two are assimilated, the real color does not manifest itself." However I must remove all doubts by saying that the color of the physical body is not proportionate to spirituality. In fact, the color of the physical body is not the real color of the man. The real man is the Astral Man, and the color

of the Astral Man is determined by his evolutionary progress. The color is in one sense the Aura of the man and becomes perceptible only to the psychical man. The evolution of man is attended with the evolution of colors. The text says:—"The destiny of black color is a very low one. By the influence of this color, the Jíva goes to Naraka. After suffering the pangs of Naraka for lakhs and lakhs of years, the Jíva next attains smoke color. Under the action of smoke color, it has to suffer from heat, cold, and the like. In this state, the impurities at last fade away, and dispassion arises in the mind of the Jíva. Then that Jíva attains Níla color. When Satva arises in its mind, the Jíva becomes free from Tamas, and, on attaining red color, moves about in the Human Kingdom, and tries to obtain final bliss by the exercise of its own free intellect. Then for one Kalpa, it remains chained to merits and demerits. At last it obtains yellow color. Then for a hundred Kalpas, it enjoys the state of Devas and again attains the human state. Finally it gives up the human state and once more attains the state of Deva and for innumerable Kalpas remains in Deva-loka. Then it successively passes through nineteen thousand states and finally becomes liberated from all Karma that results in enjoyments and sufferings." Let us analyse these statements.

"Black" corresponds to the Mineral and the Vegetable Kingdom; "smoke" to the Animal Kingdom; "níla" to the Prajâpati Kingdom; "red" to the Human Kingdom; and "yellow" to the Deva Kingdom. The Jíva in its course of evolution passes through all these different kingdoms in order. The experiences of one kingdom tend to counteract the root-forces that give rise to its particular color and to change thereby the color itself. The resultant color is a higher one, on account of the evolutionary force that acts on the ascending line.

Thus Naraka experiences counteract the Tamas in the black color of the Mineral and the Vegetable Kingdom. The downward force of Tamas leading to immobility and grossness is acted upon by the evolutionary current, the result being experiences which tend to cause motion. Rajas gradually comes into play. The immobility and obscurity of the lowest kingdoms are removed by Râjasika action, which generates consciousness.

Exposure to heat, cold and the like counteracts the Rajas in the smoke color of the Animal Kingdom. The miseries of life become a potent factor in the purifying process of Nature. In the Animal Kingdom they necessitate the development of intellect and prepare the ground for the same.

Next to smoke is the Níla color of the Prajâpatis. But how do the Prajâpatis, Pitris of a high class, come in the order of evolution before the Human Kingdom? Men are not higher than Prajâpatis, nor is red a higher color than blue. Satva predominates in Níla, while it grows in red. It may be very well understood how the Prajâpatis preceded the Human Kingdom on the *descending* line, but they could not *ascend* unto man.

Confining ourselves to the text itself, no satisfactory solution can be obtained. Theosophy, however, throws some light on the point. Man is not a development of the lower kingdom alone, but is a combination of the higher and the lower, the meeting ground of the Animal and the Divine. The Kumáras came into existence when spirit was descending into matter, and were brought into requisition in the economy of Kosmos for the evolution of the real man. The red *in the Jíva* is not a development of blue, but is a combination of smoke and blue. Acid fumes and litmus blue combine to form red. When the effect of acid fumes is neutralised by alkali, blue is restored. This may be a far-fetched analogy, but it is used simply by way of illustration.

It is to be noted here that the litmus principle is found in the Java flower (*Hibiscus rosa sinensis*), which is ordinarily bright red and becomes blue when drooping. This flower, as representing the human principle, is sacred only to the sun god and to S'akti. It is used largely in the practices of Black Tantra. The flower can never be used in Vishnu and S'iva worship.

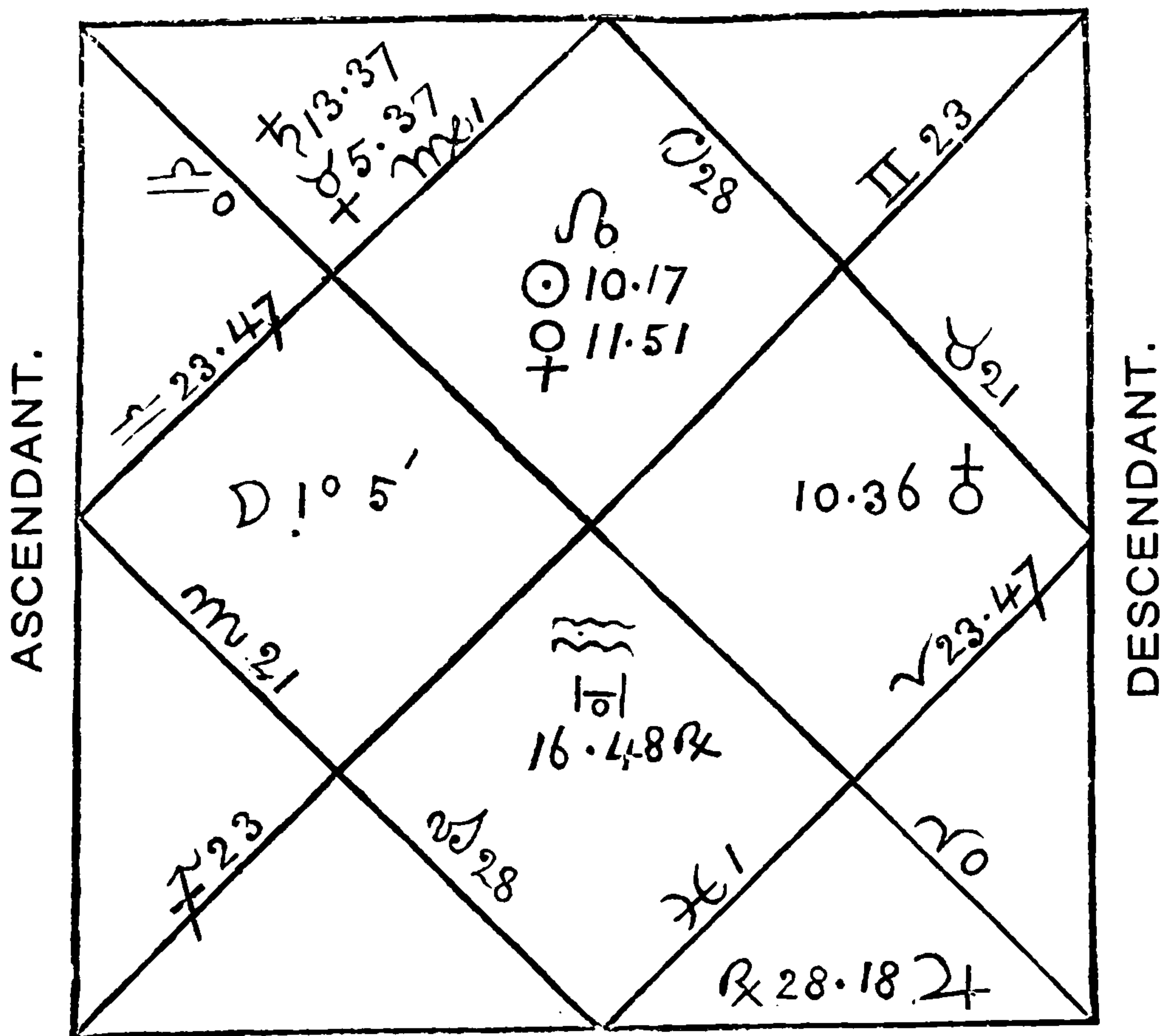
But we have strayed away.

A class of Pitris, called also Prajápatis, intervened to bridge over the gulf between the animal and the Deva. The Prajápatis and the animal man unite in earth-life and separate after death. This goes on for a long time. As the text says, "then for a hundred Kalpas, it enjoys the state of Devas and again attains the human state," *i. e.*, there are repeated passages from Devachan to earth-life. At last this combination of Níla and red develops into pure yellow. The Rajas of Níla becomes subordinated, and Satva alone of both Níla and red becomes prevalent. Man then becomes a Deva or what is called a god or Dhyán Chohán. He does not again revert to earth-life. The text says:—"Finally it gives up the human state and once more attains the state of Deva and for innumerable Kalpas remains in Deva-loka." The higher Devas are but developed men of previous Kalpas. By the process of evolution, yellow, or predominant Satva, becomes white or pure Satva. The Jívathen becomes Mukta or free from the relativities of the lower colors. Once fixed in the white color, the Jíva rises above the law of Karma. "Then it successively passes through nineteen thousand states and finally becomes liberated from all Karmas that result in enjoyments and sufferings."

PURNENDU NARAYANA SINHA.

HOROSCOPE OF H. S. OLCOTT, P. T. S.

THE subject of my present delineation was born near New York on the 2nd of August 1832. The time of birth is calculated to be 11-15 A. M. New York Time, or 4-15 P. M. Greenwich Mean Time.



The horoscope shows the sign Libra to be rising at that time, its ruler, Venus, being in the meridian, conjoined to the Sun in the regal sign Leo.

There are no less than five planets in "fixed" signs, Leo, Scorpio, Aquarius and Taurus, and of these the Sun has a position of dignity in a double sense, accidentally by being in the meridian and essentially by being in its own sign Leo. This indicates a singular degree of patience, method, diplomacy, caution, fixity of purpose, and dogged resolution. He will never be turned away from a course upon which he has set his heart; and by waiting and working in silence and patience, he will always ultimately succeed in his greatest ambitions. This position also indicates a peculiar faculty for construction and invention. It gives strong attachments to persons, places, and even things; a tendency to contract habits of life which cling to the native, even through years of change and activity of body and mind, and reappear at the first opportunity. The native under these positions of the planets is careful in his speech, precise in action, orderly in his affairs, and generally has a good memory for past events and a strong sense of arrangement. The position of the Sun and Venus in the meridian indicates an ambitious turn of mind, a keen sense of the fitness of things, a love of the arts, especially architecture, sculpture and poetry, having in some degree ability in these things himself. This position of the Sun will tend to make the native

fond of ornamentation, display, and publicity; while it will assuredly confer dignities and honors from noblemen and even kings. Saturn in the 11th house indicates false friends, especially among females, that planet being in a feminine sign and afflicting the Moon in a feminine sign also. Mercury and Mars are the two significators of marriage, and here we see Mercury well placed, but badly afflicted; and Mars in its "detriment" (Taurus) in the 7th house, that of marriage. Hence there would be some delay in contracting marriage, but it would fall out in the 28th year, *i. e.*, after the 27th birthday, when the Moon joins the Sun and Venus in the 10th house. Mars would produce, however, domestic disturbances, and the end would not be good.

The sign Libra rising gives the following general indications of the life:—The sign Libra confers upon its subjects an excellent sweetness and amiability, kindness, gentleness, and evenness of temper. It renders the native just, virtuous, sympathetic, and of courtly disposition and deportment. The affections are constant and the nature forgiving. The native is frank, outspoken, readily accessible to others, fond of company and very communicative; but when left alone, inclined to be melancholic.

Like the well-poised Balance, the subject is sympathetically moved to a decision and as gradually recoils, halting a long while out of a sense of justice before coming to a decision. If pushed too far, however, he will metaphorically "kick the beam," and send every one's calculations to "limbo." He is easily excited and as readily appeased. There is a good deal of flexibility in the nature, with a certain radical fixity of purpose, and though he may oscillate by persuasion to one side and another, he can never forsake the central stability of his nature. The native is inventive, has much ability for mechanics and construction, the applied sciences and navigation. He has a strong will, but it is not always effective, nor, for that matter, conducive to his welfare. Successful in his studies, quick in comprehension, the native will make the most of his mental powers and will turn them to the practical purposes of life. The appetites are keen, and the sense of pleasure strong and enthusiastic. The passions are both deep and sincere. The opinions of the native are volatile, and though there may be strong attachment to the prevailing theory, yet, the mind being very versatile, it is apt to undergo rapid changes. The occupation will be of a martial character, may be in the army, secret service, navy, or in surgery, chemistry and the like. Most likely of a public nature. But there will be opposition and probably disagreement with co-workers or partners. The native will probably have step-brothers or sisters, born of a different parent, and the father will die early in the life of the native if he be born during the daytime; children will be few and the loss of some is indicated. One of them will cause the native much trouble. There will be some peculiarities of relationship in the family, a double family or adopted parents. In the second part of life there will be ill health due to some affection of the bowels and bladder, and some dangers

to the hands and feet. The indications of marriage are not fortunate, and though the relations will be ardent, they will not endure. Natives of this sign generally become estranged from the father and closely attached to the mother. The subject will gain honors of a public nature, and in connection with his calling will come into numerous relations with persons of high rank who will render him assistance. Enemies will be powerful and numerous, but the native will always have cause to fear most from his own relatives.

Col. Olcott's mother died at 23 years, 11 months and 19 days of his age, when the Moon (ruler of the tenth, and natural significator of the mother) came to the conjunction of Saturn, by direction. Marriage had place in the 28th year, when the Moon was in conjunction with its radical position and in semi-square (evil aspect) to Venus and Saturn, which were conjoined in Virgo. Only one result could be expected from such planetary positions, a change, ending in disappointed affections.

The arc of life reaches to a point between the 23rd October and 5th November, 1915. It is to be hoped that the data afforded, warrant us in making so agreeable a prognostication, and in believing that so many years lie before him in which to complete the work upon which he has set his heart.

The Sun, by direction, will then be in the radical place of the Moon and conjoined to Mercury and in sesqui-quadrant to Jupiter. The Sun's radical place will be afflicted by Saturn and Uranus. The latter planet will be transiting the opposition of the Sun's place at birth, and the new moon of Oct. 23rd will fall exactly in the place where the Sun and Moon are conjoined by direction in the first house.

It will be observed that the Sun in the present nativity, conjoined to Venus, is in sextile (good) aspect to the Moon and Venus in the horoscope of H. P. Blavatsky. Such a position always cements friendship.

SEPHARIAL.

Remarks upon the above.—"Sepharial" has sent me his MS. for comment to Gulistan, which puts me rather in a quandary, since one really knows but little about oneself. However, I think his reading of the sign Libra hardly fits my case as that of Cancer did H. P. B.'s: still the horoscope, as a whole, is very interesting and satisfactory. My intimate friends rather than myself should have been asked to judge of its accuracy. It is true that I have suffered from the treacheries of female friends, yet I have also been blessed with many who were true as steel, and whose conduct towards me, confirming the influence of my mother, gave me that respect and regard for woman, which is certainly one of my characteristics. What "Sepharial" says as to the outcome of my marriage is true, but delicacy forbids further comment. I am not melancholic, however, in the least. On the contrary, I am constitutionally optimistic, which temperament has carried me through our Society troubles and others antecedent, with unwavering hopefulness and perseverance. He is right about

my inventiveness and love for the fine-arts; but Libra does not fit me as to having step-brothers; nor as to my father dying early in my life. I have had four children, of whom two died; have had very robust health, with the exception of camp-dysentery and fever, contracted in the army; my feet have given me some trouble now and again; and I was never estranged from my father, while my mother had my passionate devotion. As for my having had powerful enemies, there is not the least doubt of it. No man ever had more than I while occupying an important public position in my own country; and no man ever cared less or suffered less from their opposition. My mother's death and my marriage did occur at the times specified. Finally—to avoid being led into egotistic prolixity, or an offence against good taste—as regards the presumed date of my decease, it may interest “Sepharial” to learn that the same prognostic has twice been made me by Hindu astrologers. That is not saying much, perhaps, for poor Powell's Hindu-drawn horoscope prophesied that he would live to be ninety, and he died within the following fortnight!

Having now done up the two Founders, “Sepharial's” next venture will be upon the horoscope of the Theosophical Society.

H. S. O.

Reviews.

OUR MAGAZINES.

Lucifer.—We learn from the “Watch-Tower” notes of September that arrangements have been made to take a short-hand report of the Chicago Congress proceedings in connection with Theosophy, and that these will, if funds permit, be freely circulated. A very curious account of the effect of sound in the production of subjective colour-sensation is reported from *Pearson's Weekly*. It appears that some sensitives experience sensations of sound and color as concomitants, and research, if report be true, has reduced the sound-effects of wind and stringed instruments upon the retina to the following category:—

Wind instruments.—Trombone, deep red; trumpet, scarlet; clarinet, orange; oboe, yellow; bassoon (alto), deep yellow; flute, sky-blue; diapason, deeper blue; double diapason, purple; horn, violet.

Stringed instruments.—Violin, pink; viola, rose; violincello, red; double-bass, deep crimson red.

No authority is quoted for this arrangement, but if we might judge from the comparative irritatory powers of the several instruments and colors, we should willingly accede to the first mentioned. Some interesting archaeological researches in Colorado and Guatemala are given at great length in the “Watch-Tower” notes.

The first part of the *Kathopanishad* is translated by C. J. The version is elegant and attractive. Master Eckhart's discourse on the “Union of the Soul with God,” attempts conciliation of the “Freewill” and “Divine Grace” doctrines.

Jno. M. Pryse writes an exceedingly interesting article on "The Mummy," and treats of it in relation to the doctrine of Re-incarnation. H. P. Blavatsky's highly suggestive and learned essay on "Elementals" is continued from the last volume of *Lucifer*. "Selections from the Philosophumena" are continued. Mr. Kingsland writes an extremely sensible monograph on "Esoteric Teaching: Authority in Theosophy," pointing out that there can be no authority in any writings except the measure of truth revealed to us therein. Those who are inclined to stifle argument by quotations purporting to come from "authorities," should consider well this word of Mr. Kingsland. "Notes from a Diary of Visions" is curious, but has little meaning for any one but the writer, the mental and psychic phases which gave rise to such "visions" not being chronicled.

The Path.—Jerome A. Anderson, M.D., subscribes a good article on "Astral Bodies and Voyagings," which will be read with interest by those to whom the borderland is a matter for so much curious enquiry. Mr. Judge essays to "square the teachings" which emanate, in apparent contradiction, from higher authorities. We fail to understand what is meant by the statement that, "Even in 1888 it was *not the time*" to make clear teachings which, once stated, are either true or false as they stand. While trying to "square" the discrepancies, anent Mars and Mercury, existing between the statements of Mr. Sinnett and H. P. Blavatsky, Mr. Judge loses sight of the fact that the "Lodge" consists of individuals, who however wise, may yet have their problems and also may differ in their conclusions, unless of course they live in an atmosphere of omniscience. Mr. Judge considers that it is "*now the time*" when what he was taught in 1876 and 1878 may be told publicly. In fact there is too much suggestion of "awful secrets" in Mr. Judge's article to please us, and the question whether the earth has occult relations with Mars and Mercury, not enjoyed by the other planets, is one which seems to call for no mystery from our "Unknown Philanthropists." It does not seem to come near enough to the problems of our present existence to be an element of particular confidence or reserve. "Faces of Friends" introduces Archibald Keightley, M. A., M. D., the near relation and colleague of Bertram Keightley, whose portrait was last given. "On the functions of a Doormat," by Katharine Hillard, contains a very salutary lesson, pleasantly put.

Theosophical Siftings.—No. 10, Vol. VI, reproduces the admirable article on "Nirvâna," by G. R. S. Mead, which originally appeared in the pages of *Lucifer*. Mr. Mead has rendered a valuable service to Theosophical students in bringing together so much scattered information on this much disputed doctrine.

Le Lotus Bleu.—The August number contains translations of Mr. Mead's "Notes on Nirvâna," and "Letters that have helped me." Mons. E. Coulomb continues his excellent article on "Cycles." "Conscience," by Guymiot, and "Is Creation possible?" by Dr. Pascal, present interesting questions. A translation of the late Pandit Bhâshyâchârya's "Vis'ishtâdvaita Catechism" is commenced in this number.

The Theosophic Thinker.—This energetic Theosophical organ contains a weekly instalment of very useful matter. The issue for September 30th has articles on "The God of Science," "Gurus'ishyabhava," or "the Relations between a Guru and his Disciple;" and a translation of the *Setaramanjaneyam*

commenced by O. L. Sarina and R. Seshagiri Rao of the Madanapalle T. S. The supplement contains the first part of a good article upon "Yoga" by N. R.

Theosophical Forum.—No. 51 deals with the question as to why Masters do not make themselves visible to earnest seekers after truth, nor "effectuate peace on earth and right education of the young." "Is sympathy a quality of Kâma?", is another interesting question dealt with. Other questions and their answers make up an interesting number. We cannot help remarking that a "Forum" of two persons is running opinion on too narrow a gauge; and the Editors would do well to enlist other writers into the field of discussion.

The Sphinx for June begins with a translation of "The Abode of Peace," by Mrs. Besant. This number is rich in phenomenal experiences, ghostly and "spiritualistic." It has a most beautiful drawing by Pidus, called "In the Morning Wind," graceful, mystical, suggestive. In the July number appear important papers on Simon Magus, by Thomassin, and "On the influence of psychical factors in Occultism," by Dr. Carl du Prel. Ludwig Deinhard, under the title of "The riddle of the Astral Body," gives a remarkable "wehr-wolf" experience. In the August *Sphinx* Dr. du Prel, Thomassin, and Ludwig Deinhard continue their papers. Other good articles are Krafft-Ebings' hypnotic experiments by Puysegur, and "From the Life of an Atom," by O. Schultz. The delicately executed head- and tail-pieces are in these numbers as excellent as ever. There are in each number several well-chosen and instructive accounts of "occult" experiences, under the heading "More than school learning dreams of." This is one of the special features of the *Sphinx* that we recommend for imitation. Well-reported "cases" are always useful.

Lotus Blüthen.—The June number opens with an excellent paper on the Essence of Alchemy. "The metals are the passions which nature lends to us, in order that they may be transmuted into the gold of virtue and wisdom." Those who would know the great secret are reminded that all knowledge is included in the maxim "know thyself," for he who cannot find what he seeks within himself, will never find it outside himself. Extracts from "The Secret Doctrine" and correspondence make up the rest of the number. The July number contains "Extracts from the Book of Dzyan," and a continuation of the translation of Mrs. Besant's "Seven Principles of Man." In an epitome of Brahmin chronology 1,955,884,693 years are given from the evolution of our solar system to the present year; the author also gives figures for the first appearance of humanity on the planetary chain and for the beginning of the Vaivasvata Manvantara. These numbers were furnished to Madame Blavatsky by Mr. Subba Rao early in 1885. We should be much obliged to those of our readers who are learned in ancient chronology if they would give us the exact reference to the original Sanskrit work in which these calculations appear.

We have received German translations of "The Science of Breath," by P. Rama Prasad Kasyapa, and of Mdme. Blavatsky's "Key to Theosophy."

BRAHMA JNA'NA CHURUKKAM.*

The author of this small book, containing 86 pages, has placed the whole Tamil-knowing community under deep obligation. The book is written in the

* By Siva Row, F. T. S., and published by the S'ri Vidyâ Press, Kumbakonam, for the local Branch of the Theosophical Society.

Tamil language and the title explains the contents. The Tamil word "Churukkam," means abstract or epitome, and thus the book is an epitome of Theosophy in Tamil. While the Theosophical literature has been spreading rapidly in almost all the European languages, no attempt has ever been made to epitomise the fundamental tenets of Theosophy in Indian vernaculars, and this important task has been begun by the author of the treatise under review. Religion and philosophy, as they stand at present in India, are deformed, perverted, misused and priest-ridden, and as this book is the first of its kind on these subjects, it will give much useful information in consonance with science, and eradicate misconceptions concerning the important problems of God and Man; Karma and Re-incarnation; Re-incarnation and Transmigration; duty and moral responsibility; and, above all, altruism and unselfishness. The writer has used Sanskrit nomenclature in expressing his thoughts, and this is a great help to Hindu readers.

The book is divided into seven chapters, and the author has taken as his models "Esoteric Buddhism," "What is Theosophy?", and "Theosophical Manuals." The different relations of macrocosm and microcosm and the fundamental unity of nature; the different principles which make up man and the process of their integration and disintegration; the destiny of the "Ego" through all its evolutionary courses; the periods of macrocosmical and microcosmical activities and rest, and many more subjects are so ably treated that our Tamil-knowing friends will welcome this book as a guide to real study. The unthinkable horrors of the theological hell and the magnified bliss of its heaven will present new aspects to the readers, if the chapters on Devachan and Káma Loka are read attentively. Even our English-knowing Hindu brothers will find this treatise a good companion for their young sons, daughters and wives, and the book will surely meet a demand in this direction.

Our critics must read this book carefully, compare notes and then see whether Theosophy is Buddhism, Christianity, Atheism, or the scientific foundation of all the religions, which is Truth. Before concluding this short review, we must state that it is the duty of Hindu Theosophists to purchase as many copies of this book as possible—the price being only four annas—and circulate them freely to the Tamil masses. We hope similar attempts will be made by other members to meet the necessities of the different Vernacular Provinces.

P. R. V.

AN ESSAY ON RELIGION.*

This essay, intended for the Parliament of Religions, Chicago, contains "Thoughts regarding the classification of information contained in the Religious books of the world for a philosophical treatment of the subject." The author divides his subjects into two heads: (1) The necessity of classification of Religious Information; and (2) Heads into which Religious Information may be divided; and in this essay he attempts to decide upon the essentials of religion, carefully putting aside all discussion of particular characteristics which form the lines of demarcation between sect and sect. Having shown that religious teachings have not hitherto been brought into array for the purposes of classification as a philosophical system of thought, necessary for deliberation as to the future of religion, he

* By Ishar Parshad, Lahore.

passes on to show that in the same way no common ground has been fixed either for the definition or functions of religion. Rightly estimating the scope of missionary work in foreign countries, he advocates preaching "devotion to God" as an alternative of the ineffectual and "nominal propagandism" at present carried on. The writer then goes on to indicate the points upon which research should be made and information chronicled. All the vital questions of theology are clearly set out for examination, and so wide and deep are the issues involved that the full consideration of all the points defined would be the work of many years for whoever may essay the task. The author concludes with an appeal to all who feel interested in the cause of Truth, and of Religious Truth in particular, that they should put forth their powers in the direction of bringing about this desirable object by submitting the subject of religion to a philosophical examination.

W. R. O.

THE LIGHT OF THE EAST.*

The September No. of this monthly review contains two articles of interest to Theosophists, *viz.*, "Experiments in Telepathy" from the *Pacific Theosophist* and "The Mahátmás" by "A Chela." In the latter objection is taken to the Theosophic view of the Mahátmás. It is full of blind assertion and unsupported theory, but it should be read by Theosophists for comparison with other statements made upon what we may regard as higher authority. The journal is conducted by S. C. Mukhopadhyaya, M. A., and gives excellent reading.

HARIBHAKTI SUDHODAYA, OR THE AMBROSIA OF VISHNU BHAKTI.

This book has been received from the S'ri Vidyâ Press, Kumbakonam. It contains in addition to the text the copious commentaries of Sridhara Swâmi, and forms part of Nâradîyapurânam, like Bhagavat-gîtâ of Mahâbhârata and Sûta Samhita of Skândapurânam. It deals with the importance of Vishnu Bhakti in preference to all other modes of worship and Yogic practices. The attainment of Jñâna by Parikshit, Druva and Prahlâda through Vishnu Bhakti, is set forth in a fascinating and instructive manner. The closing chapters discuss the various points of Jñâna Yoga and Bhakti Yoga. The book is printed very neatly in Grandha characters, and great care appears to have been bestowed upon it in making it free from mistakes. All who are able to understand Sanskrit should not be without a copy.

SU'TRADI'PIKA'.

This is another book received from the S'ri Vidyâ Press. The name of the book is so familiar to all Theosophists that it is unnecessary to dwell in detail on its merits. It is annotated by the celebrated Jagannatha, and the commentaries are concise and sufficient to make one understand the book tolerably well. It is printed in Devanâgarî characters, and its execution is very neat, which does great credit to the press. The price is only 10 annas. It would be well if the manager of the press could issue transla-

* Calcutta: J. N. Mullick, Newton Press, Cornwallis Street.

tions of this and other important books on philosophy in Tamil also, as this course would be of great help to the Tamil-knowing public, the majority of whom do not know Sanskrit.

THOUGHTS ON THE BHAGAVAD GĪTĀ.*

The author of these essays is a well-known and able contributor to our Theosophical journals, and anything from his pen usually commands attention. The present work consists of a series of twelve lectures delivered before the Combaconam Branch of the Society by the author, and is an attempt to compare the Gītā with Theosophical teachings with the aid of Purānic symbology and its interpretation. There is much in these anonymous essays which is worthy of consideration, and much that shows the author to be a close student of Theosophical literature. This attempt on his part to compare Hindu religious belief and thought with Theosophical ideas is worthy of the highest praise.

Among the subjects particularly dealt with are the real meaning of Nārāyana; the septenary constitution of Man; the two schools of Yoga; the true meaning of Karma; the planes of the Universe; and these are more or less clearly treated of. Unfortunately a certain lack of arrangement in his books renders it difficult to follow the author's thoughts at times, and there are perhaps also an unnecessary number of parentheses. Apart from these defects, the present essays are well worth perusal, and afford evidence of the fact that Hindus who will take the trouble to read advanced Theosophical literature, as our present author has done, will, like him, be able to join in the work of interpreting India's sacred literature. The concluding portion of the essays is devoted to a consideration of numerals and symbolism.

Theosophy in all Lands.

EUROPE.

LONDON, *September, 1893.*

We are looking forward to welcoming back some of our delegates to the Parliament of Religions next week. Mrs. Besant, Mr. Chakravarti, Mrs. Cooper-Oakley, and (I believe) Miss Müller, are, we hope, at this moment on the high seas; at any rate they are due here next Wednesday, October 4th. Of course Mrs. Besant and our brother G. N. Chakravarti are only birds of passage, *en route* for India; however, they will be with us quite ten days, and the latter has promised to open the discussion at the first Blavatsky Lodge meeting in October, and start our new Syllabus with "Religion in India."

Mrs. Cooper-Oakley returns from her prolonged wanderings for nearly a year, to stay—we hope—at home for a while; but this we do not yet know for certain. You will have seen by the Australian papers, &c., what an immense impetus her visit to the Antipodes has given to the cause of Theosophy, and how renewed zeal and activity springing up wherever she went, proves that the ground was quite ready for the fresh sowing of the seed; and,

* By a Brahmin F. T. S. Published by the Combaconam T. S.

I am sure, you will be glad to hear that Mrs. Oakley's health is much improved; so that, in every way, her absence from us has resulted in great good.

A few American papers are in, giving an account of our two days at the Chicago Religious Parliament, and the news, briefly, amounts to "success" writ very large indeed. Every one seems to have been immensely anxious to hear what our leading Theosophists had to say, so much so that every meeting was crammed to excess, and overflow meetings were held in the adjacent corridors! Indeed so great was the crowd at one of the sittings that *another hall* had to be called into requisition, which was also filled, and the audience addressed by those of our speakers who were not engaged at the regular meeting.

A private letter from a Chicago Theosophist to a member at Head-quarters states that from the very first day of the Religious Parliament the note struck was a strong desire for unity, and for the dropping of now useless forms and dogmas—almost anti-Christian indeed; anti-Christian only, of course, in the sense of such encumbering forms and dogmas being felt to be not only unnecessary, but as tending to prevent a unity which might otherwise be brought about. This, to my mind, is very significant, when we remember that America is the home of the already nascent sixth sub-race.

The Theosophical van has returned from its long tour, and reports progress all along the line. South-country folk in England are peculiarly difficult to tackle on matters which make for religious evolution, but our brothers seem to have met with—what in some cases proved to be—quite startling success, considering the inevitable opposition encountered. Theosophy, however, proved to be "the death" of the horse! But the unwontedly kind treatment which alleviated the poor beast's last days has, we hope, made for him a happy Devachan, supposing him to have one at all!

News from Sweden is most encouraging, the Countess Wachtmeister's presence among our Swedish brethren proving a great pleasure and help. There is some talk of a Swedish sub-section being formed, but all is yet *in nubibus*. Two new centres have been organized since I last wrote.

Mr. Kingsland's recent round of visits to some of our south of England towns has resulted in great good. He always seems to inspire such confidence and hope, and as he is quite one of our best speakers, his lectures naturally form a prominent feature wherever he goes.

I mentioned our new Blavatsky Lodge Syllabus in my first paragraph, and as it is a particularly interesting one, you may like to have it in full:—

October 5th,	<i>Religion in India.</i>	G. N. Chakravarti.
„ 12th,	<i>The Path of Spiritual Progress.</i>	Annie Besant.
„ 19th,	<i>The Vision of Odin.</i>	Bertram Keightley.
„ 26th,	<i>The Gospel of Theosophy.</i>	A. I. Faulding.
November 2nd,	<i>The Action of the "Lives."</i>	Dr. A. Keightley.
„ 9th,	<i>Gnostic Christianity.</i>	G. R. S. Mead.
„ 16th,	<i>The Rosicrucians, their Religion, Ethics and Policy.</i>	Dr. W. Wynn Westcott.
„ 23rd,	<i>What proof have We?</i>	Mrs. Keightley.
„ 30th,	Isabel Cooper-Oakley.
December 7th,	<i>The Problem of Pessimism.</i>	Bertram Keightley.
„ 14th,	<i>Norse Gods.</i>	R. Machell.
„ 21st,	<i>Miracles.</i>	E. T. Hargrove.
„ 28th,	<i>The Birth of the Christ.</i>	G. R. S. Mead.

Thus, you see, there are one or two papers promised here, which will be of special interest, *e. g.*, Dr. and Mrs. Keightley's will both be much looked forward to. I say—papers, but it is nearly all extempore speaking. A capital plan has been lately brought into action for the conduct of the Saturday evening Blavatsky Lodge meetings. 'The old Syllabus came to an end about a fortnight ago, and "The Ocean of Theosophy" was then selected as the forthcoming subject for study, to be taken chapter by chapter. The new method I spoke of, is as follows:—All members are invited to write down questions (unsigned) and place them in a box provided for that purpose. These questions need not necessarily be confined to the particular subject in hand, but may bear on Theosophy generally: to quote from the Secretary's report for the next *Vâhan*:—"They are read out at one meeting and are answered at the next. During the week they are posted on a special 'question board' and classified under the heads of *The Ocean of Theosophy* and 'General,' in order that members may have the opportunity of copying them and writing answers to them. At the subsequent meeting the first hour is taken for the study of the special subjects with the questions and answers bearing on them, and the last half hour is given to considering the 'general' questions."

I saw a capital Syllabus drawn up (for the next three months) the other day, which the Bow Lodge has just issued. One special feature is "A general talk" for December 24th, which seems to me a good idea, and the year is brought to a conclusion appropriately enough with "The Bhagavad Gîtâ" for December 31st.

* * * * *

Since I last wrote the British Association has met this year at Nottingham, and Dr. Burdon Sanderson has delivered his presidential address, which contains much that is noteworthy from our point of view. Especially so are his opening remarks, wherein the Professor of biology practically throws aside the attitude established by science in this branch of research during the last few decades; returning to what is, in the main, a much earlier form of speculation and belief. Dr. Sanderson talks much of "specific energy," in many connections, which on careful examination reveals the fact that the learned professor is unconsciously approaching the realm of occult research in these matters, as H. P. B. always prophesied that science would, and that at no distant date. Dr. Sanderson wisely points out that "the aim of the physiologist is not to inquire into final causes, but to investigate processes"; but in following the course of these investigations the fact is clearly elicited that he looks upon the human organism as an aggregation of lives, each having a separate existence,—and each worked, so to say, by its own "specific energy"—although incapable of existing apart from the whole body corporate. This is most significant. But what shall we say to the learned doctor's placid assertion that "We ourselves possess the *sixth sense*, by which we keep our balance and which serves as the guide to our bodily movements." This sixth sense apparently resides in the "aural labyrinth," but Dr. Sanderson does not clearly state what it is. Truly we are getting on; but Dr. Sanderson seems to me only to juggle with words when he substitutes the term "specific energy" for what he might just as well call "life principle." For he practically proves that "Life" is *the* one thing behind matter and material organisms, a thing which even yet evades the finger of science, a thing apart, not to be weighed or measured, but whose effects only can be observed.

Talking of science reminds me that Prince Krapotkin has been discoursing learnedly thereon in a recent number of the *Nineteenth Century*. I do not know that I quite follow him when he becomes very technical on the subject of atoms and molecules, but I gather that there has been quite an evolution of ideas concerning atoms represented as "grouped in space." Krapotkin has been talking of marsh-gas and its constituents, and goes on to say:—

"Starting from the same marsh-gas, they now represent an atom of carbon as located in the centre of a regular tetrahedron (a pyramid having an equilateral triangle for its basis and three equal triangles for its sides), and the four atoms of hydrogen at the four summits of the figure.....In all such symbols the atoms are, however, represented as immovable at the summits of a geometrical figure, but in reality they must be engaged in continual oscillations round a spot which may be described as the centre of gravity.....Chemistry thus gradually introduces the idea of mass and motion into its symbols, and considers the chemical molecule as a system of very minute bodies oscillating round a common centre of gravity.....The molecule thus becomes a picture of the universe on a microscopic scale—*microcosmos which lives the same life.*"

This is all very interesting, but I must in justice to Krapotkin add that he enlarges with evident satisfaction on the present tendency of modern chemistry to get rid of the metaphysical conception of "affinity." All I can say is,—so much the worse for modern chemistry!

I am much impressed by a little paragraph in the current number of the *Review of Reviews*, wherein Mr. Stead quotes from an evidently striking and original article in the *North American Review*, by E. S. Martin, on Prayer. Mr. Martin has certainly got an inkling, and more than an inkling, of the tremendous possibilities of what H. P. B. called "Will-Prayer." He says that "the more rational idea of prayer would seem to be not an argument or entreaty which influences the sentiments of the Deity, but *a force which acts directly on some force which is included in God.*" For "God" read "Nature," and we have the occult postulate as plain as the proverbial pike-staff. Mr. Martin further believes that man is akin to, and shares the quality of, the supreme force (whatever that may be) of the universe; that "all things are possible to him if only he can learn how." Precisely; but we agree with Mr. Martin in believing that *when* man "can learn how,"—and only then, will the millennium have come; and that is not due yet awhile. Mr. Stead has also a very interesting page this month devoted to a notice of Mr. Myers' researches in the region of "Subliminal Consciousness," more particularly into the "Mechanism of Hysteria." Mr. Myers makes the phenomena of hysteria the peg whereon to hang some very pertinent suggestions as to the exceedingly limited condition of the normal man's consciousness:—

"He holds," says Mr. Stead, "the inspiring faith that we at the present moment have the use of a mere fraction of what he calls our pre-terrene faculties, and he sees in the extraordinary potency of subliminal action fresh witness to the existence of its habitual residence within us, in readiness, if we can contrive to summon it, to subserve our highest needs. In the progress and development of our conscious life we have lost faculties that existed in our ancestors—lost them so completely that we do not even desire to recover them."

Mr. Myers' suggestion, too, that from "some point of higher vision" we men may seem even as those "shrunk and shadowed souls," the hysteriacs, is very significant.

A. L. C.

AMERICA.

In addition to Mr. Judge's advanced brief report of the result of the Theosophical Congress at the Chicago World's Parliament of Religions, we have received private letters affirming the entire success of the gathering: in fact, the tone of one and all is most enthusiastic. The crowds which attended the several sessions of the Congress, the hushed attention with which they listened to the several speakers, and the fervency of their applause at the utterance of our tolerant and altruistic views, give one more convincing proof of the widespread interest and sympathy which is felt by the public in our movement. The demonstrations at Chicago give a dignity to the diploma of every member of our Society, and show how strong and firm is the foundation upon which our movement stands. This wave of popular enthusiasm sweeps away like chaff the sorrows and mortifications of past years, and should thrill every true heart among us with bright hope for the future. Our ship is now sailing on sunnier seas and keeping well to her course. For this great success we are indebted to the wise planning and tireless labor of Mr. Judge, Mr. G. E. Wright of the Chicago Branch, and other American Theosophists who have given the money for expenses or had a share in the preliminary arrangements. All honor to them!

All honor and loving gratitude, too, to Mrs. Besant, whose name was one of the potent attractions which drew the multitudes to the Parliament building and made it necessary for us to move from one hall to another, the largest, to accommodate the crowds in attendance. An American paper reports that some 4,000 persons listened to her grand oratory. The local papers speak very highly also of the addresses of our Indian delegates, Gyanendra-nath Chakravarti and H. Dharmapala. It seems that so much enthusiasm was aroused that people rushed forward to the platform to grasp their hands and even to embrace them in our Eastern fashion. It will be a lifelong consolation to these gifted young men to think that they were able to speak so boldly and effectively for their two national religions, Brahmanism and Buddhism, in the hearing of such multitudes of people of many races and creeds. Without my saying it, it must have suggested itself to every Theosophist who reads this report, that we have lived to see the brotherhood plank of the platform of our Society adopted by the most eminent representatives of all the world's great faiths. For the first time in history our Society set the pattern by gathering into our Convention at Bombay in 1880, delegates of the Parsi, Jewish, Mussalman, Christian, Buddhist, S'aivite, and Vaishnava religions, and now Dr. Barrows has bettered this by collecting High Priests, Rabbis, Pandits, Mobeds, Archbishops, Catholic Bishops and Priests, and clergymen of the chief dissenting sects of the whole world into one soul-expanding brotherly alliance, to clasp hands and utter vows of devotion to mankind. What a pity that H. P. B. did not live to see this day!

Following is Mr. Judge's report:—

NEW YORK, 21st September 1893.

COL. H. S. OLCOTT,

President, T. S., Adyar, Madras, India.

DEAR SIR AND BROTHER:—

The Theosophical Congress having finished its work, I have to report briefly to you, hoping that you may be able to find this of some use in advance of the printed

report which will be soon gotten out here when we have the transcript from the shorthand writers.

The foreign delegates were Mrs. Besant, Prof. Chakravarti, H. Dharmapala, Miss Müller, and Mrs. Cooper-Oakley. In addition to being one of the European Delegates, Mrs. Cooper-Oakley was also delegated by the Australian Branches. Brother Dharmapala had a delegation from the Ceylon Branches.

Summing up the Congress briefly in advance, I can assure you that it was an entire and extraordinary success. Public interest was roused to an enormous extent; every meeting was crammed with people, hundreds being turned away; the newspapers of the city gave us the first place in their headlines, and, as one of them said, the Theosophical Congress was a competitor of the entire Parliament of Religions. This is absolutely true inasmuch as the newspapers do not like the Theosophical Society and made the admission against their own desires. I am satisfied that if the entire building had been given up to us we should have filled every corner of it at each session. No recriminations were indulged in, and no attacks were made on any system of religion in our Congress.

The first day opened with all the delegates present, and the first in order was the reading of your Executive Order sanctioning the Congress; this was followed by the reading of your message by Annie Besant, and next the credentials were read. We then proceeded with three sessions a day, and were compelled to have two overflow meetings in extra halls assigned to us in the building. In accordance with my custom for many years at all such meetings, as well as in print, the fact was made quite prominent that the Society had no creed and spoke for no dogma whatever and claimed no authority. It is of course needless in view of my well known views on this point and constant publication thereof to state this, but I do so because it is an important point and the one thing on which the T. S. always insists. The Sessions continued for two days and public interest was so great that the managers of the Fair assigned us an extra meeting on Sunday night, the 17th, in the largest hall in the building. This meeting was held and was filled with 3,500 people, who stayed until half-past ten at night. And this closed the proceedings. A full report will be in the *Path*, and later on a *verbatim* report will be sent out throughout the world, if our fund is sufficient, which I think will be the case.

At the opening of the Parliament as an entirety on the 11th we were also represented, as the managers invited Prof. Chakravarti and me to be present. We were on the platform and he replied to a welcome and stated publicly that he was there for the T. S. Brother Dharmapala also replied, but of course having been brought over by the Parliament itself, he did not mention the Society at that meeting. Mrs. Besant was also invited, but, being engaged lecturing in another town, was not present until our own Congress. Your educational and literary statistics were read by Brother Claude F. Wright after the conclusion of his own paper. The shorthand reports were taken by two devoted Theosophists, Brothers Brolley and Solomons, who gave their services gratuitously. Uniform courtesy and appreciative interest were extended to us by the managers of the Parliament, and at the conclusion of our Congress I took occasion with Brother G. E. Wright, the local Chairman, to send a letter of thanks to them on behalf of the Society.

I think you might very well insert the foregoing in the magazine as an advance information.

Fraternally yours,

WILLIAM Q. JUDGE

Vice-President, T. S.

INDIA.

Mr. S. V. Edge commenced his tour in the Telugu Districts at Masulipatam on Thursday, September 14. He delivered two public lectures to large audiences and an address to the local College students. The Branch is working well, and a Students' Association, the Hindu Matha Bala Samajam, is also doing very useful work and deserves every possible encouragement. Mr. Edge left Masula on Monday, September 18, for Bezwada. The Bezwada Branch is unfortunately in an almost dormant condition in spite of the efforts made by Bro. Kotayya. A lecture was delivered there on Wednesday, September 20, to a rather small audience, and on the following day Mr. Edge left for Guntur, promising to visit Bezwada again on his return. The Guntur Theosophists form by their activity a marked contrast to their brothers at Bezwada. The two branches here, the Krishna (English-knowing) and Sadvichara (Vernacular-speaking), are both working steadily though a little more concentration of effort is required. Several lectures were delivered here. The Sanskrit school is doing a good work, and it is now proposed, if possible, to make Sanskrit compulsory instead of optional. At a committee meeting held for the discussion of the subject, the masters of the school promised to do their best to promote Sanskrit education. The school's financial condition is unfortunately not altogether satisfactory, and it remains for the good folk of Guntur to put this matter right as soon as possible. After staying four days at Guntur, Mr. Edge visited the Narasarowpet Branch and then proceeded to Ellore, stopping *en route* at Bezwada to give one more lecture. From Ellore he went to Rajahmundry, where the Branch is beginning to work satisfactorily once more, owing to the efforts of Bro. Kotayya. Mr. Edge remained here five days, giving two public lectures and an address to students. During his stay the Branch celebrated its anniversary. We expect good work from Rajahmundry. After staying for two days at Cocanada, which Branch is unfortunately in a state of complete collapse, Mr. Edge proceeded to Vizianagram. The Branch here is beginning to work again, and it owes its renewed activity principally to Bro. C. R. Srinivasa Aiyengar. Bro. Dikshitaloo, the District Munsiff, is doing invaluable work by means of his Vedic class, and we wish him every success. Mr. Edge's tour was brought to a close at Vizagapatam on Monday, October 16, on which day he left for Madras.

The Telugu Branches will require some careful nursing by Hindu Branch Inspectors before they can be considered strong and healthy children.

Messrs. Old and P. R. Venkatarama Iyer visited Sholinghur Branch on the 29th September and stayed three days. The Branch is 9 miles from the railway and, thanks to the kindness of a lady at the Mission House, who put a trap at their service, the journey was performed in a comfortable manner. The Public Reading Room was gaily decorated, the place being *en fete* for the anniversary of its foundation. The local branch simultaneously celebrated its second anniversary. Several lectures were delivered, in addition to the Anniversary Addresses; P. R. Venkatarama Iyer speaking upon the subject of "Karma and Freewill," and Mr. Old upon the "Ethics of Theosophy." A morning journey up the hills to the Narasimha Swami Kovil, gave them an opportunity of witnessing the great esteem in which this ancient temple is held by devotees, who come in great numbers from all parts of the country. Mr. Old visited the Rajah of Karvetnagar by request, and was provided

with a relay of horses over 48 miles of open country. The Rajah very kindly entertained him, and presented some books to the Adyar Library. On returning from Sholinghur Mr. Old delivered a series of four lectures on Astrology to the Mylapur Literary Society, and they will shortly be published.

Col. Olcott left Head-quarters for Gulistan on the 1st October, and it is hoped that the change will benefit his health, which has lately been somewhat below par. He returned to Madras on October 22nd and will set out in a few days for Ceylon to meet Mrs. Besant.

AUSTRALIA.

Sydney.—As we have already sent you our Annual Report dated 14th May 1893, it only will be necessary to furnish our progress, and activities since then.

We continued our bi-weekly meetings until the arrival of Mrs. Cooper-Oakley, but during her stay of four weeks all Branch work was suspended. Since the departure of Mrs. Cooper-Oakley a weekly class for the alternate study of the "Secret Doctrine" and original papers has been held. The Branch rooms have been open every Monday evening for reading and exchange of books. Mrs. Cooper-Oakley arrived in Sydney, July 11th, having come overland from Melbourne by rail, and was met at the station by our Vice-President, Bro. T. H. Martyn, and several other members. A meeting was held the same evening at the Branch rooms, nearly all the members of the T. S. in Sydney, attached and unattached, attending; our President, Bro. Geo. Peell, occupied the chair, and introduced our most welcome visitor. After the delivery by Mrs. Cooper-Oakley of a very interesting address, the main business for which the meeting was called, commenced, *viz.*, the drawing out of a programme for work during the short time she would be in Sydney. Four public lectures and eight meetings for the study of the "Secret Doctrine" were decided on; arrangements were also made to hold meetings in the private houses of members and friends. All but Saturday and Sunday evenings were thus disposed of. The four lectures delivered were on the following subjects:—

- “Theosophy” (Introductory).
- “Life in Man, the Seven Principles, Re-incarnation, Karma.”
- “Madame Blavatsky, her Work. The Mahátmás.”
- “Spiritual teaching of Theosophy, Occultism and Psychic Powers in Man.”

These lectures, as also two delivered on Sundays, one at the Unitarian Church, another under the auspices of the Socialist League, were all highly appreciated, the halls being filled on each occasion, the largest audience numbering about 700, or more. This does not represent all that Mrs. Cooper-Oakley did while in Sydney, as she was every day, being constantly interviewed by enquirers at the Hotel Metropole. After the termination of each "Secret Doctrine" meeting, some time was devoted to the formation of a league of Theosophic workers. Bro. T. H. Martyn was appointed

President, Bro. Hautrieol, Treasurer, Bro. T. W. Willans, Secretary. Separate Committees were formed to forward the following objects:—

Branch Organization.	Public Lectures.
Press Correspondence.	Debating Club.
Elocution Class.	Theos. Reading Group.
Social Evenings.	Concerts in aid of Fund for Special Work.
Leaflet Distribution.	Scientific Psychological Research.
“Secret Doctrine” Class.	Theos. Class for Children.
Clothing for the destitute.	

Mrs. Cooper-Oakley before her departure inaugurated a new centre in one of our suburbs under the title of “Stanmore Branch of the T. S.” (*Later—* I understand the charter is not yet applied for). As a whole the newspapers gave very fair, if sometimes brief, reports of the lectures, besides inserting a limited number of letters *pro* and *con.*; their attitude, without being distinctly hostile, was not particularly favorable to the movement.

Country correspondence has increased considerably, showing that a large amount of interest has been excited in the Theosophical teaching and a number of fresh members have lately joined.

C. D. CARVER,
Hon. Secretary.

CEYLON.

From early last month, all Colombo had been looking forward to the arrival of Madame Antoinette Sterling, so well known in the musical world as a most brilliant artiste, and preparations were made for her to sing at a concert at the Public Hall. Seats were booked from an early date, and it may be imagined how eager was Colombo to hear Madame Antoinette sing, when it is said that before her arrival every available seat in the spacious Public Hall was engaged. After experiencing very rough weather, the steamer bringing Mme. Antoinette hove in sight very gaily in the morning, and a crowd of people and newspaper representatives went on board to see Madame. She came ashore shortly afterwards, in company with the “upper ten” of Colombo. Leaving them behind, she made inquiries as to the location of the Sangamitta Girls’ School, and soon found her way there. A most cordial welcome was given the visitor by Mrs. Higgins, the Principal, and Madame Antoinette remained for the most part of the day with Mrs. Higgins and the pupils of the institution. Our girls entertained the visitor with native songs, hymns and lyrics, and the chanting of the “Jayamangala,” and she in return sang, in her usual style, throwing her whole soul in to the music, which was simply heart-stirring. After a meal of “rice and curry” with our girls in the institution, Madame Antoinette, Mrs. Higgins and Mr. De Abrew called on High Priest Sumangala, whom the visitor desired to see. They had a very interesting talk on Buddhism, and Madame Sterling declared that she was a believer in Re-incarnation, and that she was practically a Buddhist. After this interview, the visitor, by appointment, addressed a local meeting of the Christian Temperance Union. In her address she gave some wholesome advice to all Christians not to make Christianity into Chur-chianity, and that they should not *worship* Jesus, but try to *follow* Him who preached “love” and universal brotherhood. Madame Sterling is a Theosophist in truth. Her watchword in life is Love, with its handmaidens Peace and Harmony. She left Colombo, leaving behind her several friends both among Christians and Buddhists. She mentioned to Mrs. Higgins,

that she was coming back to Ceylon with her daughter in May next, and Mrs. Higgins will be their hostess. The object of Madame Sterling's visit to the East next year will be to study Buddhism, and she borrowed from Mrs. Higgins a Sinhalese-English grammar, to get conversant with the language, preparatory to her studies in Buddhism.

Friends of the Sangamitta Girls' School will be glad to hear that Mrs. Higgins and her assistants are doing excellent work in the institution. They are making every effort to raise the Building Fund in order to secure a 'Home' for the institution. For the sake of the rising generation it is to be sincerely hoped that the efforts of our friends will be crowned with success. The less said about the present condition of the "grown-up babies" of Ceylon, both among the men and women, the better.

It is cheerful to hear that the general public of Ceylon are looking forward to the visit of Mrs. Besant. Local journalists have heralded the news of the forthcoming visit of our distinguished sister, and Mrs. Higgins, with whom the visitors are to stay, has had several inquiries about Mrs. Besant. Mrs. Higgins and her friends in the Sangamitta School are making arrangements for the accommodation of the visitors at the school, and Mrs. Besant and her party will have a very cordial reception here.

I am glad to state that Dr. English is making endeavours to re-organise the "Lanka Branch" of the Theosophical Society. It has been for the last dozen years in a state of deep somnolence, and some life was given to it last Sunday when a few members met at the Sangamitta Girls' School and elected Dr. English as President and Mr. H. J. C. Pereira as Secretary, and two new members—ladies (not Sinhalese)—joined the Branch. The meeting was adjourned till next Sunday, when the rules of the Branch will be discussed and finally passed. It is hoped that the re-organised Branch will show much activity and vigor in the field of Theosophy in Ceylon. There are *Theosophists* and *Theosophists*, and a good many Fellows who call themselves Theosophists have made Theosophy, owing to their want of understanding, actually stink in the nostrils of well-known and respectable people. These people are a great obstacle to the progress of the cause. Excuse plain speaking!

SINHALA PUTRA.

P.S.—At a meeting of members held on the 8th October, it was decided to revive the Lanka Branch of the T. S. Dr. W. A. English was elected President of the Branch, and Mr. H. J. Chas. Pereira. Secretary. Two new members were admitted.

TASMANIA.

Hobart Town.—The annual election of President and Secretary of the Hobart Branch took place in July, Bro. H. H. Gill being elected President in the place of Bro. J. W. Beattie, who is retiring from office, and Bro. Joseph Benjamin to the office of Secretary. The valedictory address of the retiring President was greatly appreciated by the members of the Lodge. Although there are not many members of the T. S. in Hobart, yet the Lodge is working harmoniously and public interest in our work is extending.

CUTTINGS AND COMMENTS.

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

A RESPECTED F. T. S. of Behar, citing my remark *The Mattei electricities* that “I am perfectly convinced that the mysterious Blue, Red, Yellow and Green ‘electricities’ of Count Mattei are nothing in the world but distilled water which has been exposed severally to these different rays of the spectrum”, asks how this can be reconciled with Count Mattei’s statement that they are “vegetable fluids possessing electrical properties.” I answer that it cannot and can only re-affirm my personal belief, which, I fancy, does not greatly differ from that of Dr. Kennedy, Count M.’s chief British disciple and practitioner. The recent London analysis discovered nothing in them save pure water, which would not have been the case if they had been vegetable juices. Some of our Indian colleagues have reported marked curative properties in chromotised waters, and the efficacy of the Mattei electricities has been too often proven at Mangalore, Bombay, Colombo and elsewhere in India and Ceylon to leave room for doubt. I myself met at Rioli, Italy, a station-master whose child had been cured from a desperate illness, and on board ship I saw the marvellous result of applying a compress wetted with one of the “electricities” to a man’s crushed hand within the space of a single night. It was applied by my friend Major Tucker, of the Salvation Army.

A Wonder-working Aïssoua. THE Dutch *Sphinx* gives an interesting account of the fakir, Soliman Ben Aïssa, who, after inhaling the vapors of burning drugs and making mesmeric passes over his face, would so alter the aura of his body that he could transpierce his cheeks, ears and other parts with steel pins, remove his eyes from their orbits and replace them, allow poisonous adders to bite him with impunity, and hold a flaming torch to his arm as long as the spectators please without being even scorched. I myself saw a troupe of the Aïssouas do all these things, and was led to suspect that by a superior method of hypnotisation, and control over the elementals, the human flesh may possibly be temporarily changed into matter of an astral rather than a physical nature.

Ramabai, the Missionary. A CLOUD obscures the hitherto sunny sky of Pandita Ramabai’s Widows’ Home (*Sharadasadan*) at Poona: she shows the skin of the missionary beneath the garment of altruistic benevolence. Three of her most distinguished Hindu patrons have resigned from the Advisory Board for her alleged breach of faith with the Hindu public, in that, after pretending neutrality, she is trying to convert her pupils into Christians. The *Mahratta*, the leading organ of the Hindus of the Deccan, uses most severe language about her. She says she “cannot undertake the responsibility of seeing that the girls who are admitted as Hindus will leave the Sadan as Hindus.” Then she

ought to find a conscientious and capable Lady Principal like Mrs. Musæus Higgins, who finds no difficulty whatever in turning out her pupils of the Sanghamitta School even better Buddhists than they were on joining. If Pandita Ramabai had the will, the way would be found easily enough.

MR. TILAK RAM, B. A., of Umballa City, appeals to his co-religionists to withhold charities from all fakirs, sannyásis and other holy beggars of India, except such as are really weak, helpless and poor. He puts his pen-point upon one of the greatest social evils of this country. It fairly swarms with sham ascetics, who robe themselves in the traditionally sacred garments of the pious mendicant that they may pass their lives in idle ease, seduce unsuspecting females, and stupify their senses with narcotics. Although the worthlessness and utter depravity of most of these wandering beggars is thoroughly well known in country as well as town, yet, so ineradicable is the force of national conservatism, that pious people go on giving to all comers who are clad in the reddish colored cloths and smeared with the sacred ashes, in the hope that, among the many unworthy their alms and tender respect may benefit at least one real saint. Since our first coming to India these facts have been known to us, and Mr. Tilak Ram does not exaggerate in saying what he does. It is a matter of history that this holy disguise was worn by some of the most ardent promoters of the Sepoy Mutiny; and the robes of the Buddhist monk were put on by Burmese patriots and dacoits throughout the recent war in that country. Within the past few weeks, too, a gang of desperate thieving and murderous dacoits, led by Jewna Maur, were captured in fakir costumes and brought into Umballa. The whole town swarmed to see the procession on its way to the jail. Mr. Tilak Ram says :—

“Fakirism has increased so enormously in India that if it be unsuppressed it will exceed all limits of toleration. It is disadvantageous in all respects, socially, morally, as well as when looked at from the point of view of religion. Morally, these people are the worst types of humanity. They are, as it were, the pests of society. There is hardly any fakir who is not addicted to an intoxicant. Some take bhang, which they hold to be the *Shibji ki bute*, others are given to ganja. *Charas* is the pet of almost all. Moreover I have to draw the attention of my kind reader to another very striking feature, viz., that it is in rare cases that we find these Mahâtmâs sitting in an out-of-the-way place. On the contrary, we always meet them at places which are always crowded, such as a *talab* or a shrine. It is there that they sit with a pile of wood burning before them and with their eyes shut just as if they were absorbed in heavenly contemplation. This serves to make the people hold these cunning scamps in their highest estimation.”

THE day prophesied to us by the Masters, in New York, in 1874-75, and the prognostics thereupon made by me in my Inaugural Address, is evidently dawning. For these vaticinations, how I was jeered at, and by the

The rising tide in the West.

Spiritualist press most of all ! Yet the *Christian World* says :—

“There is no doubt that in his new departure Mr. Stead has caught a rising tide. Occultism is the new European fashion. ‘Paris,’ we learn from a paper by Napoleon Ney, ‘is the focus of an occult agitation participated in by thousands of adepts belonging principally to the intellectual classes. In their secret meetings the Adepts, Cabalists, Spiritualists, Theosophists, produce phenomena which the ancients would have called prodigies or miracles. And the movement is spreading everywhere.”

The Editor says—and very justly too—that there is great danger in encouraging the study of these phenomena by the uninformed and unprepared masses. This is what H. P. B. and I have been saying from the beginning. I quite agree with the remark of the Editor of *Light* that “the responsibility resting on the heads of those who pour inadequate information of the occult broadcast is very great ; it is very much as though aconite or some such drug should be distributed heedlessly among the people to do with it what they will.” The warning applies most particularly to the School of De Rochas, Papus and Luys, who have not only produced the terrible phenomena of transfer of sensitiveness to clay and waxen images that are in psychic relation with a hysteriac patient, but have published and vaunted of the facts to the whole world. The murderous *Aqua tofana* of the Borgias, which was not so perilous to society as this *envoutement* of De Rochas, was prepared in the most guarded secrecy. It is to be remarked, at the same time, that the very critics who are now raising the cry of alarm against the Occultists, have been all along demanding that our Mahát-mâs should give out their last secrets of psychical science to convince the doubting scientists. And our own most influential members have joined in the clamor. Yet the iron rule is, KEEP SILENT.

WITH deep sorrow I record the untimely deaths of
Deaths of two two young Japanese priest-students who had been sent
Japanese stu- out as pupils under Sumangala, Maha Thero. They
dent Priests. are Origo Higashi San and Tositura Hogen San. The
 former died recently at Bombay, the latter at Kioto,
 Japan. These were two of the seven young priests whose expedition
 to Ceylon by their superiors was a result of our successful effort to
 bring the schools of Northern and Southern Buddhism into a brother-
 ly relationship. Of the whole number I thought Hogen San had the
 promise of the most brilliant future ; his intellect being of the finest
 order and his perseverance remarkable. He is an immense loss to his
 country and religion.

PARAGRAPHS are circulating throughout the press about
The control the survival of the fire-bath ceremony in different parts
of the Fire- of the world. Miss T. Henry reported to the *Journal*
elementals. of the Polynesian Society, of Honolulu, that whereas
 formerly the phenomenon was common among the
 heathen priests of Raiates, it can now be worked by only two, Tupua
 and Taero by name. As we have explained before, this impervious-

ness to fire is effected by subordinating to one's will the fire-elementals, and by acquiring from them enough of their pyrogenous nature, the man's body becomes, so to say, electrically positive and repellant to the fiery element. He may even surcharge his body with this elemental quality, so as to discharge streams of fire from any part of his body. The Buddhist books narrate many instances of this kind ; and in some cases fire poured out of one side while water streamed from the other, of the adept ascetic. In "Isis" it was explained that the body of the child embryo is composed of certain grades of elementals, and that what we call the "temperament" is given by a preponderance of one or the other kind of spirits of the four kingdoms of elementals. By knowing the right procedure to follow, one may intensify either of the four component classes in one's physical body, and this even happens spontaneously in aggravated hysteria and mediumship. In his recent article on Eastern Magic in the *North American Review*, Mr. H. Kellar describes a case which he saw in Zululand, which vividly illustrates this principle. He saw a "Witch-doctor" levitate the form of a young Zulu by waving a tuft of grass over his head : the elementals of the air having, of course, been compelled to assist in changing the polarity of the subject's body. He then tells of the experiment with the fire-elementals—without, however, being able to understand the rationale of it :—

"One of the Zulus who were sitting with him about the camp-fire, stole away, and after some minutes returned with their own conjuror, the witch-doctor, in question. After considerable solicitation from the natives, the conjuror, who at first seemed reluctant to give his consent to an exhibition of his powers before me, took a knobkerry or club and fastened it at the end of a thong of raw hide about two feet long. A young native, tall and athletic, whose eyes appeared to be fixed upon those of the conjuror with an apprehensive steadfastness, took his own knobkerry and fastened it at the end of a similar thong of hide. The two then stood six feet apart, in the full glare of the fire, and began, all the while in silence, to whirl their knobkerrys about their heads. I noticed that when the two clubs seemed in their swift flight, almost to come in contact, a spark or flame passed or appeared to pass from one of them to the other. The third time this happened there was an explosion, the spark appeared to burst, the young man's knobkerry was shattered to pieces, and he fell to the ground apparently lifeless. The witch-doctor turned to the high grass a few feet behind us and gathered a handful of stalks about three feet long. Standing in the shadow and away from the fire, he waved, with a swift motion, exactly similar to that of the clubs, a few minutes, the bunch of grass around the head of the young Zulu before, who lay as dead, in the firelight. In a moment or two the grass seemed to ignite in its flight, although the witch-doctor was not standing within twenty feet of the fire and burned slowly, crackling audibly. Approaching more closely the form of the native in the trance, the conjuror waved the flaming grass gently over his figure, about a foot from the flesh. To my intense amazement the recumbent body slowly rose from the ground and floated upward in the air to a height of about three feet, remaining in suspension and moving up and down, according as the passes of the burning grass were slower or faster. As the grass burned out and dropped to

the ground the body returned to its position on the ground, and after a few passes from the hands of the witch-doctor, the young Zulu leaped to his feet, apparently none the worse for his wonderful experience.

*Dharma-
pala's
Mission.* From all accounts Dharmapala has received the greatest kindness and every possible attention from everybody he has met since he left for Chicago. He writes me enthusiastically upon the subject, and his letters are full of hope for good results from his mission to the World's Fair as Buddhist Delegate. By my advice, when Dr. Barrows wrote and offered to pay his expenses if he would come, he asked for second-class steamer tickets, and went thus very comfortably as far as London. For economy's sake I almost invariably travel so myself. But when Mrs. Besant learned that he intended to cross the Atlantic in the same class, she, with her usual noble generosity, insisted on his coming first-class with herself, Miss Müller, and Gyanendranath Babu, and supplied the money to pay the difference in price. The New York papers, hearing of the arrangement for second-class tickets, chided the Chicago Fair Managers for their supposed meanness, and our New York Theosophists resented what they regarded as an insult to Dharmapala. This was most unjust to Dr. Barrows, and I shall be glad if he will make use of my present explanation if he thinks it necessary. Dharmapala writes me that he has met our dear Mr. Noguchi and several other educated Japanese friends at the Parliament of Religions, and that he intends to return home *viâ* Japan, where he has business to attend to for the Mahâ Bodhi Society.

*An honor
declined.* Under a new Act the Senate of the Madras University is to be enlarged by the election of a certain number of new Fellows. Some influential friends of mine were good enough, at the recent meeting of the Senate, to present my name for one of the appointments; speaking of me in kind terms. The nomination was made by Mr. A. Sankariah, Naib Dewan of Cochin State, a Hindu Brahmin, and seconded by Mr. Mir Ansuruddin, Sahib Bahadur, an Orthodox Mohammedan; which I value as the best evidence of my having officially preserved a strict impartiality in religious questions, as in duty bound. As I at once declined the intended compliment, I think it due to the gentlemen who most kindly offered it, that I should reprint the text of my letter to the Madras papers in this place, for the information of our colleagues in the Society:—

GENTLEMEN,—Were I not so retired from secular affairs, I should feel very thankful to you for bringing forward my name as a candidate for Fellowship of the University in the pending election; and, in any event, I regard it as a high compliment that an orthodox Brahmin should have made, and an orthodox Mussalman supported, the nomination. Could I see that, as a member of the Senate, I should be better able to promote the philanthropic ends of the Theosophical Society, and especially the interests of Aryan Literature, I should not hesitate to stand for election. I take an interest in

the spiritual and moral welfare of India, that is even deeper than that I have in the secular education of her youth, and have directly and indirectly been the cause of the opening of many Sanscrit and Sinhalese schools wherein special attention has been and is given to religious teaching. After full consideration of the subject, and with every desire to recognise your kind intention, I have decided not to be a candidate for Fellowship. Within the limits of my official duty, there is ample scope for all my energy; and as I do not value worldly honors in the least degree, and several gentlemen have been nominated who need the office and are eminently qualified to fill it, I request you and my other friends to make your choice among their number.

From the *Fukuin Shimpō*, a Presbyterian organ
The Japanese in Japan, the *Japan Mail* of August 5, 1893—from which
Buddhist I copy it—translates an article upon the present state
sects. of Japanese Buddhism, in which the following statistics of the temples enumerated in the year 1890, are given :

Sect.	Temples.
Shin-shu (Sect.)	19,142
Sodo-shu	14,077
Shingon-shu	13,065
Jodo-shu	8,301
Rinzai-shu	6,152
Nichiren-shu	5,064
Tendai-shu	4,809
Obaku-shu	609
Ji-shu	515
Nembutsu-shu	357
Hosso-shu (not yet organized)	48
Kigon-shu do	21
Total... 72,154	

The Missionary paper consoles itself by saying there is one Christian in Japan to every two Buddhist temples. Really the Buddhists had better bestir themselves! It may console them meanwhile to know that the *Boston Record*, *New York Journal*, *New York Advertiser*, and other American journals report that converts to Buddhism in that country number hundreds; that they are found "especially among the most highly educated classes;" and that "it is the most interesting and curious fact of modern times, that the religion of the oldest nations is getting a firm footing in this new country." Did the Missionaries in Japan ever read of the flanking of an army and of a fire in the rear? If not, perhaps, the effect of the addresses and reports of the Buddhist Delegates to the Chicago Parliament of Religions may suggest the advisability of their so doing.

H. S. O.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1893.

EXECUTIVE NOTICES.

THE THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th October, 1893.

All the usual arrangements will be made for the comfort of Delegates to the Convention, Dec. 27th to 29th, but they are notified as heretofore to bring their own bedding. As an unusually large attendance is expected, it is indispensable that at least a fortnight's notice shall be given to Mr. Edge by those who intend being present: otherwise much trouble and needless expense will be caused to both the Society and the Delegates. There will be the usual daily lectures, addresses and readings of essays, and the Society's Anniversary will be publicly celebrated on the 28th December, unless a change of date should be made necessary, in which case it will be publicly notified. The Indian Section will provide meals for two regularly certificated Delegates from each Branch represented in the Convention; all others must pay the Brahmin refreshment-contractor at the fixed price of 3 annas for each meal partaken of. The two elected Delegates of a Branch must bring with them their President's certificate to that fact.

Having but one horse now and constant work for him, we are obliged to request Delegates to kindly provide for their own conveyances from the Railway Station to Adyar.

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

T. S. FINANCIAL STATEMENT.

The undersigned acknowledges, with thanks, the receipt of the following sums since the date of the last report:—

ANNIVERSARY FUND.

	Rs.	A.	P.
Mrs. E. Pickett, Annual Dues of 3 members, Adelaide T. S. ...	4	12	0
Mr. Anantarám Ghosh, Donation	25	0	0
Mr. C. D. Carver, Annual Dues of 6 new members and 18 old members of the Sydney T. S.	37	12	0
Mr. S. J. Neill, Annual Dues of 2 members	3	0	0

HEAD-QUARTERS FUND.

Proportion of Fees from May 1st to August 31st, European Section, received from Mr. G. R. S. Mead, £18-15	295	2	0
Proportion of Fees, American Section, received from Mr. W. Q. Judge, £23-13-10	334	10	8
Mrs. Mary J. Robbins, Donation	18	14	1
Mrs. Ida R. Patch, do	18	14	1
Mrs. Pickett, Entrance Fees of 3 members, Adelaide T. S.	11	13	0
Mr. C. Sambiah, Mylapore, Donation for July and August	5	0	0
Mr. Anantarám Ghosh, Donation	25	0	0
Mr. C. D. Carver, Entrance Fees of 6 members, Sydney T. S.	23	10	0
Mr. S. J. Neill, Entrance Fees of 2 members, Auckland T. S.	7	14	0

LIBRARY.

Mr. C. Sambiah, Mylapore, Donation for July and August	6	0	0
Mr. T. Kawakami, Donation	29	0	0

SUSPENSE ACCOUNT.

The following Subscriptions to the fund for reimbursing the defalcations of the late Treasurer have been received up to the 21st October :—

GREAT BRITAIN.			
Already acknowledged,	(Pd.) ...	1,897	2 4
Miss Henrietta Müller,	(do) ...	1,259	0 3
INDIA.			
Mr. K. S. Chandrasekhara Iyer	(do) ...	3	0 0
Hon. S. Subramaniam Iyer, C. I. E.	(do) ...	100	0 0
Mr. Tookaram Tatya,	100	0 0
A. Venkatakaniyah,	(do) ...	4	0 0
Col. H. S. Olcott,	100	0 0
		Rs. 3,463	2 7

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

ANNIE BESANT'S TOUR.

The following is the programme of Mrs. Besant's Indian tour as arranged at present. Attention is drawn to the following facts. Owing to the uncertainty in the date of the sailing of the coasting steamer from Colombo to Tuticorin, it is impossible at present to give the exact date of Mrs. Besant's arrival in the towns comprised in her South Indian tour; but the dates given below are approximate to a day or two, and the Branches will be notified of the exact date of Mrs. Besant's arrival at the earliest possible moment.

It is a subject for much regret that the urgent claims of several branches for a visit have had to be refused, but I must ask the disappointed members to remember that I cannot manufacture time to order, and to invite their attention to the time-table of the tour, which will show them that Mrs. Besant has already a very heavy task before her. Branches on the main railway lines have, of course, the best chance, and in the case of a choice between one or more petitioning branches, those that have shown activity are naturally preferred to those that have been dormant.

Taking into consideration the hard work before Mrs. Besant, I think it will be better that her lectures should be limited in number to two, in all places except Calcutta, Madras and Bombay, and I ask the attention of Branch Secretaries to this.

A list of the subjects of Mrs. Besant's lectures has already been forwarded to Branch Secretaries for their selection, but since this I have received a further list from Mrs. Besant, including the following additional subjects. Secretaries of Branches are requested, therefore, to reconsider their choice if desirable. The full list is published below for general information. It is the earnest hope of the President-Founder that the members of Branches will do everything in their power to render Mrs. Besant's visit a complete success, and that the persons responsible will take particular care in regard to the arrangements for her lectures.

PROVISIONAL PROGRAMME.

Arr. Tinnevely about	November	14th
„ Madura	„	17th
„ Trichinopoly	„	20th
„ Tanjore	„	22nd
„ Combaconam	„	24th
„ Coimbatore	„	28th
„ Bangalore	December	1st
„ Bellary	„	6th
„ Hyderabad	„	9th
„ Rajahmundry	„	14th
„ Madras	„	19th

STOP FOR CONVENTION, &c.

Dep. Madras,	January	7th
Arr. Calcutta	"	10th
" Berhampur	"	16th
" Bankipore	"	20th
" Benares	"	22nd
" Allahabad	"	27th
" Agra	February	1st
" Muttra	"	5th
" Meerut	"	7th
(Rest for a week from 10th to 17th February.)		
Arr. Umballa	February	18th
" Ludhiana	"	21st
" Lahore	"	24th
" Surat	March	1st
" Bombay	"	4th
" Nagpur	"	9th
" Poona	"	13th

Return to Bombay about 16th.

Sail for England on March 17th.

The following list shows the number of days Mrs. Besant will probably remain at each station.

Two days :—Tinnevelly, Madura, Trichinopoly, Tanjore, Coimbatore, Bankipore, Muttra, Meerut, Umballa, Surat, Rajahmundry.

Three days :—Combaconam, Bellary, Hyderabad, Poona, Berhampur, Agra, Ludhiana, Lahore, Nagpur.

Four days :—Bangalore, Benares, Allahabad.

Five and six days respectively :—Calcutta and Bombay.

LIST OF SUBJECTS OF MRS. BESANT'S LECTURES IN INDIA.

Theosophy and Materialism ; Death and Life after Death ; Evolution of Man ; Evidences of Theosophy ; Theosophy and Modern Science ; Karma and Re-incarnation ; Theosophy and Ethics ; Has Man a Soul ? ; Inadequacy of Materialism ; Theosophy and its Teachings ; Practical Theosophy ; Hypnotism and Mesmerism in the light of Theosophy ; India's Mission in the World ; Adepts as necessary, as facts as ideals ; Theosophy and Modern Progress ; Western Civilization ; Karma and Fate ; Re-incarnation in its bearing on Social problems ; The underlying Unity of Religions ; The East and the West.

SYDNEY V. EDGE,
Assistant Secretary,
Ind. Sec. T. S.

ADYAR LIBRARY.

The undersigned acknowledges, with thanks, the receipt of the following books during the past month :—*Linga Purána*, *Saundaryalahari*, *Rámabhadravijaya*, and *A'ryadharmaprakásika*, from Pundit R. Anantha Krishna Sastry ; English works of Raja Rammohana Row's 2 Vols. from Mr. K. P. Sankara Menon ; *Vis'ákhavigaya* and other 7 books from H. H. Kerala Varma, Valiacoilthamburán, Travancore ; *Upadesámuktávali* and other 8 books from Manavedam Rajah, Calicut ; Journal of the Royal Asiatic Society of Great Britain, April and July 1893, from Mr. E. T. Sturdy ; *Rámagítá*, *Yogini-játaka*, *Dvādas'aphalabhāva* from the Rajah Karvettinagar.

The following books have been purchased for the Library ;—*Sáradátí-laka*, *Uttaragítá*, *Lalitopákhya*, *Sahasranáma Bháshya*, *Abhinavashadasiti*, *Brihatstótruratnávara*, *Sanatkumáratantra*, *Gautamatantra*, *Gáyatritantra*, *Kálikápurána*, Madhusúdanasarasvati's Commentary on *Bhagavatgítá*, *Narasimhapurána*, *Rudrayámala*, *Indrajálavidyásangraha*, *Gáyatripanchānga*, *Ganes'apurána*, *Krityasárasamuchaya*, *Brahmajñ natantra*, *Jñānasankalini*

tantra, Shatchakranirúpana, Dattachandriká, with Marathi translation, Madanapárijáta, Bráhmanasarvasva, Sídراكamalâkara 12 Maykûhas, and "Chips from a German Workshop," 3rd Vol.

WALTER R. OLD,
Librarian.

H. P. B. AT CAIRO.

Mrs. Frederika Macdonald appears to be a bitter hater of Madame Blavatsky and ready to go to any lengths to show her animus. In the *Echo* of June 7th last past, she tauntingly referred us to the Cairo Police authorities for proof of H. P. B.'s having been forced to close her Société Spirituelle for fraudulent practices in connection with psychical phenomena: intimating, however, that H. P. B.'s friends would not venture to do so. Nevertheless I caused an official letter of inquiry to be addressed to the Cairene Commissioner of Police on the 6th of July, and under date of September 7th, the Inspector-General sends a reply covering a report from the Commandant of the Cairo Police to the effect that "there are no records in this office about Madame Blavatzky." Has Mrs. Macdonald any other calumny of Mme. Coulomb's that she wishes the Cairo Police to report upon? Or would she like to know what that vigilant body has to say about the Coulombs?

H. S. O.

ASTROLOGICAL BUREAU.

The address of J. B., born at Vizagapatam in 1844, is required, the same being illegible upon the Coupon sent. Address, Manager, Astrological Bureau, Adyar, Madras.

Correspondents to the Astrological Bureau are requested to note that the Calendar gives the corresponding English and Hindu dates at *noon* on any day; and as the English date begins at midnight, it will be necessary to *add* one day to that given in the Calendar if the birth took place after 45 Indian hours from sunrise. A careful use of the terms "A. M." and "P. M." is also requested.

THE PRESIDENT-FOUNDER.

Colonel Olcott sailed for Colombo in the "Golconda" on Saturday last, to make final arrangements for Mrs. Besant's and Countess Wachtmeister's reception. The party will cross to Tuticorin about the 13th instant, it is presumed, and thence take up the South Indian half of the whole Indian tour. All postal matter for any of the party should be addressed to Adyar.