

The first of the letters quoted above was received on a Friday afternoon. On the following Monday long articles were in eight—about all—of the leading morning papers, and in two of those of the afternoon. The feeling against the outrageous persecution was strong, no one speaking in favor of the persecutors. The whole thing started from an attack upon the character of Madame Blavatsky by the Rev. Mr. Redmon, the minister of the Mission. He made the attack in the presence of Miss Chapin and the other two ladies, and it was particularly ungenerous because he knew how they felt towards her, whose character he so wantonly assailed.

The amount of public attention attracted by this disagreeable episode is surprising. It has led many, who otherwise would have left it alone, to investigate Theosophy.

Miss Stabler, an enthusiast in the cause, has recently visited St. Louis, Cincinnati, Columbia, and Pittsburgh. Her visits have been of great utility.

The trial by the Presbyterian Church of the Rev. Dr. Briggs for heresy has resulted in his suspension. It proves nothing and has only aroused bitter and active internal dissensions. It already begins to look as though the result would be the death of Presbyterianism—the fatalism of Christianity.

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

We have received a copy of the *Press* of New York giving cartoons of Miss Chapin and Dr. Briggs, the Presbyterian Minister. They are represented as standing in the pillory. The latter bears a label with the words "Heretic: A Presbyterian Minister suspended and forbidden to preach for declaring that the Bible while it contains the word of God, is not without errors introduced by man." Miss Chapin's pillory bears the following:—"Theosophist: A teacher for ten years in a New York non-sectarian School is discharged for being a Theosophist." We offer Miss Chapin our sincere and fraternal sympathy.—*Ed.*

EDITORIAL NOTICE.

It is my intention to revive, in the next volume of the *Theosophist*, the feature of editorial comments on passing events of interest to us, which was started by H. P. B., in our earliest volumes under the headings "Nocturnal Thoughts on Newspaper Clippings" and "Paragraph Flashes from the Four Quarters," and which is now enlivening the pages of *Lucifer*, the *Path*, and other Theosophical Magazines. Sprightly and thoughtful paragraphs will be welcomed from every source and will bear the writers' initials. They should rarely exceed ten lines each.

H. S. O.

ओं THE THEOSOPHIST.

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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 XVIII.

AMONG the public events which contributed to give notoriety to our Society in its early days, was the rescue of a party of pauper Arabs from threatened starvation, and their shipment to Tunis. It was theosophical only in the limited sense of being humanitarian, hence an act of altruism; and all altruistic endeavours are essentially theosophical. Moreover, in this case, the element of religion was a factor. The story, in brief, is as follows:—

One Sunday morning, in July 1876, H. P. B. and I, being alone in the "Lamasery," read in the morning papers that a party of nine shipwrecked Mussalman Arabs had been landed from the schooner "Kate Foster," just arrived from Trinidad. They were penniless and friendless, could not speak a word of English, and had wandered about the streets for two days without food, until the secretary of the Turkish Consul gave them some loaves of bread and, by order of His Honor the Mayor of New York, temporary shelter had been given them at Bellevue Hospital. Unfortunately for them, certain New

* 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, 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.

Regulations about emigrants had been adopted in the March preceding by the Commissioners of Public Charities and the Emigration Board, which made both those public bodies powerless to deal with cases like the present. The papers stated that the Arabs had brought no documents with them to prove their nationality, and thereby fix upon some foreign Consul the responsibility for their custody and relief; in vain they had been taken to the consuls of Turkey and France; and, unless private relief were forthcoming, a bitter prospect was before them. How well I remember the scene when we had read the narrative! H. P. B. and I stood shoulder-to-shoulder, looking out of the South front window, each deploring the lot of the poor cast-aways. The fact which appealed strongest to our feelings was that they were Mussalmans—Heathen, whose religion placed them outside the bounds of ready sympathy in a community of Christians who, to say nothing about popular prejudice, had too frequent appeals to relieve the wants of their co-religionists. These unfortunates had a right, then, to the kind offices of fellow Heathen like ourselves, and then and there it was decided that I should go to work.

I found them at the Hospital and, as their apparent leader could speak a little French and a casual visitor knew a little Arabic, I contrived to get a rather incoherent story out of them. They told me they were from Tunis and wished to return there; had now come from Trinidad; but how they got to Trinidad from Tunis, several thousand miles distant, across the Ocean and up the Mediterranean, I could not make out. They told me something about being for nine days in an open boat, and about their provisions and water having failed just before their reaching Demarara; from whence they were sent on to Trinidad; but nothing more could I gather that was coherent. However, there they were, in rags and with no prospect of filling their empty stomachs after the lapse of the few days that they were to be tolerated in the Hospital. It was a case of food first and stories afterward. I must mention their names because something very strange happened with one of the party later on. They were: Kara Mahomed; Achmet Ben Barik; Tarad Ben Achmet; Said Belkar; Djillab Ben Abez; Hadri Ben Hamet; Lachader Ben Grenah; Haji Mahomet; and Ahmed Ben Mahommed. Tunis being then a Feudatory of the Porte, I first addressed myself to the Ottoman Consul and received a reply dated July 7th, informing me that the case having been submitted to the Turkish Minister, he had decided that, in the absence of proper passports, the Arabs could not be recognized as Turkish subjects, and he could do nothing for them. I then turned to the Mayor, who took the deepest interest in the case and gave me every help. By his advice, I addressed the public through the *N. Y. Times*, appealing for money to give them food, clothing and bedding, to pay their passages home, and give each man something in hand to have on landing. His Honor, the Mayor, gave me an initial subscription of \$ 25, and the following official

document endorsing my published statement and offering to take charge of any sums that might be contributed :



EXECUTIVE DEPARTMENT,
CITY HALL.

NEW YORK, *July 10th*, 1870.

"The undersigned asks attention to the following document, and endorses its statements as to the necessities of the unfortunate Arabs and the impracticability of relief being given by the Administrative Bureaux.

"The undersigned hopes that no delay may occur in the subscription of the comparatively small sum that it will require to send the Arabs to their own country and friends. It would disgrace our City to turn them into the streets to starve.

"Payment of subscriptions may be made to the bearer in cash, or, if preferred, in cheques drawn to the order of the undersigned who, at Col. Olcott's request, has consented to receive and acknowledge any sums subscribed.

"(Signed) W. H. WICKAM,
Mayor."



The document appended was a copy of my appeal. Armed with these credentials, I canvassed the wealthier classes of the City pretty thoroughly, getting, I am happy to say, ten subscriptions to one refusal. It was an uncommonly hot July, that year, and it was a foretaste of the Tropics which I had not bargained for. Every night I came home half wilted, but the interest which H. P. B. and, gradually, all our associates, took in the progress of the work was quite enough to keep me in the vein if my own zeal had flagged, which, there being Asiatics in the case, it did not. About a fortnight had elapsed when the schooner "Light of the East"—what a queer coincidence!—brought four more sons of the Saharan sands to join their fore-runners and increase my responsibilities. Their tale of woe agreed in the main with that of the others, but one of them was at once pointed out to me as their chief and a Tunisian *Marabout*, or saint. The mystery I shall presently have to mention was connected with him.

My mendicancy lasted throughout the whole of July; I raised over \$ 2,000, fitted out the party with clothes, mattresses, blankets, pillows, food and medicine; paid Captain A. C. Nash of the Brig "Kaluna," on my birth-day, August 2nd, six hundred dollars in gold for their passages to Gibraltar; gave the "Marabout" twenty-five more for each of the thirteen, as passage money from Gibraltar to Tunis, and to each man twenty dollars in gold, as hand-money; and then thought I had done with them. The Captain thought otherwise, for he did not like their looks—quite naturally, since they did not resemble at all the ideal poetical Arab, but were a rough-looking lot of tatterdemalions—and feared they might rise and capture the ship. He wished to return the

money and cancel the contract unless I would consent to go in charge of them! When the Arabs were told that the Captain had invited me to take the voyage for recreation, they showed a wild joy, kissing my hands and skirts and begging me to come. I did not mention "Isis Unveiled" as a reason why I could not go, but just declined. As the Captain was very firm in his refusal, I did the next best thing by getting a young F. T. S., named Spaulding, to go in my place, furnishing him the money for his expenses; and the brig sailed on her way on the fixed date.

As my collection was made among the best known and most influential men of New York (whose autographs are preserved in my blank-book, now lying before me) and I was working in co-operation with the Mayor, of course the newspapers kept themselves well informed of my progress and gossiped to the public over details. When all was finished, we baited a journalistic trap into which all the New York papers walked to our great amusement. I had given Spaulding written instructions at parting, in which he was directed, after delivering his credentials (from the Mayor and myself) to the American Consul at Tunis and restoring the Arabs to their families, to hunt up a real magician who possessed good psychic powers and might be willing to come to America and teach us; telling him that, upon his cabling me to that effect, the money for expenses would be duly remitted to him.

To guide him in his search I described in detail the laws and facts of white and black magic, and the characters and phenomena of their practitioners. The editors and reporters knew so little of the character and habits of either true magicians or sorcerers, that they eagerly copied these instructions and set to writing paragraphs and editorials all over the country about African magic and magicians, the departed Arabs, Theosophy and the Theosophical Society. Our innocent artifice thus gave us very shortly a wide notoriety—so wide that even the London papers spoke of us—and made some millions of newspaper readers more or less acquainted with our views about psychical matters. Some of the editorials were very funny as well as witty, one in the *N. Y. World* of August 4th especially, entitled "The Coming Fiend," over which H. P. B. and I laughed until we cried. The following extracts will show the tone of the whole:—

"If one of these jugglers can be induced to come over from Cairo or Bombay and instruct skeptical New York audiences in the mysteries of practical Theosophy, there need be no question of expenses. How he would draw—causing palm trees to sprout in the Academy; borrowing children from the audience to cut into tender loins, and restoring them whole under a crust of pie, to their heart-broken parents; climbing up nothing to a proper plane, and then levitating calmly around the "horseshoe," and otherwise justifying Colonel Olcott and the Theosophical Society to the public mind * * * * The T. S., by the way, engages itself to pay for bringing the fiend over. That seems to us to be unnecessary. Let him levitate and hitch Mr. Spaulding on behind. Let them appear together hovering over New York from the Eastern sky, a true sign in the heavens, a new constella-

tion of the Gemini, while the Theosophical Society assembled on Pier No. 1, holds Colonel Olcott forcibly down from joining them aloft."

The editors joked and the people laughed, but still they all learnt something about the alleged potentialities of Eastern Occultism; and while the secular papers welcomed the discussion "to clear the air from the pestilent fog" evoked by Spiritualism, the *Banner of Light*, the oldest and most influential organ of the Spiritualists, copied my instructions to Spaulding from the *N. Y. Daily Graphic* as something that would interest its readers.

While the Arabs were in New York, I brought the alleged Marabout and one or two more of them to see H. P. B., who regaled them with coffee and cigarettes and her jolly conversation; of which, by the way, they comprehended very little for lack of a commonly understood language to talk in. The Chief's appearance was singular. In complexion he was dark; height, 5 ft. 8 in; hair, black; beard, brown; face, small and feminine; nose, straight and long; eyes, hazel; and on the back of his right hand and in his forehead were tattoo-marks. His manners were gentle and rather bashful, probably because of the presence of a European lady; but it was his eyes that drew one's whole attention. There was a vacancy about them, as it were an absence of the soul, like that one sees with persons in Yogic reverie. One day that he was with us, he went to a table, took up a pen, and wrote me a note from one of our *Ma-hátmás*, in French, signing the name correctly. That, I take it, was a clear example of *S'aktyáves'a*, or the phenomenal controlling of a living person's body by another living person, to give out information foreign to the writer's consciousness. When he resumed his seat, I cross-questioned him as to his knowledge of Eastern adepts, but he seemed quite unable to give me the least light upon the subject. He was equally unable to write even a few words in French, and, when asked to sign his name in that language, could only do it in Arabic; while as to the message he had just written before our eyes, he declared he could not read it nor did he know whence it proceeded nor whose hand had traced the characters.

When the party had got away with Spaulding, I wrote the Governor of Trinidad to enquire if their story was true, and if he could throw any light upon their antecedents, especially upon their cock-and-bull story about getting from Tunis to Demarara within nine days in an open boat. In due course I was kindly favored with His Excellency's reply, through the Colonial Secretary, which covered a special Report from the Inspector Commandant of Police, giving me full particulars. It rubbed the bloom from off the grape and destroyed our bit of romance. The thirteen Arabs were just simply "French (Arab) refugees from Cayenne, to which Penal Settlement they were originally sent for crimes of a more or less serious nature." Copies of their Descriptive Lists accompanied the Report. I have all the documents yet.

As said in a previous chapter, among the most delightful reminiscences of those early theosophic years is our correspondence with

thoughtful, cultured persons of both sexes, of whom two are most lovingly remembered. They are Charles Carleton Massey and William Stainton Moseyn (or, as corrupted, Moses.) The general topic of our correspondence was mentioned above (Cf. Chapter IV) and the names of these two loyal friends can never pass out of my memory. We, of course, represented the Conservative party of Oriental Occultism; Stainton Moseyn (Moses) was a progressive, truth-seeking, highly educated Spiritualist, taking him all-in-all the ablest man among them; and Massey was between the two extremes, a candid and convinced investigator of the phenomena, with a deeply metaphysical mental bias, ready to meet half-way any new facts or ideas we might put forward. The interchange of letters—some so long as to be rather essays—continued between us four during several years, and our discussions covered a very wide range of interesting, important, even vital questions relating to psychological subjects. The one most thoroughly threshed out was, I fancy, that of the Elemental Spirits, their place in nature, and their relations with humanity. I had lightly touched upon this question in our first European manifesto above alluded to, but it was now gone into in all its chief bearings. I deeply regret that those in charge of Stainton Moseyn's papers, have not yet sent me those which might have helped me in my present work, as I might have made it much more interesting by comparing H. P. B.'s and my letters with the replies of our friends, which I have preserved. S. M. had gone into the investigation of mediumistic phenomena with the sole purpose of satisfying himself whether they were real or not, but shortly found himself a medium despite himself and the subject of phenomena of the most extraordinary kind. By night and by day, whether alone or in company, they would occur, and soon all the scientific and philosophical ideas he had brought away from Oxford, were scattered to the four winds, and he had to accept new theories of matter and force, man and nature. His revered friend and benefactress, Mrs. Speer, is giving in *Light*, weekly reports of the séances held by S. M. at Dr. Speer's house, and, I venture to say, a more interesting record of mediumship has never been written, for, in past ages or the present, there has hardly ever been a more gifted medium than my heart-brother, now dead and gone. His pre-eminence consisted in the surprising variety of his phenomena, which were both physical and psychical and all highly instructive, added to his trained mental endowments, which reflected themselves in the quality of the psychically transmitted intelligence, and his dogged determination to believe nothing taught him by the alleged spirits which he could not perfectly understand. The major part of these teachings he received by automatic writing through his own hand, just as Mr. Stead seems now to be getting his own spirit-teachings from "Julia": he might give his whole attention to reading a book or conversation, but his disengaged hand would go on writing and writing by the half hour together, and when he turned his eyes upon the pages thus covered, he would find original thoughts, conveying

new ideas foreign to his own beliefs, or successfully answering his questions previously put, perhaps, on another occasion. He was always convinced, and vehemently so declared in his letters to us, that the intelligence controlling his hand was not his own; neither his waking or latent consciousness, but just simply a spirit or spirits; he claimed to know them perfectly by sight (clairvoyant), speech (clairaudient) and writing, as unmistakably as he knew any living person. We, on the other hand, urged that the question was not yet proven, and that there was at least an even chance that his "Imperator," or chief spirit-teacher, was his latent self, and that his circle-phenomena were produced by Elementals coming for the time being under the dominion of his own masterful will. It appeared upon comparing notes that several of his most striking mediumistic phenomena were almost identical with those with which H. P. B. was edifying us in New York and, since hers were admittedly produced by her subject Elementals, I could not see why his might not be also. Among these were the ringing of sweet "fairy bells" in the air; the production of delicious scents in the air and as exudations from the psychic's body, which, with H. P. B., bedewed the palms of her hands and in S. M.'s case the scalp of his head; lights floating through the air; precipitations of writing on surfaces beyond the operator's reach; *apports* of gems and other objects; air-born music; the possession by each of gems which changed colour and grew dull or black when the possessor fell ill; the disintegration of crayons or leads to be used in precipitated writings; identical Oriental perfumes perceived when certain invisible intelligences versed in occult science were present; Oxon's perceiving in the astral light glowing points of coloured light arranged in a triangle so as to form the mystic symbol of the Eastern Lodge of our Mahátmás; and, finally, the power of leaving the physical body in the "double", retaining consciousness and resuming bodily occupancy at the end of the soul-flight. So close a resemblance in experiences would naturally create a strong mutual interest between the two great psychics, and naturally enough S. M. was most eager to profit by any instructions or hints that H. P. B. could give him as to how he might improve his knowledge of the other world and gain that complete control over his psychical nature which the completed training for adeptship implies. What effect our interchange of views had upon S. M.'s mind and the teachings of "Imperator" to the Speer circle, will be considered in the next chapter. I shall also have something to say with respect to the view taken by educated Hindus as to the danger and puerility of psychical phenomena, whether produced by mediums or *mántrikas*—possessors of charms of power.

H. S. OLCOTT.

(To be continued.)

ESOTERIC TEACHING.*

SOME recent references in the *Path* to portions of the original esoteric teaching embodied by me in "Esoteric Buddhism" seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the *Path* for July, entitled "Mars and Mercury."

The point at issue is this:—In the original teaching which I received from the Masters, I was definitely informed that the planets Mars and Mercury formed part of the septenary chain to which our own world belongs. The question is one which, on its own merits, will only be of interest within the area of serious theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society, and the progress of the movement. It is for this reason that I now feel bound to take it up.

For a long time after the publication of "Esoteric Buddhism" the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that anyone imbued with respect for the Masters' teaching could challenge it, because, as has been publicly stated, after the publication of "Esoteric Buddhism," the great Adept who gave me the information, wrote to me declaring explicitly that it constituted a correct exposition of his teaching. His words were:—"Be certain that, with the few undetectable mistakes and omissions notwithstanding, your "Esoteric Buddhism" is the only right exposition, however incomplete, of our occult doctrines. You have made no cardinal fundamental mistakes, and whatever may be given to you hereafter will not clash with a single sentence in your book, but, on the contrary, will explain away any seeming contradiction." In later years when the "Secret Doctrine" was published by Madame Blavatsky, I found, to my great surprise, that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, and had represented the seven planets of that chain as seven different states of this earth, making out Mars and Mercury to be in no way associated with the evolution of our human family, but simply to be themselves the objective planets, corresponding to the Earth, of other chains. On the basis of this declaration some theosophical students have felt bound, by their loyalty to Madame Blavatsky, to put aside the earlier teaching of the Masters conveyed through myself, and to argue that I misunderstood my instructions. This view is emphasised with great vigour in the *Path*,—in the article above referred to, signed by Mr. Judge,—and the really important point developed by the controversy has to do with the question, what was Madame Blavatsky's position really in the occult world, and what kind of authority should be attached to the writings she has left behind her.

* This article is published by the special request of the writer and has, he writes me, been sent by him to *Lucifer* and *The Path*.—H. S. O.

I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish, with the assistance of herself and members of her family, under the title, "Incidents in the life of Madame Blavatsky," that she was truly in close relations with the great Masters of esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the occult world. She was what she always called herself, a *Chela*, or pupil of the Masters, generally described by them by the term *Upasika*, well-known in the East as signifying a female *Chela*; and when the teaching first came to me in preparation for the book which I ultimately wrote, Madame Blavatsky eagerly perused the letters I received in reply to my elaborate questions, assuring me constantly that the information they contained was almost as new to her as it was to me, except in so far as a part of it was vaguely present to her mind without having ever been formulated with precision. Through her it was in the first instance, undoubtedly, that I came into communication with the Masters, and in many ways for many years, during some of which she had few other friends, I endeavoured to show my appreciation of the debt of gratitude, in this respect, I owed her. But the matter we have now to deal with has nothing to do with personal relationships. I have to defend the teaching of which I was made the exponent, and now the subject has been forced so prominently to the front, I cannot leave Theosophists to suppose I acquiesce in the claims that have been made to correct my faithful exposition of the occult doctrine.

It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing the "Secret Doctrine," not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavouring to amplify and expand the occult teaching of the Masters, is the all-important conclusion to which, I think, all unbiassed minds in the Theosophical Society must be brought by a consideration of the matter under discussion. In endeavouring to show, on p. 163, Vol. I, of the "Secret Doctrine", that I misunderstood the teaching in reference to Mars and Mercury, Madame Blavatsky quotes a question which I put to the Master K. H., and his reply.

Here I must add a few words of explanation of the circumstances under which the correspondence in question came to be available for quotation. When I returned to England in 1883 and published "Esoteric Buddhism,"—long before Madame Blavatsky ever thought of returning to this country—the most earnest Theosophists of that day were exceedingly eager to see the original papers on the basis of which that volume had been written. I used to read portions of the correspondence at meetings of the Society, and many members pressed

me eagerly for permission to take copies of them. I referred the matter to the Master himself, and in the first instance he distinctly expressed disapproval of the idea. The letters, as he pointed out, were written to me, to inform my own mind, in order that I might, in turn put out their substance in a suitable literary shape. They would not be intelligible to others unfamiliar with the course of the correspondence on both sides, and so on. The urgent desire, however, of certain Theosophists made me feel as though I were selfishly withholding from them documents which we all revered very sincerely, and at a later date—to my lasting regret—I was induced to apply a second time to the Master for leave to have some of these letters copied. He gave me that leave then, enjoining me to take a solemn pledge from persons to whom I gave the copies, that they would never be made use of in any way without my permission. Under these conditions the great bulk of my correspondence with the Mahátmás, in so far as it related to theosophical teaching, was copied and treasured for a time by the persons to whom I gave it. Several years later, when Madame Blavatsky was living in this country, she naturally acquired overwhelming influence over a great many members of the Society. She desired one of these to give up to her the copies that had been received from me. The member in question conceived her orders to over-ride the original pledge, and gave them up. They were largely used in the preparation of the "Secret Doctrine," and have since been scattered about the world, so that I have seen extracts from them in the *Path* and elsewhere, and for want of the interpretation that would have been suggested if the original letters of enquiry from me had also been printed, provoking misapprehensions on the part of those who only in this way read half the correspondence.

Now, the original question relating to Mars was as follows:—"What planets of those known to ordinary science, besides Mercury, belong to our system of worlds?" The question took that form because information concerning the association of Mercury with our chain of worlds as the next planet in which this body of humanity was destined to evolve, had been given to me previously. The answer was—"Mars and four other planets, of which astronomy knows nothing. Neither A., B., nor Y, Z, are known, nor can they be seen through physical means, however perfected." The answer is incorrectly quoted in the "Secret Doctrine," and is made to run,—"Mars, etc., and four other planets..." The interpolation of this "etc." lends colour to the view Madame Blavatsky was at the time maintaining, viz., that while I had intended to ask a question concerning *our chain*, the Master thought I meant to ask a question about the *solar system* at large. This idea is a strange one for an occultist to have accepted. An Adept dealing with his pupil could not make such a mistake about his meaning. But internal evidence makes it obvious that no such mistake was made. If the question had related to the solar system, it would have been absurd. "What planets besides Mercury belong to the solar system?" The

question would have been ridiculous in that form—the answer almost more so,—"Mars and four others," invisible to telescopes. What about Jupiter and Saturn, and all the invisible planets of the other world systems? Madame Blavatsky, as all who knew her intimately, are well aware, was capable of making any imaginable mistake in matters relating to physical science. Her mind was out of tune with all such matters. But how the friends who helped her with the proofs of the "Secret Doctrine," even without having their eyes opened by knowing that the "etc.," was an interpolation, could have let this passage pass, is very surprising. Finally, be it observed, that "A., B., and Y, Z." were the names assigned by agreement at that period of my correspondence with the Master to the first, second, sixth and seventh globes of our chain. The notion that there could be any ambiguity about my question or the answer, under the circumstances, is an insult to common sense—not to speak of Adept wisdom. I am entitled to add that at a very recent date, within the last few months since this subject has been under discussion, the Master himself in communication with me made the following comment on the situation:—"If I had been capable of paltering with the truth, and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on."

Few persons in touch with the principles of occultism will be surprised to hear me quoting recent words addressed to me by the Master. Relations like those which were established between my humble self and him in days gone by, are of a kind that do not come to an end except through the misconduct or faithlessness of the pupil. During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing, were private and personal, and I was precluded from speaking of them. That prohibition has since been removed. Madame Blavatsky disliked anything that savoured of interference with her rights as co-founder of the Theosophical Society, and while she lived no one else would have been allowed to speak on behalf of the Masters to the Society at large. But it will be obvious on reflection that unless the whole design of occult teaching is a delusion also, fresh neophytes as time goes on must come within the scope of the personal teaching of the Masters. In this respect we are moving forward now in a new era. I should be the last person to claim any monopoly—such as Madame Blavatsky in a certain sense enjoyed while she lived—of the honour of conveying teaching from the Masters. No one now left in the Society, I should think, could be so unwise as to make claims of that nature,—not openly, at all events. But as it has been my duty in the past to put the teaching of the Mahátmás before the world, so it looks probable that such tasks will present themselves again, and on this account it is that I am bound at the present crisis to speak rather more plainly than inclination under other circumstances would have prompted. For many Theosophists, I know,

Madame Blavatsky represented the whole movement, but great as she was the movement is something much greater. For many such persons Madame Blavatsky may have been the only teacher from whom they received occult enlightenment. Immense as my respect is for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his *Chelas*, quite outside the range of Madame Blavatsky's connexions. It ought to be for all earnest workers in the Theosophical movement a matter of great satisfaction that this is so, because in this way an entirely independent line of confirmation is provided for much that Madame Blavatsky has taught, for the *bonâ fides* of her position in its broadest aspects, and for the much-discussed existence of the Masters.

Following the quotation from my letter given in the "Secret Doctrine;" as above described, comes a letter as printed in that volume with many passages omitted, in which Madame Blavatsky seems to give a correction, derived by her from the Master himself, confirming her view of the planetary chain. Here, again, minute comment upon the entangled situation is very difficult. I can only say that the omitted passages would materially alter the interpretation the letter seems to bear, and that some words obviously put in by Madame Blavatsky in parentheses must not be understood to have existed in the original.

Of course it matters very little for most people in this country first awakening to the significance of theosophic teaching, whether Mars and Mercury are connected with this earth in the manner described, or not; but what is of immense importance—in order that the movement, carried on loyally and rationally, shall always continue a healthy living organization, in touch with higher wisdom—is that all persons interested in its progress should shun the disastrous mistake of stereotyping the utterances of Madame Blavatsky—or of anyone else outside of the Masters—as the final word of esoteric teaching, and an infallible testimony to constitute a new body of dogmatic scripture, and lead the human understanding once more into the quagmires of bigotry and sectarianism.

A few words must be given in conclusion to some points in Mr. Judge's recent article. When he says the two Masters who have had to do with "Esoteric Buddhism" and the "Secret Doctrine" have decided distinctly, first, that no other globes of the earth chain are visible from its surface, etc., etc., and that "Mr. Sinnett misunderstood them when he thought they meant to say Mars and Mercury were the six fellow-globes of the earth," I can only affirm for the guidance of those who may be able to feel that I speak with some claim to be listened to in such a matter, that I am quite sure Mr. Judge is entirely mistaken, and that the Masters in question never said anything of the sort.

The argument which endeavours to draw a correspondence between the organization of the septenary chain and the seven principles of man, is one which I consider rests on an entirely false analogy. It would be as reasonable to attempt to trace an analogy between the seven principles of man and the seven days of the week. There is an analogy between the principles of man and the principles of the earth—or of any other individual planet, visible or invisible,—but seven is a terrible stumbling-block for theosophical students who know there is something in it without knowing very much more.

Finally, in quoting from one of the letters to me by the Master, which were got at under the circumstances I have described above, Mr. Judge represents him as saying, "You are putting me questions pertaining to the highest initiation. I can give a general view, but I cannot and dare not enter upon details." It was scarcely ingenuous of Mr. Judge to bring in the passage quoted, as though it bore on the matter in hand. It related to enquiries which had nothing to do with Mars and Mercury, but to a totally different question.

A. P. SINNETT.

Ed. Note:—The inestimable services which Mr. Sinnett has rendered our movement in the past, and his unfaltering loyalty to the Masters and to H. P. B. personally, despite calumny and ridicule at times when she could count but few staunch friends and among them but few believers, would entitle him to occupy the free platform of the *Theosophist*, even though its perfect impartiality had not been declared from the outset. Like every other contributor to our pages, he is responsible for his facts and opinions, and neither I nor the T. S. is to be held accountable for the same. His assertion that he is, and for many years has been, in frequent epistolary intercourse with Mahátmá K. H., is most important and interesting, since, if valid, it goes to prove what has always been affirmed, that the Adepts are the friends and benefactors of the race, not the appanage of single individuals or groups of persons. I was taught this from the beginning, at New York, and could, if I chose, mention a case where, I was told, a Mahátmá interested in the T. S. was also periodically appearing to an important and mysterious body of Semitic people as their special revelator of occult teaching. The numerous "rebirths of Buddhas" in the lamaic hierarchy of Tibet are also, I have been told, voluntary reincarnations of humanitarian Mahátmás: of course, barring the occasional fraudulent selections of the infant who is to be the new Lama or Grand Lama, as the case may be. If Mr. Sinnett's remarks with regard to the human fallibility of H. P. B. should give offence to any, these should still bear in mind that the writer was her devoted friend when friends were few, and learnt from her Teachers direct that loyalty to an idea did not imply wilful blindness as to the merits or deficiencies of its exponents.—H. S. O.

AN APOSTLE OF ISLAM.

SO much has been said and written against the Moollah of Kadian, known as the Pseudo-Messiah by Christians and considered as heterodox by Mohammedans, that I venture to think that my testimony as an unprejudiced and sectarian party may be interesting to the religious world, especially to Western nations who pretend to think that Theosophy does not elevate the mind and develop the intellect.

Students of Indian Geography are uniformly ignorant of the whereabouts of the "Little Indian Bethlehem," the native place of the nineteenth century Messiah, or Mujtahid, Mirza Ghulam Ahmed, the founder of the 73rd or true sect of Esoteric Moslems,—*the Nazarenes*. The traveller in the Punjab or Northern India, however, who has visited the Gurdaspur District—adjacent to the wintry range of the mighty Himalayas—will surely know something of the village named Kadian. It is not far from Dalhousie and the Kangra Valley, noted for the "cup that cheers but not inebriates." Travelling on the Pathankota Railway Section, *viâ* Amritsar, you arrive at a small station called Battalla, where you have to alight and go afoot if you wish to continue your journey. But there is no fear of solitude for you are sure to be joined by a host of pilgrims and fakirs bent like yourself, on a journey similar to that undertaken by the Magi of Herod's days.

As regards the teachings and person of this devout Moulvi and Alim, who, I may remark *en passant*, is also a Zemindar, conflicting reports seem to have reached the Anglo-Indian journals and biassed individuals imbued with sectarian hatred. He is of Mogul parentage and hence of Israelitish descent, and is allied with the lately reigning dynasty of Delhi; his family having emigrated to India some five hundred years ago. Like most of the reformers of old, he has hitherto tilled his land and tended his sheep; but diving into the mysteries of Nature and grieving at the innovations in the true faith of Islam, he studied assiduously. By a consistent moral life, coupled with self-denial and seclusion, he has received that inspiration or close communion with the Divine Power, that perfection or development into the 6th principle, or Christos, which leads people to say that he affirms that the same spirit which descended on Jesus had, like Elijah's mantle, fallen on him. This he denies, but as a great philosopher and judge of human nature, he recognises the necessity of adapting the circumstances and the progress of the present age to reform the personal errors of *all* religions which originally were derived from the Soul of the Universe—the great Light of Light. He retains intact the great doctrinal points which virtually were those preached by Moses, Jesus and Ahmed.

He believes that Hindus and Christians, by their polytheism and pantheism, and their Trinity, Incarnation and Atonement—by their idolatory and superstition, and being amongst Moslems, have caused pure esoteric Islam, as preached by Ahmed, to deteriorate, and he is able to prove the Mohammedanism of the present day to be just as idolatrous,

superstitious and full of anthropomorphic ideas of God, and material ideas of Heaven and Hell, which science and philosophy refute. His form of worship is consistent and eclectic. He believes that Jesus is ignored by Moslems though they pretend to reverence him; he believes Mahomed was the last of the prophets, but that Christ (*not the man Jesus*) will continue to come at intervals till the original Jesus at the millenium will have the satisfaction of seeing the world purely Islamic, "when the lion and the lamb will lie down together." He believes that God is a Spirit, and that God, whom he calls "Elohim," should be worshipped in spirit and in truth, not in any fixed language or form, though Namaz, fasting, alms and pilgrimage, are tests of obedience, and essential if followed in the *spirit*, and not as mere physical or mechanical forms.

Discarding worldly possessions and family ties, he follows the life of a strict Yogi and ascetic in *cowie* and sack-cloth, with a chain, typical of *submission*, round his head, and a *lota* and a staff in his hand. He goes about "preaching repentance, penance and forgiveness of sins; for God's mercy is free and unpurchased." He commands numbers of followers of all classes, creeds and colors, some of whom are Government officials. He does not believe in Jihad, Gosha, polygamy and Hadjis, &c., showing that these points were misinterpreted by the masses. He is of opinion that to gain converts, so long as you are not heterodox in doctrine, you should preach it like the church of Islam does, according to Western modes of thought, &c. He possesses most wonderful powers. His God is the Light of Light, or Knowledge Itself, and dwells in the heart of man, as also does the Spirit of Evil or darkness. The material Gabriel of the Koran is to him nothing more than the "Rohilkudos," or illumination of the "Noora ala Noon." Simple blind faith he asserts is useless, for hypocrites believe in God and say their prayers. Humanity, Universal Brotherhood, Morality and a belief in a Higher Power and Hereafter, as taught by all great Teachers, is the true religion, and no name suits it better than Islam. He offers Rs. 10,000 to any one who can refute him.

There seems to be a bitter hatred and misunderstanding, he says, between the orthodox Moslems and Christians, on the one hand, and orthodox Hindus, on the other; yet what, says he, can come nearer to the highest Hindu Philosophy than the conception of Islam by one of its own sects—the Sufis? The Sufis say that there are four stages of spiritual development, corresponding exactly to the Hindu *Dhyāna*, viz.:—*Sharyat*, or exoteric ceremonial worship; *Tarikhat*, or spiritual training according to method between *guru* and *chela*, or *Murshid* and *Murid*; *Hakikat*, or attainment of true knowledge of Allah; and *Marifat* or merging of self into the Divine Principle: the Christian's *close communion*. Thus we see Sufis alone understand the outward and visible signs of the inward and spiritual grace of ablutions—*Namaz*, *Zakat*, *Roza* and *Haj*—and all Moslems would do well to join the Theosophical Society if they wish to understand their religion, that religion which inculcates

the true knowledge of God, submission to His will, and Universal Brotherhood.

Ablutions are a *type* of the regeneration of the heart; Namaz, of never-ceasing inward prayer; Zakat, of benevolence in all shapes; Roza, of mortification of all passions; Haj, of a pilgrimage to the shrine of our own souls, which should be purified.

The natural state of every man is *Nasut*, or humanity, into which the law or *Sharyat* is engrafted. As a searcher after truth, his first stage is *Rub-ubiat*; the 2nd is *Iskh*, or divine love and self-abnegation; the 3rd is *Zuhd*, or seclusion, when he loses his identity and contemplates metaphysics; the 4th is *Marifat*, knowledge or occult power; the 5th is ecstacy, or *Wajd*; the 6th is close communion with God, or the Christos; and *Wasl*, the 7th, is union with God while on earth, and total absorption at death. This latter is Heaven, and extinction or Hell is *Fana*. Now, we shall understand that the *Sharab* of Persian religious poems is not *wine*, but the domination of Divine love in the heart; and *Gisu*, the ringlet, is the mystery of Divinity; *Mai Khana*, the tavern, is a stage of the journey of the mystic Sufi or Rosicrucian, whose mirth is but religious enthusiasm and abstraction of *Iskh* to the beloved on *M' Askh*.

Bátiniasm in Islam owes its origin to Abdullah ibn Maimun, who affirmed the eternity of matter, that God is not separate from his manifestations, and that of him it cannot be predicated that he is existent or non-existent, omniscient or non-omniscient; for to do this would be to assume that he is personal, and bears resemblance to creatures of this world. According to him, the First Cause evolved as a mere act of volition (*amriwáhid*), a principle embodied in Eternity and called Reason (*akl*); this evolving a subordinate principle called soul or *nafs*, the essential attribute of the latter being life, and of the former—knowledge. The 2nd principle, or soul, gave shape to pre-existent matter, the essential attribute of which is passivity, evolving Time and Space, the elements, planets and astral bodies. The incessant desire of the Soul to raise itself to the level of the First Principle, resulted in its manifesting itself in matter in the shape of human beings, whose chief aim is to struggle up to the creative principle or wisdom. Prophets are embodiments or manifestations of that Principle to help the human soul to struggle with matter. These Prophets were seven in number, like the planets. The progress of the world is in cycles, at the last stage of which will occur the Resurrection, when sanctions of positive religion will be withdrawn; for the precepts of the law and the motion of the heavenly bodies are both merely for the purpose of helping the Soul to attain perfection, which consists in attaining to the degree of Reason, above named.

Báyezidism, or Roushenaism, also a Moslem creed, taught that God is all-pervading and that all existing objects are only forms of the Deity; that the *Pirs* or *Murshids* were manifestations of this source of wisdom; that the law had a mystical meaning and was ordained only as a means of acquiring religious perfection where *Pirs* were

not available; and that to a *murid* exterior ordinances of the law cease to be binding when he attains perfection. The last Prophet of Islam said “acquire *knowledge*, because he who acquires it performs an act of piety, who speaks of it praises the Lord, who seeks it adores God, who dispenses it bestows alms virtually, who imparts it performs an act of devotion. Knowledge enables one to distinguish between right and wrong, lights the way to Heaven, is our friend in the desert, our society in solitude, our companion when unbefriended; it guides us to happiness and sustains us in misery, is an ornament in society, an armour against our foes. &c.” “The ink of the scholar is more holy than the blood of the martyr.” “He who leaves home in search of knowledge, walks in the path of God, and God will show him the way to paradise.” Ali said: “To instil into the heart the lessons of science is better than religious exercises.” “The greatest ornament of man is erudition.”

Ali further said: “God is unlike any object that the human mind can conceive, no attribute can be ascribed to Him which bears the least resemblance to any quality of which human beings have perception from their knowledge of material objects. The perfection of piety consists in *knowing* God, the perfection of knowledge is the affirmation of His verity, the perfection of verity is to acknowledge His unity in all sincerity, and the perfection of sincerity is to deny all attributes to the Deity. He who asks where God is, assimilates Him with some object. Conditions of time or space are wholly inapplicable to God.” Mutazalaism holds that there is no eternal law as regards human actions, that Divine ordinances regulating the conduct of men are the results of growth and development. All knowledge is attained through Reason, the cognition of good and evil is within the province of Reason. Hamdanism teaches that free-will is an accident additional to perfection of development and soundness. Accidents are permanent in the several species of things to which they belong, and every accident subsists in a subject, though its subsistence therein is only by virtue of some idea in the human mind. Free-will is a pre-requisite to action, good and evil are the products of human volition; for the Koran says: “the two paths were shown to man for his own good.”

The dogmas of Christianity required some “solvent” such as scholasticism, before Science and Free-thought could find their way into it. In Islam, besides the Tanhid, there was no dogma upon which insistence was placed by Mahomed in any form to compel Reason. The doctrines of “origin” (*mabdá*) and “return” (*maád*), *i. e.*, coming from God and returning to Him, and of the moral responsibility of man, were founded on the conception of a Primal Cause—the originator of all things; the wise and the ignorant sharing in the notion that the Ego will not be entirely lost after death, but will exist as a self-conscious entity.

Moulana Jelaludin, the orthodox Muslim and traditionist, says:—
“From the inorganic we developed into the vegetable kingdom, dying

from the vegetable we rose to the animal, and leaving the animal we became men. Then what fear that death will lower us? The next transition will make us Angels. Then we shall rise from Angels and merge in Infinity. Have we not been told in the Koran 'All of us will return unto Him?' Shahrstani, in discussing metaphysics under ten theses, in the 6th and 7th demonstrates that the Primal Cause is absolute, in the 8th and 9th he deals with Cosmos and the relation of human souls to the active intellect, or first created; and lastly he discusses the conception of future existence, or the doctrine of return. He proclaims the individual permanence of Soul and argues the retention of its individuality after the separation from the corporeal body, but that the pleasure or pain of future existence will be purely spiritual; depending on the use or misuse by man of his mental, moral and physical powers. There is a necessity for Prophetism to explain the ethical demands of God and humanity in parables, comprehensive to common folk, so as to console and settle their hearts and minds. Averroes said: "Our actions depend partly on our own free-will and partly on causes outside us. God does not predestine evil. He knows what is to occur; what results is man's own choice, foreknown to God. We are free to wish and act in a particular manner, but our will is always restrained and determined by exterior causes springing from the general laws of nature: God alone knowing the sequence." So that well might it be said that as Nature is a law, so there must be a law-giver: God is the soul of the universe, for "all are but parts of one stupendous whole, whose body Nature is, and God the soul."

The ethics of the "Ikhwan-us-Safa" are founded on self-study and the purification of human thought. Strength of soul, they say, is founded upon self-discipline and control. Faith without works, and knowing without doing, are vain. Patience, gentleness, mercy and truth, self-abnegation, love of humanity, universal charity and faith in the progress of man, were its secondary dogmas. The chief dogma was that the universe was an emanation from God but not directly, but that the primal Absolute Cause created reason, or active intelligence, from which proceeded the abstract soul (*nafs-i-nufûs*); from which, again, sprang primary matter, the protoplasm of all material entities, &c. The active intelligence moulded primary matter, giving it the capacity to assume shape and form and set it in motion, from whence were formed the spheres and planets. Their morality is founded on the conception that the primal cause is connected by an unbroken chain with the lowest form of creation, the abstract soul individualised in humanity always struggling to attain the goal of perfection, which is to get back to the source from whence it emanated. This is "*maâd*" or the "return" which Mahomed taught. This is the rest and peace inculcated in the Koran. Sufism asserts that the great problem of the connection between the worlds of matter and mind revives the conception of an all-pervading spirit "which sleeps in the stone, breathes in the plant, dreams in the animal and wakes in the man," the belief that

the hidden vital principle which produces the varied form of organization is but the thrill of the divine essence that is in them all alike.

URBAN R. HAMID KHAN, F. T. S.,
Rector, Church of the English Nazarene Muhammadans.

INDIA AND HER THEOSOPHISTS.*

I AM moved to say a word, not by way of fomenting controversy, but merely to express my own view about a thing which needs discussion. I distinctly disclaim the right or the desire to criticise the life or manners of the Hindu nation; nor have I any proposals to make for sweeping reforms in their life and manners. What I would direct myself to is the Theosophical movement there in relation to the national character of the Hindu, and to matters connected therewith.

I cannot agree with the statement that the Hindus and Hindu Theosophists are not intellectually active. They are, and always, have been too active, intellectually, altogether and at the expense of some other activities more important. That the peculiar characteristic of the educated Hindu is intellectual activity can hardly be doubted. It is exhibited on all occasions; in hair-splitting dialogues; in endless commentaries; in fine controversies over distinctions; in long explanations; in fact, in every possible place and manner. This is the real difficulty: it was the cause of India's decadence as it has become the obstacle against her rising to her proper place among nations. Too much intellectual activity in a nation like this, living in the tropics, with religion as a heritage and the guide for every act, is sure to lead, in any age, to spiritual pride; and spiritual pride in them then brings on stagnation. That stagnation will last until gradually there arise men of the same nation who, without fear of caste, or favor, or loss, or ostracism, or any other punishment or pain, will boldly bring about the reaction that shall result in the death of spiritual pride and the acquirement of the counterbalancing wheel to pure intellectual activity.

Intellectualism represents the letter of the law, and the letter killeth, while the spirit maketh alive. For seventeen years we have had constant and complete evidence that the above views are correct. The *Theosophist* full of articles by Hindus, always intellectual; *Lucifer* printing similar ones by Hindus; the *Path* now and then doing the same; articles on mighty themes of abstract scope by Brahmins who yet belong to one of the eighty-four castes of Brahmins. But if the spiritual activity prevailed we would have seen articles, heard orations, known of efforts, to show that a sub-division of the highest of the four castes into eighty-four is not sanctioned by the *Vedas*, but is diametrically against them and ought to be instantly abandoned. I should not suggest the destruction of the four castes, as those are national divisions which exist everywhere. The Hindu, however, has the tradition, and the family lines,

* The publication of the following article was inadvertently delayed.—H.S.O.

and the power to restore this disturbed state of things to equilibrium. And until it is restored the day of Aryavarta's restoration is delayed. The disturbance began in the Brahmanical caste and there it must be harmonized first. Spiritual pride caused it and that pride must be killed out.

Here then is the real opportunity for Indian Theosophists. It is the same sort of call that the Christians' Jesus made on the young man whom he told to take up the cross and follow him. No foreigner could do this; no European Secretary could hope to succeed at it unless he were an incarnation of Vishnu. It means loss, trouble, fight, patience, steadiness, altruism, sacrifice. Where then are the Indian Theosophists—most of whom are in the Brahmanical caste—who will preach all over India to the Brahmins to give up their eighty-four divisions and coalesce into one, so that they, as the natural teachers and priests, may then reform the other castes? This is the real need and also the opportunity. All the castes will follow the highest. Just now they all, even to the outcastes, divide and sub-divide themselves infinitely in accordance with the example set.

Have those Indian Theosophists who believed that the Mahátmás are behind the Theosophical movement ever asked themselves why those Masters saw fit to start the Society in America and not in India, the home of the Adepts? It was not for political reasons, nor religious, but simply and solely because of the purely "intellectual activity" and spiritual pride of the Hindu.* For the West is every bit as selfish as the East. Those in Europe and America who know of Karma think selfishly on it; those who do not know, live for self. There is no difference in this respect.

In the West there is as much to be fought and reformed as in India, but the problem is differently conditioned. Each hemisphere must work upon itself. But the Western Theosophist finds himself in a very uncomfortable corner when, as the champion of Eastern doctrine and metaphysic, he is required to describe the actual present state of India and her Theosophists. He begins to tell of such a show of Branches, of Head-quarters buildings, of collecting manuscripts, of translation into English, of rendering into vernaculars, of learned Pundits in the

* I dissent from this theory as being unsound. Admitting H. P. B. to have been the agent of the Masters, would not that imply that she and they were unable to foresee and prevent the ignominious collapse of the Cairo attempt of 1871 at founding an Occult Society; although she did her best to make it succeed, and fortified her influence with psychical phenomena quite as strange as those we saw, four years later, at New York? But for that *fiasco*, a T. S. would have been formed by French, Russians, Arabs and Copts, in one of the moral pest-holes of the world. And, furthermore, although it was actually started at New York, it had fallen almost into the article of death by the close of 1878, when the two Founders sailed for India; and it was not until its dry bones were electrified by the smouldering spiritual life of India that it sprang with resistless rush along the path of its Karmic mission. When Mr. Judge becomes my successor and comes to live in India, he will know more about the Hindus and what is possible and impossible for their would-be reformers. He writes now, in all kindness and good intent, in the strain of an Arya Samajist, and as H. P. B. and I did before and just after coming to India and replacing theory with actual knowledge of the Indian situation of affairs.—H.S.O.

ranks, of wonderful Yogis, of the gigantic works of long dead Hindus, and then he stops, hoping his interlocutor has been dazzled, amazed, silenced. But pitilessly his examiner pushes, and enquires if it be true that every one of the four castes is sub-divided into nearly hundreds, if women are educated, if educated Hindu women are active in the Society, if the Hindu Theosophists are actively and ever as martyrs working to reform within itself, to remove superstition; if he is showing by the act of personal sacrifice—the only one that will ever bring on a real reform—that he is determined to restore India to her real place? No reply is possible that does not involve his confusion. For his merciless questioner asks if it be true that one of the Mahátmás behind the Society had written to Mr. Sinnett that he had ventured down into the cities of his native land and had to fly almost immediately from the vile and heavy atmosphere produced by the psychical condition of his people? The reply is in the affirmative. No Rishi, however great, can alter a people; they must alter themselves. The "minor currents" that the Adepts can deflect have to be sought in other nations so as to, if possible, affect all by general reaction. This is truth, or else the Mahátmás lie. I believe them; I have seen the evidence to support their statement.

So there is no question of comparison of nations. The Indian Section *must work out its own problem*. The West is bad enough, the heavens know, but out of badness—the *râjasika* quality—there is a rising up to truth; from *tamogunam* comes only death. If there are men in India with the diamond hearts possessed by the martyrs of the ages, I call upon them from across these oceans that roll between us to rise and tell their fellow Theosophists and their country what they ought to know. If such men are there they will, of themselves, know what words to use, for the Spirit will, in that day and hour, give the words and the influence. Those who ask for particularity of advice are not yet grown to the stature of the hero who, being all, dareth all; who having fought many a fight in other lives rejoices in his strength, and fears neither life nor death, neither sorrow nor abuse, and wisheth no ease for himself while others suffer.

WILLIAM Q. JUDGE.

* Mr. Judge should not convey the false impression that the Mahátmás find the spiritual aura of India *worse* than those of Europe and America, for everybody knows that H. P. B. reiterated continually the assertion that the spiritual state of the West was unbearable, and she yearned for our transfer to India. What Mahátmá K. H. wrote Mr. Sinnett (*vide* "Occult World" p. 120, 2nd Edition) was that he had seen drunken Sikhs at the Golden Temple, at Amritsar, and heard an educated Hindu vakil declaring Yoga a delusion and the alleged *Siddhis* impossible; and that he could not endure even for a few days the stifling magnetism "even of his own countrymen"; *i. e.*, that it was as stifling as those of other races. What he found the magnetism of London and New York, has often been described by H. P. B. to a host of witnesses. Mr. Judge has forgotten that every true Yogi of our day finds the same state of things and flies to the jungle to escape it. It is the evil effect of modern education devoid of spiritual stimulus which has made the whole world spiritually leprous as it is—H.S.O.

TRIAL BY ORDEAL IN ANCIENT INDIA.

IN ancient days, when societies had not been formed on their present basis, and man was in the primitive state, the ownership of things and the guilt or innocence of men, were, in the absence of other equally convincing evidence, often determined by the issue of a hand-to-hand fight, in which either the parties concerned, or their relatives, friends, representatives, or servants, took part. Physical strength, however, was not supposed to be any factor in vanquishing one, or making another victorious. It was believed, that the morally strong who had Truth and Justice on his side, was bound to win. The idea of Truth and Justice finally getting the victory, of God triumphing over Mammon, has come down to us through centuries of change, and even in the enlightened present, it seems to linger in the destructive wars in which civilised nations take part. Vindicating personal right and honor by a duel, if abolished by law in many countries, still obtains in some, while in others, the law is broken, and accounts of the aggrieved challenging his opponent to draw the sword, or fire the pistol, now and again reach us. As in wars and duels, so also in ordeals, it was popularly believed, that unseen powers intervened in the interests of the just and the innocent, and thus stories like that of the puny David killing the giant Goliath, have become common in every country. The ancient Indians thought that in cases of theft, adultery, treason, &c., the ends of justice suffered for want of witnesses and even when witnesses were forthcoming, they could not on all occasions be trusted. But, in a trial in which the gods interfered, there could be no doubt about the guilt or innocence of the accused. And hence trials by ordeal were introduced. We find it mentioned—"Witnesses may differ owing to affection, anger, or temptation, but in the ordeal anointed of God, there is likely to be no doubt." To us it may appear not only strange, but impossible, that the laws of Nature should be suspended, and fire should not burn, in cases of trial by ordeal; but time was when our fore-fathers strongly believed in the existence of an Almighty power which interfered even in the minutest details of our existence, and to protect the innocent at times rendered his body proof against fire and water, and everything else that harms it. It will be the object of this paper to enquire into the system of ordeal as it obtained in ancient times, especially in India.

It was in the thirteenth century that England abolished trial by ordeal, but even so recently as in the seventeenth century, Englishmen judged witches by this method. Indeed, remnants of this system may still be found lingering in England and other civilised countries. It was distinguished by the appellation of *judicium dei*, and was sometimes called *purgatorio vulgario*, to distinguish it from canonical purgation which was by oath. The Saxons used eight kinds of ordeal to try people:—

(1). Wager of battle—(Duel). This was resorted to when the accused was obliged to fight any one who charged him with guilt.

(2). Fire.—Of these there were two kinds. The accused had to hold in his hand a pound or more of red-hot iron, or to walk blindfold and barefoot among nine red-hot plough-shares, arranged lengthwise in a row, and laid at unequal distances. If in either case he escaped unhurt he was innocent. When an intimacy was suspected between Queen Emma, mother of king Edward the Confessor, and Alwyn, Bishop of Winchester, she vindicated her innocence by this latter method.

These two were for "free men," or persons of rank only.

(3). Hot Water.—The accused was required to plunge his arm up to the elbow in scalding hot water, and was pronounced guilty if the skin was injured in the experiment.

(4). Cold Water.—The accused, either bound, or otherwise prevented from swimming, was thrown into a river or tank. If he sank he was acquitted, but if he floated he was considered guilty.

These two were for common men, or "villains."

(5). Bier.—A person accused of murder had to touch the corpse of the victim. If his touch made blood to flow from it, he was pronounced guilty.

(6). Eucharist.—It was supposed that the sacred elements would choke him if taken by a guilty man. This was for clergymen.

(7). *Corsned*—or bread consecrated by imprecation. When Godwin, Earl of Kent, was accused of the murder of the King's brother, he was given a piece of consecrated bread to swallow. It choked him to death, thus leaving no doubt of his guilt in the minds of the people.

When swallowing it, if the accused turned pale, or his body trembled, even then he would be pronounced guilty.

(8). Lot.—Two dice, one marked by a cross, were wrapped up. If the one with the cross was drawn by the accused he was held to be innocent.

The accused, if he chose, might appoint a representative to go through the ordeal, the representative only suffering some physical torture for his friendship, or for the money that he might have received. In the reign of King William II, fifty men accused of deer-stealing were tried by fire. When the Normans conquered England they introduced the system of duelling to prove guilt and vindicate innocence.

The earliest trace of the practice is to be found in the *Book of Numbers*, Chapter V, where Hebrew women suspected of incontinency had to drink the "waters of jealousy" as a test of their innocence. The custom is still prevalent among the savages of the Gold Coast. Tacitus says ordeals were very much in practice among the ancient Germans. In France the accused were made to stand before the Cross. He who first fell down was guilty. In India dice were largely employed in the detection of crime. It appears, the right to the throne of Hastinapur between the rival claimants Duryodhana and Yudhishthira was decided for a time by the throw of the dice. Even civilised Greece acknowledged

trials by ordeal. People accused of rebellion vindicated their innocence by placing red-hot iron in their hands, or by walking over fire. In Bithynia, Sardinia and other European countries, proofs may be obtained of ordeals by water having at one time been prevalent. The Siamese tried by ordeals of fire and water, and by hand-to-hand fight with a tiger. Livingstone says that if an African woman is accused of having charmed any one, an exorcist is called who takes all the matrons of the village to the fields, and makes them fast. They are then given the juice of a tree to drink. Those that throw it up are adjudged innocent, but such as suffer from any stomachic complaints, are pronounced guilty, and are buried alive. Among the Negroes of the Zambeisee Coast ordeals are very much in vogue. Their women come forward to vindicate their innocence by ordeal even for trifling matters. The Warronies make a dog or a cock drink the juice of a tree. If it vomits it implies innocence of the accused, if diarrhoea follows it proves guilt.

It cannot be said to a certainty how long the system of ordeal has prevailed in India. Numerous instances, however, are found in the unwritten traditions of the country, which, when too extensive to be remembered, have been set in writing, and are now known as Puránas. Every Hindu knows what ordeals young Prahlada, the beloved of Hari, had to undergo at the bidding of his father to prove the omniscience of Hari and his love for him. He was thrown from the top of a high rock—Hari in the shape of his mother caught him in his arms. He was thrown at the feet of an elephant—the brute took him up by the trunk and placed him on its head. There were also various other ordeals from all of which he came out safe and unhurt. The story of the ordeal that Síta, the queen of Ráma, had to go through to prove her innocence must be known to all. It is thus described in the Rámáyana:—

*adhomukham sthitam rámam tatah kritvá pradakshinam |
upávarata vaidehi dípyamánam hutás'anam ||
pranamya daivatebhyas'cha bráhmanebhyas'cha maithilí |
baddhánjaliputá chedamuváchágnisamípatah ||
yathá me hridayam nityam nápasarpatirághavat |
tathá lokasya sákshímám sarvatah pátu pávakah ||
yathá nám s'uddhacháritráam dushtám jánúti rághavah |
tathá lokasya sákshímám sarvatah pátu pávakah ||
karmaná manasá váchá yathá náti charámyaham |
rághavam sarvadharmajñam tathá nám pátu pávakah ||
eva mukta tu vaidehí parikramya hutás'anam |
vives'a jvalanam díptam nis's'anenántarátmaní ||*

Yuddha Kándam, CXV. III., 23—28.

“Having gone round Ráma, who was sitting with his face towards the earth, Síta entered the blazing fire, saluting the gods and the Brahmans with folded hands. She thus addressed the fire:—‘As my heart has never strayed from my husband, therefore, fire, thou witness of men, protect me from all harm. Though my character is pure, Rághava suspects me, therefore, thou witness of men protect me from all harm. As I never strayed

beyond my husband in thought, word or act, therefore, protect me from all harm.’ Having thus addressed the fire, she went round it and with an unflinching heart entered the blaze.”

It is stated in Manu Samhita that the Rishi Vatsa successfully went through an ordeal.

5. Kátyayana makes mention of seven kinds of ordeal:—

vishetoje hutás'echa tulákos'echa tandule |

taptamós'aku divyecha kramáddandam prakalpayet ||

“Judicial trial, water, fire, balance, libation, rice, and *tapta mas'aka* (hot grains of gold,) these are the successive forms of trial.”

Brihaspati mentions nine kinds of ordeal.

llhatogni rudakanchaiva visham kos'ascha panchamah |

shashtancha tanduláproktá saptamam taptamóshakam ||

ashtaman phúla mityuktam navumam dharmajam smritam |

divyányetáni sarváni nirdishtáni svyambhuvá ||

“The following ordeals have been appointed by God:—Balance, fire, water, poison, libation, rice, hot grain, plough-share, and judicial trial.”

Vishnu, in his Institutes, speaks of ten different kinds of ordeal, (but gives details of only five), viz:—*dúrvá* (grass), *tila* (sesamum), silver, gold, lump of earth taken from a furrow, sacred libation, balance, fire, water, and poison.

“In cases of a criminal action directed against the King, or of violence (they may be administered) indiscriminately.

In cases of (denial of) a deposit, or of (alleged) theft or robbery, they must be administered each according to the value (of the property claimed).

In all such cases the value (of the object claimed) must be estimated in gold;

Now if its value amounts to less than one *Krishnala*,* a S'údra must be made to swear by a blade of *Dúrva* grass (which he must hold in his hand):

If it amounts to less than 2 *Krishnalas* by a blade of *Tila*;

If it amounts to less than 3 *Krishnalas* by a blade of silver;

If it amounts to less than 4 *Krishnalas* by a blade of gold;

If it amounts to 5 *Krishnalas* by a blade of earth taken from the furrow;

If it amounts to less than half a *Suvarna*, a S'údra must be made to undergo the ordeal by sacred libation,” &c.†

Jáññavalkya mentions only five kinds of ordeal, viz.:—balance, fire, water, poison, and libation.—

tulágyápo visham kos'á diriyániha vis'udhaye |

mahábhijoge shvetáni s'irsha kaste bhijoktari ||

* *Pala* = 4 *Karshas* or 4 *Suvarnas*.

Krasa or *Suvarna* = 175 grains troy, or, according to new system, 280 grains troy.

Krishnala = 2 $\frac{3}{16}$ grains.

Angula = 8 barley corns according to H. II. Wilson.

It literally means the breadth of a finger.

† “Institutes of Vishnu,” in the *Sacred Books of the East*, vol. viii., translated by Prof. Jolly.

The ordeal by balance was conducted in the following manner:— Two posts of four cubits in height were stuck in the ground close to each other; on these a beam of catechu (*mimosa catechu*) or ebony (*diospyros glutinosa*) wood of five cubits (*hasta*) length was placed. This was the balance. It was decorated with pennons. From the two ends of this stick two scales of equal length were suspended by iron rings. On one of these the accused being made to sit, his weight was ascertained. He was then taken down. The judge would then address the balance and the person appointed to look after the weighing, in the following words:—

*brahmaghná ye smritá loke ye lokáñ kátasákshinám |
tuládhárasya te loká tulám dhárayate mrishá ||
dharmá paryáya vachanair dhuta ityabhidháyase |
trameva dhuta jáníshe na viduryáni mánusháh ||
vyavahárabhi s'astoyam mánushastulyate tvayi |
tradenam sams'ayá dasmáddharmatastrátu maharashasi. ||*

“Those places of torture which have been prepared for the murderer of a Brahman, or for a false witness, the same places are ordained for a person appointed to look after the weighing, who acts fraudulently in his office. Thou, O Balance, art called by the same name as holy law (Dharma), thou, O Balance, knowest what mortals cannot comprehend. This man being arraigned in a cause is weighed upon thee. Therefore, mayest thou deliver him lawfully from this perplexity.”

The accused will then address the balance in these words:—

*tvam túle satya dhámási purá deváirvirnirmítá |
tatsatyam váda kalyáni sams'ayashán vimochaya ||
yadyasmi pápa krinnátu statomám tvam adhonaya |
s'ulldhas'chedgamayordhmmám tulá nitya bhimantrayet ||*

“Balance thou art the abode of truth: thou wert primarily constructed by the gods. Therefore, speak the truth, O blessed one, and save me from this perplexity. If I am guilty, mother, then lower me down (in the scale). If I am innocent, then carry me up; therefore, I address thee.”

The accused was again weighed: if he weighed less than before he was innocent, but if more he was guilty, and sentence was pronounced on him. As in India so in Greece also, weighing less at the second trial was considered a sign of innocence. When in the garden of Eden, Satan was detected beguiling our first parents, a fray between him and Gabriel became imminent. All of a sudden, however, the sky shewed a scale, on one side of which Gabriel was represented as standing. Satan took to flight immediately he saw that he was high up in the scale:

“Now dreadful deeds

Might have ensued ;.....

.....had not soon

The Eternal, to prevent such horrid fray,

Hung forth in Heaven his golden scales,—

.....

Wherein all things created first he weighed,

The pendulous round earth with balanced air
In counterpoise.....

.....In these he put two weights

The symbol each of parting and of fight :

The latter quick up flew, and kicked the beam.”—*Milton*.

7. Ordeal by fire:—

*shodas'ángulam távadantaram mandalam saptakam kuryát | tatah
pránmukhasya prasárita bhujadvayasya saptis'vatha patráni karayordadyát |
tánicha karadvaya sahitáni sítrena veshtayet | tataschágni varna loha pindam
pañchás'atpalikam samanyaset | tamádáya náti drautam náti vilambítam
mandaleshu padanyásam kurvan vrajet | tatah saptamam mandalamatitya
bhámanu lohapingdam jakshyát ||*

*yo hastayoh kvachidagdhastama s'udhyam vinirdis'et |
na dagdhassurvatháyastu sa vis'udhyo bhavennarah ||*

“He must make seven circles, each sixteen *angulas* in circumference, the intervals being of the same breadth. Thereupon he must place seven leaves of the holy fig-tree (*figus religiosa*) into the hands of the person (about to perform the ordeal), who must turn his face towards the east, and stretch out both arms. Those (leaves) and his hands he must bind together with a thread. Then he must put into his hands a ball (red-hot) made of iron, fifty *palas* in weight, and smooth. Having received this, the person must proceed through the (seven) circles at a pace neither too fast nor too slow, and without lingering on his way. Finally, after having passed the seventh circle, he must put down the ball upon the ground. Those whose palms are burnt ever so little should be held guilty, but those whose palms escape the least injury must be acquitted.” Before taking the ball in his hand the accused must address the fire in this manner:—

*tramagne sarva bhútánám antas'charasi pávaka |
sákshivat punya pápebhyo brúhi satyakuromama ||*

“Fire, thou enterest the heart of all creatures. In my heart act as a witness, and declare my guilt or innocence.”—*Jágnavalkya*.

8. Ordeal by water.—A tank free from mud, moss, fish, alligator, or leech was thus addressed:—

*tramanubhah sarva bhútánám antas'charasi sákshivat |
tramerámbho vijáníshe na viduryáni mánusháh ||
vyavahárábhis'astoyam mánushaste nimajjati |
tadenam sams'ayádasmat dharmasastrátumarhasi ||*

“Thou knowest what passes in the heart of all creatures, thou knowest what men cannot know—the accused—plunges in thee. Thou art bound by justice to deliver him from perplexity, if innocent.”

The accused should then seize the knees of a person who had vanquished anger and envy, and say: “*Satyena mámbhírakshasva Varuná*” (“*Varuná* in the name of truth save me”). He should then dive into the tank. When he is under water a person should shoot an arrow

from a bow neither very strongly nor very weakly, (a bow was strong when it exceeded 700 *angulas*, and weak when it was below 50 *angulas* in length) and another should run to fetch it.

*tanmadhye yonadris'yate sas'udhyah parikirtitah |
anyathatvavis'udhyah syádekánga syápi dars'ane ||*

“During this time, if the accused remains invisible, he is declared innocent; otherwise—i. e., if a single limb is visible, he is declared guilty.”

9. Ordeal by poison :—

*vishatvadrisha matváchcha krúram tvam sarvadehinám |
tvameva visha jáníshe na viduryyáni mánusháh ||
vyarahárábhis'astoyam mánush's'uddhi nichchhati |
tadenam sams'ayádamáddharmatastrátumarhasi ||*

The judge exclaims.—

“Poison thou art inimical to all embodied beings. Thou knowest what men cannot know. The accused desires to prove his innocence, therefore, thou art bound by justice to save him from perplexity, if innocent.”

The accused should then be given seven grains of the poisonous juice of the Himalayan Sringin plant, mixed with clarified butter. He should say.—

“Poison thou art the son of a Bráhmāna, and thou hast been appointed to judge. Save me from the accusation, and on account of my innocence become ambrosia unto me.”

If the poison is easily digested he should be adjudged innocent.

10. Ordeal by sacred libation.—*Kosha*-water in which an idol has been bathed.

Having invoked terrible deities like Durga, the accused must drink three *anjalis** of water, in which these deities (their images) have been bathed. If within a fortnight no calamity, such as illness, fire, death of a relative, or displeasure of the King, takes place, he is innocent.

11. Ordeal by rice.—The water in which A'ditya (image of the sun) has been bathed, and some rice, having been kept for a night in a fresh earthen vessel, the person accused of theft should be made to sit with his face to the east, and a leaf with the following *s'lokas* written on it should be placed on his head :—

*áditya chandrávanilo nalas'cha
dyaurbhúmirápo hrídayam yamas'cha |
ahascha rátris'cha ubhecha sandhye
dharmohi jánāti narasya vrittum ||*

“The sun, the moon, the wind, the fire, the two earths, water, heart, death, day, night, and the two evenings, and justice, know the conduct of man.”

He should then be made to eat the rice, and to spit three times on the leaf of the Pippala tree (*ficus religiosa*), or on a *bhurjo-patra* (bark of the birch). If blood is visible, or his body trembles, he should be pronounced guilty.

* An *anjali* of water is as much as can be contained in the two hands held together.

12. Hot grains of gold, very hot clarified butter or oil, weighing 20 *palas*, were poured into a basin either of earth, copper, or iron, 16 *angulas* long and 4 deep. In this basin golden grains were thrown. The accused had to pick these up with his thumb and forefinger. If he succeeded in doing so without injuring them he was innocent. The judge uttered these words :—

*param pavitramamritam ghrítatram yajña karmasu
íha pávaka pápam tvam himas'ítah s'uchanbhava ||*

“Butter thou art in sacrifices considered as the most sacred ambrosia. Burn the guilty but to the innocent become cold.”

The accused said :—

“Fire thou enterest the heart of all creatures Like a witness declare my guilt or innocence in my hand.”

Ordeal by the plough-share :—This was prescribed for cattle-lifters. A plough-share 8 *angulas* long and 4 broad was made of iron weighing 12 *palas*. This was heated red-hot. Then fire was invoked by the following Mantras, and the accused was asked to lick the red-hot plough-share. If his tongue did not suffer in any way he was pronounced innocent

*tramagne vedúschutvárastrancha yajñeshu hñyase |
trammukham sarvadevânám tvammukham brahmarádinám ||
jatharashitosi bhútánám tato vetsi s'ubhás'ubham |
pápam punási vaiyasmát tasmát pávaka uchryate ||
pápesu dars'ayát mánamarchishmám bhavo pávaka |
athavá s'ubhabhúvena s'itobhava hutás'ana ||
tramagne sarva bhútánám antas'charasi sáksihvat |
tvameva deva jáníshe naviduryyáni mánuváh || &c., &c.*

“Thou art the four Vedas, thou art worshipped in sacrifices, thou art the mouth of the gods, thou art the mouth of those that know the Brahma; living in the stomach of creatures thou knowest truth and untruth, thou clearest men of guilt, therefore, art thou called the clearer. Show thyself to the guilty in thy strength, and be cold to the innocent. Like a witness thou knowest the heart of all creatures. Thou knowest what men cannot know. The accused desires to clear himself by thee, therefore, thou art bound to save him, if innocent, from perplexity.”

To guard against climatic action interfering with the just issue of an ordeal, it was ruled that no trial by ordeal should be held in the months of Chaitra, (March-April) Agrayana, (November-December) and Vaisákha. (April-May) and ordeal by water was not allowed in winter, nor was ordeal by fire allowed in summer. Ordeal by poison was not permitted during the rains, and in storms ordeals by balance were prohibited. All trials by ordeal took place in the morning, and never at midday, or in the afternoon or evening. Ordeals by sacred libation and by rice could, however, be held in all seasons. As in England, different kinds of ordeal were prescribed for different classes of people.

*bráhmanasya dhatodeyah kshatriyasya hutás'anah |
vais'yasya salilam deyam s'údrasya vishamev atu. ||*

“ To the Bráhma the balance, to the Kshatriya the fire, to the Vais'ya the water, and to the S'údra the poison should be given.”

For women, the old, and the infirm ordeals were not enjoined.

In the year 1783, some people were tried by ordeal according to Mitakshara laws before Ali Ibrahim, the Chief Magistrate of Benares. It is worthy of note, that the proceedings surprised even the Mussulman who was naturally unfriendly to the Hindu and to his manners and customs. His letter on the subject written to Warren Hastings, the then Governor-General of India, was published in the first volume of the *Asiatic Researches*. From this letter it appears that changes had already taken place in the manner of conducting these ordeals. We find, that in an ordeal by balance the charge against the accused was written on a leaf. The ordeal by fire was quite a different thing from what has been mentioned in the preceding pages. The wood of the holy fig was burnt in a pit 9 cubits long, 1 broad, and $\frac{1}{2}$ deep. The accused had to walk over it. In the ordeal by water, instead of shooting an arrow, a man slowly proceeded 50 paces. If during that time the accused was visible he was considered guilty. In ordeal by poison arsenic was administered, or a snake was forced into an earthen jar, and a finger-ring or a coin was thrown into it. If in taking out the finger-ring or the coin, the snake did not bite the accused, he was considered innocent. In ordeals by the plough-share, the accused had to hold in his hand the red-hot blade of a spear, or a red-hot ball. The Magistrate goes on to say that a man named S'ankara was accused of theft. There was no witness. But both the accuser and the accused solicited him for an ordeal by fire. Impelled by curiosity, he finally yielded to their wishes, and an ordeal by fire was held, witnessed by crowds of Hindus and Mohammedans. The ordeal was arranged according to the rules laid down by Vishnu and Jáñavalkya. The accused walked seven paces with the red-hot iron ball in his hand. When it was thrown on the ground it scorched the grass. But his hand escaped injury. “ He, next to prove his veracity, rubbed some rice in the husk between his hands, which were afterwards examined, and were so far from being burnt that not even a blister was on either of them. Since it is the nature of fire to burn, the officers of the court, and people of Benares, nearly five hundred of whom attended the ceremony, were astonished, and this well-wisher to mankind (the Magistrate) was perfectly amazed.”

Ordeals are still prevalent in various parts of India, specially among the aboriginal tribes. The ordeal by rice is the most common. It is only those that have obtained the *light of Western education* that do not believe in them, but among the uneducated who form the bulk of the people, they still take place. Even in villages near Calcutta, the metropolis of British India, experts may often be seen invoking some particular God of the Hindu Pantheon, in language that is mysterious to the people, to direct a brass cup or a razor either to the place where the stolen thing has been kept, or to the thief. Before large crowds of

men and women, the expert gets a clean brass cup which is placed on ground previously cleaned with cow-dung. A child who must have been born when the constellation Libra was in the ascendant, is made to hold the cup. Mantras are then recited, and curiously enough the cup begins to move. If the object is to get at the stolen thing, the cup moves to where it is. But if the object is to surprise the thief, the cup deliberately proceeds to where he is. This in Bengali is called *Báti-chálá*—moving the Bâti or cup. Similarly, bamboos or razors are employed. *Nakha Darpan*—(nail mirror) is another way of finding out the thief. The child sees the image of the thief on its thumb nail. Babu Khirode Chundra Roy Chowdhry, M. A., M. A. S. B., an officer of the Education Department, to whose able article on the subject of ordeal published some years ago in a high-class Bengali Magazine I am largely indebted for much valuable assistance, tells me that when the Sonthals have to find out a thief, they put some oil on a sal leaf. While the oil is rubbed on it, the names of every person in the village are repeated one by one. Whoever has the misfortune to have his name uttered when the oil changes color, is adjudged guilty. Sir William Hunter is also of opinion that ordeal by rice is still prevalent among many aboriginal tribes of India. Speaking of the Buddhistic Chakmas of Chittagong, he says:—

“ In serious cases among themselves they are fond of trial by ordeal. A seer (2 lbs.) of rice is put into a pot and left all night before the shrine of Gautama at one of the temples; in the morning the elders assemble, and the supposed culprit is called upon to chew some of this rice. If he is innocent he finds no difficulty in doing so, but if justly accused, he is not only unable to masticate the rice, but blood is believed to issue from his mouth! In a case like this a very heavy fine is exacted. In default of payment the culprit ought, according to old custom, to become a slave for such time as will enable him to work off the penalty. With slight modification this form of ordeal prevails in many parts of India.”

SIDDHESHUR MITTER.

S'RI S'ANKARA'CHA'RYA'S TATVA BODH.

AFTER saluting first the knowledge-giving *Vásudevendra Guru*—the Lord of Yogis, for the benefit of the seekers of salvation, this work called *Tatva Bodh* will be composed.

I shall now describe the nature of *Tatva-Viveka*, which is the means of securing salvation, to the persons who are qualified by *Sádhana-Chatushtaya*, (*i. e.*, the four requisite means of qualification).

1. What are the *Sádhana-chatushtayams*? They are:—

- (1) *Nityánitya vastu viveka*, (*i. e.*, the knowledge of the real and the unreal, the permanent and the impermanent).
- (2) *Thámutrártha phala bhoga virága*, (*i. e.*, resigning the enjoyment of the effects of actions both here and hereafter).
- (3) *Samádhi shatka sampatti*, (*i. e.*, the six minor means of qualification, beginning with *Sama*).

and (4) *Mumukshátvam*, (i. e., the state of being unrestrained, free, or absolved).

2. (1) What is *Nityánitya vastu viveka*? What is *Nityam* is One—*Brahman*, and everything else is *Anityam*. This is *Nityánitya vastu viveka*.

3. (2) What is *Thámutrártha phala bhoga virága*?

This is to have no desire here in this world for garlands, sandal, women, &c., (which are collectively known as *Iha*); and also for the enjoyment of the other world known as *Amutra*.

4. (3) What are *Samádhi shatkasampatti*? They are:—

(a) *S'ama*, (b) *Dama*, (c) *Uparati*, (d) *Titikshá*. (e) *S'raddha* and (f) *Samádhána*.

5. (a) What is *S'ama*?

The conquest of internal *Indriyams*.

6. (b) What is *Dama*?

The conquest of external passions, &c.

7. (c) What is *Uparati*?

The giving up of worldly transactions.

8. (d) What is *Titikshá*?

Endurance of the "pairs of opposites," e.g., heat and cold, &c.

9. (e) What is *S'raddhú*?

Genuine love for the teachings of a *Guru* and of the *Vedánta*.

10. (f) What is *Samádhána*?

Tranquillity, or steadiness of mind.

11. (4) What is *Mumukshátvam*?

Desire for the salvation of self.

The acquisition of these four requisite qualifications—*Sádhana-chatushtaya*—will benefit a man and aid him in gaining *Tatva viveka*, (i. e., the knowledge of Truth).

12. What is *Tatva Viveka*? The knowledge that *A'tma* is real; and that all else is myth or unreal.

13. Who is *A'tma*?

He who is not affected by the three *S'aríras*—*Sthúla*, *Súkshma* and *Káрана*, who is a mere witness of the three states; and who is the personification of *Satchidánanda*.

14. What is *Sthúla S'aríra*?

That which is made up of the five gross elements (each divided into five parts), is born of *Karma*, is the seat of the enjoyment of happiness or misery, is subject to the six kinds of changes,—viz., being, birth, growth, ripening or maturity, decay and death—that this is *Sthúla S'aríra*.

15. What is *Súkshma S'aríra*?

This body (also known as astral body) consists of seventeen things:—The five knowledge-giving senses, the five working organs, the

five principles of breath—*Prána*, &c., one mind and one *Buddhi*; and being formed of the five undivided gross elements, it is the means of enjoying the consequences of actions.

16. What is *Káрана S'aríra*?

This *Káрана S'aríra* is indescribable, has no beginning, is *Acidyí* itself, and is the cause of the other two bodies.

17. What are the *Avasthítreyams* (or the three states)?

They are—(1) *Jágrat*, (2) *Svapna* and (3) *Sushupti*, i. e., the states of waking, dream and dreamless slumber respectively).

18. What is *Jágrat Avasthá*?

This is the state in which the knowledge-giving, higher senses—the sense of hearing, &c.—know or perceive their respective sensations—sound, &c. The presiding deity of this state in *Sthúla S'aríra* is called *Vis'va*.

19. What is *Svapna Avasthá*?

This is that state of perceiving in sleep certain objects, &c., with the aid of the tendencies or affinities and attractions originating from the things seen and heard in the *Jágratí* state. The presiding deity of this state of *Súkshma S'aríra* is called *Taijasa*.

20. What is *Sushupti Avasthá*?

This is that state of consciousness which says "I can know nothing whatever. I enjoyed a happy and sound sleep." The presiding deity of this state of *Káрана S'aríra* is called *Prájña*.

21. What are *Panchakos'as* (or five cloaks or covers)?

They are:—(1) *Annamaya*, (2) *Pránamaya*, (3) *Manomaya*, (4) *Vijñánamaya* and (5) *A'nandamaya*.

22. (1) What is *Annamayakos'a*?

That which is born of the essence of food, which attains growth by that essence, and which ultimately mingles with, or merges in, the food-like—rather food-giving—earth.

23. (2) What is *Pránamayakos'a*?

That which is composed of the five principles of breath or life—*Prána*, &c.; and of the five working organs or lower senses—speech, &c.

24. (3) What is *Manomayakos'a*?

That which is formed of the combination of the five knowledge-giving or higher senses and mind.

25. (4) What is *Vijñánamayakos'a*?

That which is formed of the combination of the five higher senses and *Buddhi*.

26. (5) What is *A'nandamayakos'a*?

That which ignores the real nature of itself when in love, merriment, &c.

These are the five *kos'ams* or coverings. This body is mine; these *Pránas* are mine; this mind is mine; and this ignorance is mine. All

these are recognised as mine. How is it? Just as an ear-ring, an anklet, a house, &c., though they are regarded as "mine" yet are separate from *A'tma* or self; so also whatever is recognised as "mine" never becomes *A'tma*.

27. If so, what is *A'tma*?

A'tma is the figure or embodiment of *Sat-chit-ánanda*.

28. What is *Sat*?

Sat is that which exists in all the three periods of time.

29. What is *Chit*?

Chit is that which is self-refulgent, or self-shining, without needing any medium, and which illumines everything else.

30. What is *A'nanda*?

A'nanda is the very form of happiness. One should know one's *A'tma* who is the embodiment of such *Sat*, *Chit* and *A'nanda*.

We shall now proceed to describe the origin of the twenty-four *Tatvas*.

From *Brahman* when in contact with *Tamo-guna*-predominating-*Máyá*, *A'kás'a* is born; from *A'kás'a*, *Váyu* (wind); from *Váyu*, *Tejas* (fire); from *Tejas*, *A'pas* (water); and from *A'pas*, *Prithví* (earth). Amongst these five *Tatvas*, from the *Sátvika* portion of *A'kás'a*, the sense of Hearing is born; from the *Sátvika* portion of *Váyu*, the sense of Touch; from the *Sátvika* portion of *Tejas* or *Agni* (fire), the sense of Light; from the *Sátvika* portion of *A'pas* or *Jala* (water), the sense of Taste; and from the *Sátvika* portion of *Prithví*, the sense of Smell. Amongst the said five *Tatvas*, from the *Sátvika* portion of all of them put together, *Antahkaranam* is born. According to the nature of its actions it is divided into four parts—*Manas*, *Buddhi*, *Chitta* and *Ahankára*. Amongst the same five *Tatvas*, from the *Rájasa* portion of *A'kás'a*, the organ or sense of speech is born; from the *Rájasa* portion of *Váyu*, the organs, Hands and Palms; from the *Rájasa* portion of *Vahni* (fire), the legs and feet; from the *Rájasa* portion of *Jala* (water), the organ of excretion; and from the *Rájasa* portion of *Prithví* (earth), the organ of generation. And from the *Rájasa* portion of all these five *Tatvas* put together, the five principles of breath or life—*Prána*, &c., are born.

From the *Tamo-guna*-predominating five *Tatvas*, by the process of *Panchikaranam*, the five *Mohá Bhútás* (or the gross elements) are born.

31. What is the process of *Panchikaranam*?

Of the five grand elements, divide each into two parts; keep one part separate, and divide the other part into four sub-divisional parts. The blending together of each of these four sub-divisional parts successively with one sub-divisional part at a time, of every other grand element, is what forms *Panchikaranam*.

And from these five elements this whole universe of the four kinds

of *Sthúla S'aríras** is born. In this universe fourteen *Lokas* or worlds are created. He who presides in the *Sthúla S'aríras* and is known as *Jíva* is the reflection or shadow of *Brahman*. This very *Jíva* with the help of *Prakriti* begets the perception of the distinction between *Jíva* and *I's'vara* in *A'tma* himself.

This is as follows:—

A'tma with the *Upádhi* (cover or screen) of *Avidyá* is said to be *Jíva*; and *A'tma* with the *Upádhi* of *Máyá* is said to be *I's'vara*.

So long as the perception of this distinction of *Jíva* and *I's'vara* on account of the *Upádhis* lasts, so long the *Samsára* of birth and death will not disappear. Therefore ceasing from the perception of the said distinction, one should look upon *Jíva* himself as *I's'vara*, and *I's'vara* himself as *Jíva*. But if it be objected that the distinction cannot vanish between *Jíva* and *I's'vara* who possess entirely different qualities—*Jíva* having *Ahankára* and knowing but little; and *I's'vara* having no *Ahankára* and knowing everything;—this objection does not hold good. The exoteric meaning of *Tvampada* is that which presides in the *Sthúla* and *Súkshma S'aríras*. The esoteric meaning of *Tvampada* is the pure *Chaitanyam* (*i. e.*, force or energy) which possesses the *Samádhi* state, and which is free from *Upádhi*.

Similarly, the exoteric meaning of *Tatpada* is *I's'vara* who is all-knowing, &c. But its esoteric meaning is the pure *Chaitanyam* free from *Upádhi*. When the esoteric meaning is grasped and in the absence of the distinction between *Jíva* and *I's'vara*, the difference will not be conceived. Those who, with the aid of the *Vedántic* truths taught to them by a *Guru*, begin to look upon everything as, or realise in everything, *Brahman*, are said to be *Jivanmuktas*.

32. Then who is a *Jivanmukta*?

He who with whatever steadiness he believes that "I am a *puru-sha* (*i. e.*, a male being or man); I am a *Brahman*; I am a *Kshatriya*; I am a *Vais'ya*; I am a *S'údra*; and I became (a king or anything)," with the same steadiness believes that "I am not a *Brahman*; nor a *Kshatriya*; nor a *Vais'ya*; nor a *S'údra*; nor a *puru-sha*; but, on the contrary, I have no connection with them whatever; I am the embodiment of *Satchidánanda*; I am self-shining; I am omnipresent and all-pervading; and I always possess a form like *A'kás'a*; and I became all these;"—he who with such a staunch belief has *Aparoksha-jñánam* (or direct knowledge of things), and who is freed from the bonds of *Karma* by the *Aparokshajñánam*—that "I became *Brahman*"—is a *Jivanmukta*.

33. How many kinds of *Karma* are there?

There are three kinds of *Karma*, viz., *A'gámi*, *Sanchita* and *Prárabdha*.

* The four kinds of *Sthúla S'aríras* are:—

(1) *Jaráyuja*=Born from the womb.

(2) *Andaja*=Born from an egg.

(3) *Sredaja*=Sweat-born.

(4) *Udbhija*=Birth by budding or sprouting. (*Vide Telugu Sitarámanjaneyam*, Canto II, verse 43. Notes).

34. What is *A'gámi Karma*?

The doing of virtuous or vicious actions with the physical body by a sane person after attaining the knowledge of the distinction between right and wrong, is called *A'gámi Karma*.

35. What is *Sanchita Karma*?

That which serves as a seed for countless births, which was collected in former births, and which will be born now, is to be known as *Sanchita Karma*.

36. What is *Prárabdha Karma*?

That which having created this body obtains reward or punishment, pleasure or pain, in this world alone, is *Prárabdha Karma*.

According to the rule that the death of *Prárabdha Karma* lies in its enjoyment alone, by enjoying it, it will be exhausted.

Sanchita Karma will be destroyed by the knowledge that "I am *Brahman* himself." This statement is corroborated by *Krishna* when he says to *Arjuna* that "The fire of *Jñána* burns all *Karmas* to ashes." (*Vide Bhagavad-Gitá* IV. 37).

And *A'gámi Karma*, like a dew-drop on a lotus leaf, has no connection with a *Jñáni*. But, on the contrary, the *A'gámi Karma* of a *Jñáni* goes to them that praise him and constantly think well of him (or reach him). And all the vicious *Karma* of a *Jñáni*, qualified by such expressions as *A'gámi* and *Kriyamána*, (*i. e.*, 'that is yet to come', and 'that is yet to be done' respectively),—in brief, all the vicious *A'gámi Karma* of a *Jñáni*—goes to them that speak ill of him, hate him, and give him pain. So also the *S'ruti* says "Friends reap the effects of virtuous actions; and foes, the effects of vicious, sinful actions."

So, on the authority of the *S'ruti*—which says that "he who knows *Átma* transcends or overcomes sorrow", and on the authority of the *Smriti*,—which says that "he who has conquered desire or mind, after attaining *Jñánam*, whether he leaves his body, (*i. e.*, dies) at Benares or in the house of a *S'vápacha*, (*i. e.*, one who cooks the flesh of a dog, in short, the meanest and most uncleanly of all persons), is freed or absolved—a *Mukta*". On these authorities, he who knows *Átma*, having crossed *Samsára*, attains the bliss of *Brahman* here only—(in other words, enjoys heaven upon earth).

B. P. NARASIMIAH.

ASTROLOGY: A TALK ON THE ROOF.

THE *P. F.* :—"As regards astrology, my difficulty is this: I find that the proportion of successful to unsuccessful prognostics is so small—in our times at least—that I should rather explain the former as clairvoyant prevision than as astrological science."

The Astrologer :—"I must traverse that assertion as the result of a very much wider experience in this specialty than yours. I believe you

have never made a particular study of this as you have of other subjects, and your impression must be the result of general reading."

P. F. :—"Yes, I concede the point is well taken; but still I cannot help doubting that modern astrology is upon the footing of anything like an exact science."

Ast. :—"What proportion of results would you consider as ground for conceding the accuracy of the science?"

P. F. :—"Certainly not less than 75 per cent.; for if the proportion of successes to failures were equal, that surely would not be called exactness."

Ast. :—"My own experience and that of other astrological students and practitioners certainly supports the assumption that, when the calculations are efficiently made and ably interpreted, the successes outnumber the failures."

P. F. :—"But can you show me any tabulated statistics?"

Ast. :—"Unfortunately not. Both research and practice have been too empirical. I maintain, however, that this is as important a field of occult research as any now being entered upon."

P. F. :—"Assuredly; for, if it be true that the evolution of man is affected by his terrene and astral environment, and that the outcome of present causes may be foretold by scientific enquiry, then the first place will have to be accorded to the 'Science of the Stars.'"

Ast. :—"Let me urge this point before we pass on, that, as general laws may be deduced from isolated phenomena,—*e. g.*, the law of gravitation from Newton's apple—I maintain that, if a single case be found of accurate prognostication from an astrological figure, derived by previously recognised laws of interpretation, then the astrologers have given a basis of research which, followed out, should lead to the demonstration of this alleged principle in nature."

P. F. :—"Granting this, what seems lacking is an organized research and I, for one, should be glad to help in that direction. I believe the time has come."

Ast. :—"Do you accept the theory of Monism?"

P. F. :—"Certainly; I believe that Nature is a unit, and that a relationship exists between man and all kingdoms, in all planes and on all planets. This relationship must, I think, be physical, astral and spiritual; since these principles pervade the universe, and differ in the various kingdoms only as to manifestation."

Ast. :—"Why, then, should not man be affected by planetary and stellar influences?"

P. F. :—"I certainly believe he is, and I may go so far as to admit that the ancient astrologers were apparently able to make very accurate prognostics. I have heard in India of isolated cases wherein the most wonderfully accurate predictions of a man's life-history had been written out from his horoscope at the time of his birth; but what

troubles one is to know whether your modern astrologers have preserved the ancient methods; and if they have, whether also they have preserved the faculty of correct interpretation. This causes one to suppose the clairvoyant faculty to be an important factor."

Ast. :—"From experience, I say that the ancient science and our own Western are identical as to fundamentals. Undoubtedly, in all times the astrologer's personality has been a controlling factor. The true astrologer is a special evolution, like the true painter, musician, mathematician, &c.; and thus we may have all grades of predictive faculty, from that of the housewife who reads her tea-leaves to that superb example of the perfect astrologer, the Hindu writer, Bhimakavi."

P. F. :—"I fancy that if your modern people want to equal the ancients in this particular way, they will have to live by the rules laid down in the S'ástras as to diet, continence, mental discipline, and so forth."

Ast. :—"I fully agree, but then, you know, you must remember that there ought to be, among astrologers, individuals who have developed all necessary faculties in previous births and began life in this incarnation as congenital seers, waiting only the occasion to manifest their latent powers."

P. F. :—"I go with you entirely in that, and could mention off-hand a dozen cases of individuals whom I have met, and who had exemplified this law of psychical evolution."

Ast. :—"In view of these facts, would you still persist that a large proportion of true predictions are due to clairvoyant provision? Admitting intuition as a possible factor, I still maintain that it only operates to perfect the prediction, not to originate it; for any one can make the necessary calculations and there are, already in existence, a number of books from which the interpretation of such and such planetary aspects may be drawn. Intuition, however, helps the astrologer to apply general rules to particular cases, and one possessed of this faculty will see more in an astral combination than one without it, as the trained artist dissects a landscape while the casual observer views it only as a whole."

P. F. :—"If there be such books,—in the West, I mean,—then it is evident that the faculty of correct interpretation must be sadly restricted, for one reads in the papers absurdly inaccurate astrological prophecies, and, so far as I have seen, a very small percentage of what everybody would recognize as thoroughly accurate ones."

Ast. :—"Yes, but don't forget that the Press has never honestly investigated the subject, and does not report the fulfilled predictions, while making itself merry over the real or supposed failures."

P. F. :—"Let me give you an instance of what I call an unmistakable prophecy. A Hindu member of our Society, a Government servant, told me that in his horoscope it was predicted that on a certain day he would meet with a severe accident by the over-turning of a bullock-

cart. He had forgotten this along with other predicted events, but on that very day it happened that he was transferred by Government to another station, that he had to make the journey in a bullock-cart for lack of other conveyance, and that, passing through a wood, one wheel of the cart mounted a stump, it was over-turned, and the man's leg was broken. Only subsequently was the prediction recalled and, on examining the horoscope, it was found that that particular accident had been foretold for that special day. In another case, a wealthy Bombay Hindu mill-owner told me that his uncle, whose fortune he inherited, had had predicted in his horoscope nineteen years before, how long he would live, when he would marry, the number and sex of his progeny, and how many rupees, annas, and pies he would die possessed of. Every one of these predictions was verified. My informant wrote out the account and it will be found in the *Theosophist*, vol. II, p. 104."

Ast. :—"Well, do you call that clairvoyance or science?"

P. F. :—"I cannot say. Before one could determine that one would have to know whether the astrologer had been a natural seer or had deduced his facts from the horoscope."

Ast. :—"In my mind there is not the slightest doubt that it was pure science and for the reason that I have seen many such accurate results obtained from horoscopy. I could give you certain books, and by studying these and making the necessary calculations, you could yourself predict what would happen to an individual at a given time. Provided that you had learnt how to correctly interpret the planetary aspects, you would not even have to refer to the books, but could read the man's future from the figure of birth placed in your hands."

P. F. :—"Give me your opinion about this. It has often been alleged that upon a certain class of minds an early prediction will have so much power as to absolutely drive the person into a course of action or certain surroundings which engender the very incidents predicted. It is a sort of cumulative auto-suggestion, so to say. Of course a mind in healthy balance would not be so controlled although the memory would retain the prophecy. For example, when I was a boy of 13 years, humbugging one day with other boys at pretended fortune-telling, the boy-seer of the moment told me that I should die from falling off the roof of a house. Well, all through the subsequent 48 years, that stupid prediction has stopped in my mind and recurred to me in times of peril at sea, in battle, &c., with comical persistency. What do you say to this idea of auto-suggestion fulfilling astrological prophecies?"

Ast. :—"Sufficient astrological causes may be found for events which have not even been predicted. I dare say if we come to look at the question psychologically, we should have to admit suggestion of some sort, whether coming from the subject himself or from a combination of circumstances brought about by other agencies whether human or occult. Yet this must not be taken off-hand as a cause, since children whose minds are not open to this kind of suggestion, are found to fall

under the category equally with others. I think the suggestion must be taken, when found to work out, as a concomitant effect of astral influence along with the event itself."

P. F. :—" Well, of course, a young child would not be the victim of auto-suggestion, but upon coming to years of discretion he might become the executioner of his destiny according to prediction, which, but for the prediction, might never have been accomplished. Am I right?"

Ast. :—" I think not, since according to this idea it should be found that with persons of a certain temperament all predictions are fulfilled, and never with those of a more positive temperament, whereas the contrary occurs. Is it not a usual thing to regard fortune as being entirely in our own hands and subject to our will? At all events people act as if they believed it were so."

P. F. :—" I could answer that in either the Western or Eastern fashion, but broadly-speaking, a man does almost control his own destiny. I think I have; and I am quite sure that there have been at times in T. S. history when without my stubbornness in a crisis things would have gone badly."

Ast. :—" In other words, if you had not been yourself, and circumstances had been other than they were, which, from my point of view, is absurd, the result would not have been the same. This needs no proof surely. I maintain that a person of a given temperament acting under certain conditions can only act in such and such a definite way. And astrology asserts this to be determinable."

P. F. :—" Mrs. Bray, in her General Preface to the new edition of her historical novels, quotes from Prince's 'Worthies of Devon' the history of John Fitz, the lawyer and astrologer, who, on the birth of his only son, predicted 'the extraordinary events which so many years afterwards befell him.' Now these events were mixed up with public events which, I think, it would be absurd to suppose as having been brought about by any mental preconception of his; although Mrs. Bray, without rhyme or reason, suggests this explanation. The narrow-mindedness of a prejudiced sceptic about astrology is shown in her admission that 'the accomplishment of the prediction no doubt assisted in keeping alive, in this part of the West, the spirit of credulity respecting the science of judicial astrology,' while she concedes no credit to astrology as having perhaps really enabled Fitz to foretell his baby son's life-history."

Ast. :—" This is exactly one of my arguments of a moment ago; astrology has never had fair play in modern times in the West. It is different here, where we find that the belief in the science is universal among the Hindus. The case cited by Mrs Bray is very like that of the poet Dryden and his child, and in both cases the predictions were fulfilled. You will find Dryden's case given at length in the preface to 'The Star,' by Ebn Shemaya."

P. F. :—" Have you ever read the 'Prophecies of the Brahan Seer'?"

Ast. :—" Yes, but I do not retain any definite idea of them."

P. F. :—" A very curious and suggestive book. We have it in the Library, and you had better re-read it. In two words I may say that this Highland peasant uttered a great number of prophecies, since verified, and some of them after a lapse of three centuries. Supposing him to have studied astrology and to have possessed that natural talent, what should you have expected in the way of 'astrological predictions'?"

Ast. :—" I should classify him with Merlin, Nostradamus, Lilly and others, whose predictions are probably every whit as pointed, and quite as much matters of history."

P. F. :—" Into how many branches do you divide astrological science?"

Ast. :—" Into four, *viz.* *Genethliacal*, relative to the fortunes of individuals, calculated from the moment of birth; *Mundane* or *State* Astrology, whence the destinies of nations are known by the significations attending a conjunction or eclipse of the luminaries, the sun's equinoxes and solstices, &c.; *Horary*, which gives judgment upon any question arising in the mind from a figure of the heavens for the moment; and *Meteorological*, which has regard, of course, to the weather, and also great seismic convulsions, meteoric appearance, &c."

P. F. :—" How do the Hindus designate these?"

Ast. :—" The Hindus define only three, *Játakam*, *Pras'na* and *A'rudham*, under which they include all the four branches recognized by us in the West. Thus, we predict the destiny of nations from the astral events I have enumerated, but the Hindus would take the birth of the *Rájah* and would treat it from the stand-point of *Játakam*."

P. F. :—" Ah, I see that that Hindu theory comes from the traditional identification of the State with its ruler."

Ast. :—" The same rule is applied by them in the case of a family, whose destiny they foretell from the horoscope of the existing family head."

P. F. :—" Would this rule apply to despotic countries like Russia and Turkey, where the Sovereigns are absolute autocrats?"

Ast. :—" Certainly, and because the people in these cases are subject wholly to the will of their monarchs, an extension, as it were, of the ruler's personality, it would apply very closely."

P. F. :—" Take Japan, for example. From an unknown antiquity, down to the modern revolution which ushered in the Meiji period, the Sovereign was an absolute autocrat, whereas now they have a constitution, Parliament, free press, universal education, foreign commerce, and all the elements of a constitutional State. Presuming that under the old order of things the destiny of Japan could have been foretold from the Shogun's horoscope, could that be done now?"

Ast. :—" It could, for although the power of the sovereign is limited by the constitution, yet he is the actual representative and embodiment of the national idea. Hence a study of his horoscope ought to give us a guide to the national karma."

P. F. :—" Have you tested this in the case of the United Kingdom?"

Ast. :—" Yes it has been done, and we find that it holds good. The results are to be found in the British Astrological Magazines. For example in Zadkiel's Almanac for 1882, p. 25 there is this prediction and fulfilment :

'A fortunate direction, Asc: Δ Sun, zod. con. $63^{\circ} 21'$, in the Royal horoscope promises an advantageous treaty with some foreign power; also increase of prestige for Old England.

The brilliant victory of Tel-el-kebir on the 14th, and the surrender of Cairo, with 10,000 prisoners, including Arabi Pasha, to the British cavalry on the 16th of September, 1882, brought the war in Egypt to a glorious termination. The review before the Queen of the victorious troops, on the 18th November was an occasion of national rejoicing.'

Here is one about Germany :—

'The conjunction of Mars and Mercury falling in opposition to the place of the Moon at the birth of the Emperor of Germany, is very likely to bring him into quarrel or sharp dispute, and great tact will be required to avoid a rupture. *Almanac* 1889, p. 13.

The difficulty at Samoa led to a dispute with the United States, whose war vessels were sent to confront the Germans in Samoan waters. The relations of Germany with France were also greatly strained. In Westphalia the troops had to fire on the miners on strike, at the beginning of May.'

I take these at random from hundreds of others, but if I had the time to look through the series of Zadkiel's and other almanacs, I might point out to you many similar illustrations of the principle in question."

P. F. :—" But in the case of a dependency like India or a Colony of the United Kingdom, would you still consult the sovereign's horoscope as to their internal affairs?"

Ast. :—" No, because as one might say, the astral influence of the sovereign is too remote in such a case. The horoscope of the Viceroy or Colonial Governor, taken in connection with general astral indications, would be the basis for our judgment; and in the case of the United States of America, or the Republic of France, the horoscope of the ruling President would give us the indications desired."

P. F. :—" Well, now, as regards the T. S. would you study my horoscope to prognosticate its future?"

Ast. :—" Yes, so long as you are President its fortunes are blended with your own; after your death with your successor's. But I should also consult the figure for the founding of the Society, at New York in 1875."

P. F. :—" All this interesting conversation confirms me in the belief that it is extremely important to attempt some collection and tabulation of statistics. Can we do something through the *Theosophist*?"

Ast. :—" Certainly you could. Why not repeat the experiment of the London *Society Times* which was magnificently successful as regards proving the widespread interest in Astrology, but which did not result in a gain to science, since no synthetical record was made of the predictive results. I had something to do with that matter, and you will be surprised when I tell you that their horoscopes were demanded by people of all classes from the oldest nobility to the day-labourer, and that the office was overwhelmed with letters certifying to the accuracy of the predictions."

P. F. :—" I think the matter is important enough for us to make the attempt in the scientific spirit of research. As regards India it should be comparatively easy, because every Hindu child's horoscope is drawn in infancy and our Members could, if they would take a little trouble, give us the means of comparing the efficiency of modern Asiatic with modern European Astrology in a way not hitherto dreamt of."

Ast. :—" What is your plan?"

P. F. :—" All depends upon our securing the help of at least one skilled Eastern and one competent European astrologer, so that every horoscope sent in for report may be interpreted by the two astrologers each in his own fashion. We should then keep notes of the two readings and require the subject of the predictions—the owner of the horoscope—to report, by filling up a simple printed form, as to the accuracy or inaccuracy of the two readings and prognostications. Then, as speedily as possible, we should publish in the *Theosophist* in the form of tabulated statistics the results of our experiment. Do you think this feasible?"

Ast. :—" Very feasible, I should say, and assuredly such a tabulated report would be highly prized, the world over."

P. F. :—" Will you be our European astrologer?"

Ast. :—" From experience I foresee that it would throw a very heavy labour upon me, but I so love Astrology that I am willing to undertake this. Do you know where to put your hand upon an English-knowing Hindu astrologer to co-operate with me?"

P. F. :—" I have two in mind and, as there is no necessity for delay, if I can secure the services of one of them, we might begin our experiment next month, with our next Volume. As a problem of science, perhaps of psychology, it will amply reward us if we can add even a little

to the sum of human knowledge. I should confine the research exclusively to our subscribers, that is, to our editorial family-circle.

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Postscript.

After mature reflection upon the arguments put forward in the foregoing conversation, and finding that the services of English-knowing Hindu astrologers are procurable, I have decided to try the experiment for one year on the scale of the entire subscription-list of the *Theosophist*, and see what comes of it. Personally, I have no bias either for or against Astrology, and I mean that the research into its merits shall be judicially impartial. Before the close of the next Volume, I hope to be able to print a table of results which shall show at a glance both the proportion of successes and failures with each Astrologer, and the comparative accuracy of the Eastern and Western methods.

With the October Number, therefore, copies of the following documents, printed on loose sheets, will be sent to every subscriber for the entire Volume (XV).

H. S. O.

DOCUMENTS.

BUREAU OF ASTROLOGICAL RESEARCH.

The holder of this Coupon is entitled to ask three questions upon any subject or event concerning himself or herself, to be answered without charge, according to the rules of Astrology. The particulars of birth should be filled in as carefully as possible. The Coupon must then be returned to:

“The Manager, Astrological Bureau, *Theosophist Office*, Adyar, Madras, India,”

together with a stamp for reply; if in India, of $\frac{1}{2}$ anna, outside India but within the Postal Union, $2\frac{1}{2}d.$, or the equivalent stamp of the applicant's country.

Questions will be answered in the order of receipt, and as promptly as circumstances shall permit. Only the questions of yearly subscribers to Vol. XV of the *Theosophist*, commencing October 1893, will be dealt with.

As an equivalent for the trouble and expense incurred, the Coupon-holder is merely expected to report, on or before the 1st August 1894, as to the correctness or failure of any Astrological statements made; the object in view being to test the relative scientific value of Astrology as practised in the East and the West in modern times; and, indeed, to test the claims of the science generally.

All questions will be answered by both a European and a Hindu Astrologer. There will thus be two sets of answers to every question, which answers, let us hope, will confirm one another and agree with the facts.

COUPON.

Serial No. _____

State clearly, and as accurately as possible, the particulars of birth; giving the date in the *Christian Era* if possible.

	CHRISTIAN ERA.	KALIYUGA, SALIVAHANA, OR OTHER ERA, STATING WHICH.
Year		
Month		
Date of Month		
Hour of Day	A.M. P.M.	
Sex		<p><i>N. B.</i>—The Kaliyuga, and other Hindu Eras are only to be given in case the corresponding English date cannot be given under the Christian Era.</p>
Place of Birth		
Name		
Postal Address.....		

The three Questions which the Subscriber is entitled to ask must be written on a separate sheet and forwarded with this Coupon.

Instead of asking any particular questions, the Coupon-holder may, if he choose, leave the Astrologers to give what information they can regarding either the past or future of the Subscriber.

ESOTERIC HINDUISM.

THE people of India are deeply grateful to Professor Max Müller for his services as an Orientalist. He is one of the very few that have entered on a study of our S'ástras with a sympathetic heart and without any bias of their own. His words, therefore, always carry weight and deserve careful consideration.

We need hardly say that we feel not a little disappointed when we read his article on “Esoteric Buddhism” in the *Nineteenth Century*.

Professor Max Müller finds no new light thrown on the relics of Hinduism by the writings of H. P. B., and the learned Professor seems to think that, as she knew neither Sanskrit nor Pali, she could not add anything to the knowledge we already had of Hinduism and Buddhism,

and that her meddling has been rather a curse than a boon.—Is this so?

The learned Professor makes a reference to the Vedas and shews the evolution of the Vedic philosophy. He shews how ideas developed as to the relations between the Universal Soul and the Human Soul, and seems to suggest that the Hindu mind never went beyond a consideration of those relations.

Professor Max Müller overlooks one important movement—that of the Puránas. The modern Hindu's beliefs are mixed up with Puránika teachings and his daily practices are in conformity with the Puránas and Tantras.

The modern Orientalist does not set any value on the Puránas and Tantras except so far as they throw light on the social condition of the Hindus, their ceremonies and institutions, and elucidate points of ancient history. This is because the Orientalist, like the average modern Hindu, does not understand those books. Now the Puránas and Tantras purport to deal with all the laws of the Universe from its beginning to end. Before we have a right to condemn the Puránika and the Tántrika writings and to ignore them as a series of wholesale gibberish, we are bound to make them the subject of systematic and careful study.

Is there no method in the Puránika account of creation, evolution, preservation, and dissolution? Is there no truth underlying such mythologies as the churning of Ocean, the fight between the Devas and the Asuras, and so on? Is the account of Divine incarnations given in the Puránas purely a work of imagination? All this may be purely mythological without the least foundation in science and truth. But honest judgment must always be withheld till the utmost endeavour *is* made to interpret and properly understand the records of a great nation, however repugnant they may be to accepted views. Has this ever been attempted by any of the so-called Orientalists? Could the learned band ever dare to make such an attempt? Poor H. P. B. did make one (with what success, posterity has still to judge) in her great work, the "Secret Doctrine," which the learned Professor does not even do so much as refer to. The "Secret Doctrine" brings method out of the seeming chaos of Puránika cosmogony. Right or wrong, one can *now* understand fully and properly, even though it be in theory, the account of creation as given in the Puránas, by the light thrown on it by the aforesaid "Secret Doctrine."

No study of the Puránas with the help of grammar and existing Commentaries could elucidate the many obscure passages and the *seemingly* absurd and unintelligible mythologies with which they abound. I have some knowledge of Sanskrit myself (though I do not pretend to be a scholar like the learned Professor), and I know many eminent authorities on the Puránas in India; and I can say for myself and many other Indians that the "Secret Doctrine" has opened a new vista

of scientific investigation, and that the system propounded therein brings into harmony our oldest associations and our latest acquisitions.

Can the learned Orientalist suggest any satisfactory answer, to questions like the following, consistent with the intellectual greatness of the Ancient Aryans? What is the meaning of Trilokí and of Saptá Loka talked of in the Puránas? Why is it that the Trilokí is destroyed at the end of every Kalpa? Why is it that the Lokas of Pisáchas, Rudras, Devas, Prajápatis, and Siddhas are all different, and have definite relations with each other? Why the cycle of Yugas, the Manvantaras, the Kalpas, and the Prákritic Laya at the end? Why some forms of creation are called Prákritika, and others Vaikritika? Why the Kumára Creation is both Prákritika and Vaikritika? What are the *Pitris*? What is the object of their seven-fold classification? What is the real explanation of Deva-Yána and Pitri-Yána? A number of such and other questions can be satisfactorily answered from a study of the "Secret Doctrine" and other writings of H. P. B.

The line of study suggested by the "Secret Doctrine" is not a fictitious or hap-hazard one: for it not only explains questions such as given above, but serves as a *key* to a proper reading of the Puránas themselves. The element of chaos in the Puránika account is removed, and we can read the whole system as a definite science. The test of modern science is now being applied to that system, and H. P. B. herself made the first attempt at a comparative analysis of the Eastern and the Western systems. Time will show whether the esoteric system will stand the test of modern science or whether modern science will have to take a leaf out of the older book. But if the attempt be ever made to discover anything like a science in the Puránas, it will be due solely to the maligned Russian Lady, of whom let us hope the last has not yet been said by the scientists and scholars of the West.

Before the advent of Theosophy, the Hindus of the present time—and even the very best amongst them—did not dare to regard their old MSS. as likely to give them any scientific light. Their philosophy they could not however forget, for it permeated their very life. But Eastern Science was lost, and the Orientalists, who tried to abstract the best available knowledge of Sanskrit from the Indian soil, could not go beyond the Indians themselves.

But the Indian Pandita of this day is somewhat different from what he was when Prof. Max Müller held correspondence with him. The old class Pandits did not themselves understand the rationale of the Puránas and Tantras, though they never forgot in their daily life to observe the several practices in conformity with them. Now the Panditas do understand the rationale and intelligently observe the old practices. They find a new light everywhere and they wonder they did not find it before. There is a striking harmony and thoroughness in their reading of the S'ástras—through the help of Theosophical teachings, which

make it impossible for them to think that all this could be due to haphazard statements, however clever.

All this might have been an error of judgment on the part of the Hindus. But Prof. Max Müller does not certainly heighten his scholarly reputation by ignoring altogether the services of Theosophy in bringing out an intelligible system that embraces the whole Universe and attempts to explain all the laws thereof. Theosophy not only brought out that system but has also made possible the comparative study of that system in the light of modern science.

The personality of that individual, who, single-handed, could bring about such a result, should, in all decency, be forgotten. The world does not care to know the private life of this professor or that statesman. Enough that the deeds be such as to command respect.

But what is the standard, again, of judging the personality? It is not this act or that act that decides the man: but it is the whole man, the true man. A dozen aberrations would not take away an inch from the real greatness of a man, if any. And it was never expected from the large-hearted publisher of the Vedas that he would come down to personalities—and curiously enough—upon unfounded conjectures and vague surmises.

One word about *Esotericism*, and I have done. It only requires a little experience of Indian life to know in what secrecy the *Tāntrika* rites are performed. They are not occult in the sense in which Prof. Max Müller understands the prohibitions against the reading of the Vedas. The learned Professor will find in the *S'ánti Parva* of the *Mahábhárata* that these prohibitions are not strict. And, as a matter of fact, *Vaidic Mantras* are uttered in the presence of *S'údras* and on their behalf. But the prohibitions of the *Tantras* are very strict; and, as a matter of fact, the mysteries of the *Ten Mahávedyás* are not generally known.

One unacquainted with the inner life of a Hindu can have no idea of the importance of the *Ishta mantra* in his every-day life. On attaining the age of discretion, the Hindu goes to his Guru (spiritual guide) and asks for some mantra of his sect. The Guru examines the spiritual capabilities of his disciple, especially with reference to the planetary influence under which he was born, and selects the proper mantra for him. The disciple or *S'ishya* is initiated into the mysteries of that mantra, which becomes his *Ishta mantra*. This *Ishta mantra* is dearer to a Hindu than his own life. He will bathe in the morning, put on clean clothes, silken if possible, sit on a woollen carpet in an upright posture and recite the *Ishta mantra*, ordinarily not less than 108 times, counting the number on his beads, with the tip of his finger. He will eat nothing before reciting the mantra every day. If he does not recite the mantra even for one day, he becomes a fallen man. The Hindu will not disclose his mantra to anybody even for fear of his life,

for he believes its efficacy will be lost, as soon as it is disclosed. Verily such a strict secrecy is kept that a father does not know the mantra of his son, nor a husband that of his wife.

To make the mantra effective, to make it a living energy, the Hindu performs *Puras'charana*. The *Mantras* form the speciality of the *Tantras*, their object being to acquire control over the *Devas* and *Devayonis* and to reach the state of Divinity in the end. The highest mantras relate to aspects of Divinity alone, and of necessity imply a power over all *Devas* high or low, as *Devas* are only manifestations of the Divine energy. The lowest mantras relate to the spirits of the dead and the *Devayonis*.

These *Devas*, according to the Orientalist, are thirty-three crores of gods, worshipped by the idolatrous Hindu. Some Orientalists are charitable enough to make them represent different forces or even objects of Nature. But they draw the inference, perhaps, from the *Vaidic Devas*, whose number is small. What will they have to say to the numberless *Devas* and quasi-*Devas* of the *Puránas* and *Tantras*? The Theosophist was not content with the Orientalist's idea of a *Deva*, but he went deep into the matter and explained these *Devas* as forming a kingdom in themselves like the Human or Animal kingdom. The *Devas* are classified according to the character of their spirituality and of the spheres they inhabit. The higher *Devas* brought into communion with man help his spiritual development. The lower *Devas* when brought under the control of man become subservient to his will, for good or bad. Then there are quasi-*Devas* or *Devayonis* such as *Pisáchas*, *Gandharvas*, *Yakshas*, *Vinayakas*, &c., which have a certain amount of materiality in their nature, and whose influence over man is for evil, unless he gets the better of them.

This classification of *Devas* does not proceed from the imaginative brain of one ignorant of Sanskrit and Pali, but it is to be found in the most authoritative Sanskrit books and is at the very root of *Tāntrika* mysteries. An exhaustive classification of the *Devas*, their habits and their nature, is given in *Vyása's Commentaries* on the *Sútra* of the *Vibhuti Páda* of *Patanjali*. The wonder is, why an Orientalist having access to all Sanskrit and Pali Scriptures, should have such monstrous conceptions of the Hindu *Devas*. But wonder of wonder, how a lady ignorant of Sanskrit and Pali could give such a rational explanation of *Devas*, and one too which agrees almost word for word with the *Commentaries* of *Vyása* and which is alone consistent with the systems of the *Tantras*!

There are five aspects of Divinity—*Vishnu*, *S'iva*, *S'akti*, *Surya* and *Ganapati*. The *Tantras* are accordingly classified under five heads—*Vaishnava*, *S'aiva*, *S'akta*, *Saura* and *Gánapatya*. The most authoritative of the *Vaishnava Tantras* is *Nárada Pancharátra*. The mantras of *Nárada Pancharátra* have for their object the development of the Higher Ego and the preservation of the body from external dangers. I am a *Vaishnava* myself, but, I hardly understood previously the *Chatur-vyúha*

or the Quaternary, which forms an important feature of the teachings of Pancharátra, having an important bearing also on the Vaishnava's daily practices. The light thrown on the subject by the disciples of Chaitanya, the greatest occult teacher of Bengal, does not clear up all doubts. The Theosophical conception of Higher Ego and its counterpart in the Universe, however, fully explains the expression and its deep meaning as given in the Pancharátra. I challenge Professor Max Müller or any other learned Orientalist to give a rational explanation of Chaturvúha.

As to the mantras and their correlations, all real information is withheld from the books, being transmitted only from Gurn to S'ishya. That information has been all but lost in these fallen days of India, and it is Theosophy alone that has made it possible to make a rational pursuit of the subject. These observations will also apply to the S'aiva Tantras which have a wider range than the Vaishnava.

The Saura and Gánapatya Tantras have all but died out in India. The S'ákta Tantras are more generally known than the others and they are still recognised to a certain extent even to the present day. The reason is obvious. These Tantras begin with the conquering of the Devayonis, which is far easier and more tempting than the controlling of the higher Devas. Up to this day, men are found practising several ways of conquering the lower elementals and disembodied spirits. (One method is to sit on the dead body of a man on a new moon night, in a deserted place and to recite certain mantras a fixed number of times. Many are the stories told of the hideous forms that the spirits and the lower elementals assume to put the practiser to fear and to make him desist from his practices). The Bacchanalian practices are sanctioned in the first stage, simply to attract the Devayonis. Then there are higher stages. There are altogether ten stages corresponding to the Ten Mahávidyás. Will Professor Max Müller venture to explain these Mahávidyás? Does he know the Yantras or symbols attached to these Vidyás? Does he know what an important part the Yantras play in Tántrika practices? Perhaps it will not be too much to say that Theosophy has made the only attempt to lift the veil of mystery over the Tántrika Yantras. The study of symbols can alone give a clue to the Mahávidyás, which are different manifestations of S'akti or Divine Energy. Now-a-days people are initiated in the Mantras of either Káli, or Tára, or Shorashí, or Bhúvanes'varí, or Bhairaví. Disciples of the five higher vidyás are rarely to be found. Then there is no progression from one stage to another. All this is due to ignorance of the real philosophy and the real science. One of the most baneful results of this ignorance is the prevalence of the Black Arts and Black Magic. Men are called Siddhas, if they can only control the lower powers for the gratification of their passions and for the attainment of selfish objects. Mantras directed to Devayonis are known as Black Mantras and their votaries are called Black Magicians, or Tántrikas of the Black Márga. Unfortunately their num-

ber is large and it is through them that the Black Tantras have attained a larger circulation than others.

It is therefore necessary to have a wide and comprehensive view of the S'akti Tantras, to save their followers from the tremendous abuses that have crept into their system. Vaishnavism is, to some extent, the outgrowth of a re-actionary spirit against the Tántrika abuses. But the evil tendencies of man have always succeeded more or less in asserting themselves at all times. Theosophy is the latest, and, I believe, the most powerful movement in India against the Black Tantras and as such deserves the best thanks of the people.

I have given a bird's eye view of the inner life of a Hindu. But the little that has been given is sufficient to dispel the notion that there is no esotericism in Hinduism. Orientalists have been put on a wrong scent, through the study of archaic books, which can give no idea of Hinduism as a living religion, and they are often apt to make only partial generalisations and vague inferences.

One word as to the Vedic Hinduism of Professor Max Müller, and I have done. It is not my object at present to shew the utter worthlessness of the researches hitherto conducted in relation to the Vedas. It does not require much penetration to see things on the surface, and to theorise upon them. The Hindus have at all times believed, (and there is no reason why the tradition should be over-looked) that the Mahábhárata is the fifth Veda, meaning thereby that it contains the philosophy and the mysteries of all the Vedas. All the Vedic Devas find their place in the Mahábhárata and Vedic associations abound therein. Has Professor Max Müller or any other learned Orientalist read the Vedas in the light of the Mahábhárata? Have they followed up the development of Vedic study in the Puránas and Tantras? Have they ever taken a broad view of Hinduism as a whole? Have they entered into the spirit of Hinduism? If they have not done so themselves, in all fairness they should give some weight to the opinion of educated Hindus that Theosophy as now made public has to a very great extent, done so. I submit therefore, in conclusion, that modern day explorers in Oriental literature should not overlook the Theosophical movement and its work.

PURNENDU NARAYAN SINHA.

Reviews.

MAGAZINES.

Lucifer.—The July number of our London contemporary is rather heavy reading. Master Eckhart grows more and more prosy and even his most ardent admirers must, by now, have lost the thread of his argument. The "Cause of Evil" is the commencement of an interesting article by Dr. Charlotte Abney dealing with the question from the standpoint of the "Secret Doctrine" and some of the theories of modern science. Mr. Mead's ex-

cellent review of "Psychological Religion" is concluded with a criticism of Max Müller's views on the Alexandrian schools, and the same gentleman commences a translation of some selections from the *Philosophumena*. Annie Besant contributes a paper on "Theosophy and Christianity." The science jottings and the "Watch-tower" observations might, with advantage, be combined under one heading as they practically treat of the same subjects.

The Path—July. Mr. Judge's observations on the subject of Mars and Mercury form the subject of an interesting article in our present issue from the pen of Mr. Sinnett. Mr. Fullerton's address on White Lotus Day, as given in a condensed form in the present number, contains some very curious admissions and statements. "Theosophy", we are informed, "is really a new religion"! Again:—

"The success of the Theosophical Society is in exact proportion to its loyalty and devotion to H. P. B. Like any other theory, this is a question of fact and to be tested by fact. Of the Sections of the Society, which are the most active and efficient, most zealous in promulgating Theosophy, most rapidly influencing the public mind and gaining hold on the public press? Evidently the American and the European. Each is headed by an individual who was an intimate friend and close pupil of H. P. B., whose enthusiastic loyalty to the teacher colours every utterance and moulds every project, who forms plans, methods and efforts in accordance with her impulse, who ceaselessly upholds her name and spirit and purpose as the inspiration to T. S. work."

It may be a fact that "enthusiastic loyalty" to a personality is one of the strongest impulses at work in our Society: it is also among the Mahdists. If this is the case it is a matter for individual observation, more than for public print. Mr. Fullerton's declaration is certainly not calculated to recommend the Society in the eyes of free-minded persons, for it amounts to nothing more or less than a statement that our leading members and others find a greater incentive to work for humanity in their personal admiration of, and "enthusiastic loyalty" to, a personality than in the noble objects and ideas of the movement itself. We should be sorry to believe Mr. Fullerton's statement to be true of America and Europe; it is not true of India, as Mr. Fullerton tacitly admits. There have been, it should be remembered, numerous Avatârs, but only one changeless Jñânam through the ages and for all time.

The present number contains a reproduction of what, we believe, his friends considered an excellent likeness of the late T. Subba Row.

American and European Oriental Departments.—No. 13 of the first-named and Nos. 4 and 5 of the latter's publications have reached us.

The American Editor would have done well to have reproduced Max Müller's rules for the pronunciation of Sanskrit, instead of giving an incorrect and slipshod system of his own. Neither *Chelâ* or *Devachan*, we may point out, are Sanskrit words, and are therefore incorrect as examples. M. N. Dvivedi's "Tales from the Upanishads" though short, is an interesting paper. The number includes a short paper, with an accompanying diagram, on the well-known Hindu game of *Jñâna Baji*. The remainder of the issue consists of a reprint from Rhys Davids' translation of the Mahâ Parinibbâna Sutta.

The European and Indian Sections are to be congratulated on the last two numbers of the European O. D. If our members out here will continue to support Mr. Mead's most useful work, they will render a great service to their Western Brothers. Both the present numbers are equally good and bear marks

of very careful European editorship. The papers are all short and simply written. In No. 4 we notice some selections from the Tamil *Thiru-kural* or "Divine-Kural," translated by Bro. Balakrishna Aiyer, and also chapter III of the *Ashtavakra Sanhita*, by M. N. Chatterji, late of Ranchi. No. 5 gives us, among other things, the commencement of a very excellent article by Babu Aswini Kumar Dutta on Image Worship in general and the Durga Pújâh festival in particular; a continuation of the Divine Kural; some selections from the Suffi Poem *Masnawî-i-Mânwi* by Baij Nath Singh, now of Berhampore; and some charming "Sayings of Kabir," which remind one of Marcus Aurelius, by Bro. Raghunandam P. Sharma of Mozufferpore. We congratulate again our Hindu Brothers on the excellent beginning they have made in this new branch of work.

Theosophical Siftings.—Vol. VI, No. 8, contains two articles entitled "Egyptian Belief," a lecture delivered to the Adelphi Lodge, T. S., and "Prâna." The first of these subjects, treated of by Mr. P. W. Bullock, is very interesting, and mainly points to the problem of Egyptian skill in astronomy, architecture, and geometry in the remote centuries of the B. C. era, elucidating this by copious references to the religious and psychological rituals of that nation, and also to the 'Mysteries' and Initiations of its learned priests. The presence of Initiates among them who had a strong hand in the Government of the people, is put forward as an explanation not alone of their excellence in all the industrial arts, but also of the high moral and religious spirit which in those days sustained the empire of the Ptolomies. "What is Prâna?" by Mr. Herbert Coryn, is a valuable contribution to Theosophic literature upon the subject of Prâna (life principle). The presence of Prâna in each of the "Seven Principles" of man, and upon all planes of existence is neatly and logically shown, but the main question is not solved by a statement of the conditions under which we see its function, since our perception of things cannot be regarded independently of the laws of mind under which we behold them. Nevertheless, from a scientific and philosophical stand-point, the evidences to be gathered from a consideration of this subtle principle in its varied manifestations, all tend to the establishing of logical views concerning the nature of Ego as the cognizer of them, and in whom life, substance and consciousness subsist as one. Mr. Coryn's article should be read carefully and it will prove very useful.

Le Lotus Bleu.—Nos. 3 and 4 contain many interesting articles. Among them are to be noted "Qualifications required for Practical Occultism," showing under different heads the ethical, karmic, intellectual and physical requisites; though all are necessarily karmic. This is translated from the *Theosophist*. "Swedenborgian Psychology", is one of the best *précis* of the teachings of Swedenborg on the human soul, that we have come across. "The Logos or Parabrahmic Verbum, and its Unity" makes the reading of "Secret Doctrine" teachings on this subject easier for the young student, and straightens out a good deal of argument upon the matter, bringing together much scattered information into a simple and readable form.

The Light of the East.—No. 11, Vol. I, is not a very interesting number. The serial paper on the Vedânta is continued. A sensational story "The Silver Hatchet" reprinted from a Western Magazine, seems rather out of place in a magazine devoted principally to Aryan Philosophy and Religion.

The Bhârata.—We have received the first number of this newspaper which hails from Rajahmundry. It is early yet to judge of its merits, but the

Editor's idea of what a paper should be, seems sensible, and if the lines indicated by him are followed, the paper should have a successful career. The present number contains some interesting extracts bearing on Oriental subjects.

Journal and Text of the Buddhist Text Society of India.—The second number of this quarterly is principally composed of texts. Nobin Chandra Das' translation of *Ekasringa* is not a success from a poetical stand-point, but the translation of the *Bhakti Sataka* by Pandit Hora Prasád S'ástri is good and the interest of the Birth Stories of the Grand Lama well sustained.

ADVAITA MANJARI.*

It is with great pleasure that we welcome this new publication from Kumbakonam. It is a monthly magazine started with the sole object of giving out to the public the more important works on the Advaita philosophy, such as Advaita Siddhi, Gaudabrahmáñandíya, Siddhánta Les'a Sangraha of the famous Appaya Dikshita, Kalpataru, a commentary on Bhámati, itself a gloss on Sankarâchâryâs *Magnum Opus* on the Brahma Sûtras. The magnitude of this undertaking will be apparent when we consider that the extent of these writings is generally estimated to amount to more than the Mahâbhârata—which contains 1,25,000 *Grandhas*,—or more than five times that of the Râmâyana. The polemic value of these writings and more especially of the first two which are now appearing in fasciculi, is too well known to require any mention here: so much so that Visishtâdvaitic writers have been hard at work for nearly the last 200 years to refute the arguments therein contained.

The Advaitis forming the majority of Hindus, it is needless to say that this attempt should receive their encouragement, while Oriental Scholars will here find, instead of a 'dry' Commentary on Sanskrit aphorisms, exhaustive original treatises on the non-dualistic philosophy of India.

This serial in Devanâgarî, the first of its kind in this Presidency, reflects great credit on those who undertook the publication, and leaves nothing to be desired either as to type or general get-up.

CHARAKA SAMHITA.

Another *fasciculus* of this valuable work has just reached our table. The present number gives some very interesting particulars of what the physicians of ancient India considered the requisites of a hospital, which should prove interesting to modern-day practitioners.

NIRISVARAVADA KHANDANA.†

This is not so much a mere verbal translation of Mrs. Besant's well-known pamphlet "Why I became a Theosophist" as a commentary thereon in which the translator supplements her arguments by his own from the Hindu S'âstras. The necessity for this will be apparent when we consider that there is a daily increasing class of Hindu Theosophists who do not know English and most of them belong to the Telugu-speaking population of the Presidency. The work is dedicated to the Raja of Bobbili as a token of his generosity, by the author, Bro. S. Suriyanarain Row, B. A.

* Can be had of the Manager, S'ri Vidyâ Press, Kumbakonam. Subscription Rs. 10-4-0, per annum.

† Can be had of the Manager of the *Theosophist*, Adyar.

JNA'N O DHARMER UNNATI.

Jñân O Dharmar Unnati is the title of a brochure written by Kshitendra Nath Tagore, B. A., of the Adi Brahma Samaj. It contains the latest unpublished sermons delivered by the venerable Debendra Nath Tagore in the shape of table-talk with some of his near and dear relations. It is divided into fourteen chapters, each dealing with a subject conducive to moral, intellectual and spiritual well-being, and all having one primary object in view—to place before the readers an account of the rise, and progress of knowledge and religion. The get-up of the book under notice is good, and the price is fixed at 8 annas. That it affords food for all, irrespective of their creed, cannot be gainsaid, written as it is on a catholic and scientific basis.

RAKHAL CH. SEN.

PROF. LOMBROSO AND SPIRITISM.

The Editor of *El Reformador*, of Rio Janeiro, has kindly sent us a pamphlet (in French) reviewing the conclusions arrived at by Professor Lombroso, with respect to the phenomena of mediumship as displayed by Eusapia Palladini, of Turin, before a committee of very eminent men of science, himself included. The facts the Professor cannot gainsay, but he tries to account for them on the theory of an "excitation of nervous centres" leading to a "transportation and transmission of psychic forces," and begetting a transformation into "luminous force" or "motive force." He can thus comprehend how the "cortical or cerebral force of the medium may raise a table, pull a person's beard, give him a tap, and fondle him." Why not add—and speak Sanskrit, play on the vina, or write a tragedy of Shakespeare? The Editor of the *Reformador*, not to put too fine a point on it, smites the Professor hip and thigh, showing the absurdity of his premisses and the worthlessness of his conclusions. He is at once witty and logical, and Professor Lombroso will probably not enjoy the reading of the pamphlet.

H. S. O.

LUZ.

Our newly-formed Branch at Buenos Aires, Argentine Republic, has begun active work by the foundation of a semi-monthly review, in Spanish, of Oriental and Occult studies, under the title *Luz* (Light). Its promises are very liberal, more than can be fulfilled unless expense is no object. Subscribers are offered two numbers a month, with engravings, photographs, binding-covers and extra Supplements; the Bhagavad Gitâ is to be translated into Spanish for its pages as well as other literary treasures, and all for about the price of the *Theosophist*! The first number contains the following:—1. Salutatory; 2. Digest of Theosophy; 3. Illusions; 4. The Will; 5. Through the Gates of Gold; 6. Inspiration; 7. Aphorisms and Reflections; 8. The Theosophical Movement; 9. A 32 pp. instalment of the Spanish rendering of Bhagavad Gitâ. That our Indian members may see how their Divine Song looks to its South American readers, I will cite the first two S'lokas of the Buenos Aires version:

DHEITARA'SHTRA.

Nuestros soldados y los hijos de Pandu reunidos para combatir en el Sagrado Campo de Kuruxetra. que han hecho, Sanjaya?

SANJAYA.

Ante el ejército de Pandu formado en orden de batalla, el rey Duryodhana se acerca á su maestro y le dice: Ved maestro mio, el gran ejército de los hijos de Pandu ordenado en línea de batalla por tu discípulo el habil hijo de Dru-pada.

ESPERANTO.*

This little French work of 32 pages sets forth the principles of an international language contained in the Russian work of Dr. L. Zamenhof, the author of the new system. Mr. L. de. Beaufrurt is the translator. The system called "Esperanto" is preferable to the Volapük of Dr. Schlegel, being simpler in its grammatical construction. Its vocables are mainly taken from the Spanish, Italian and Latin, and the language preserves all the resonance of the Italian. Every letter that requires to be written is pronounced, the stress being on the penultimate syllable, which makes reading easy. It is stated that the whole of the grammar may be learnt in half an hour, which we may well believe from a single reading of the brochure. This international language has been before the world for 5 years and appears to have exponents in all parts of Europe.

Providing the vocabulary admits of the easy expression of complex thoughts, there is no reason why a single medium of international communication should not take the place of the many languages one needs to learn in order to enter fully into the thought of other nations. Even the commercial advantages arising from such a system would seem to be sufficient to recommend it; but unfortunately national prejudice is very strong, and individual ideas of education seem to obliterate the true end in view, to such extent that the mere learning of languages is mistaken for real knowledge. Yet, as the author rightly says "the object of Theosophy at least is to form the nucleus of a universal Brotherhood, without distinction of sex, race, caste, colour or creed, and "Esperanto" has the same object in view."

H. S. O.

ANOTHER TRANSLATION OF THE "BUDDHIST CATECHISM."

A recent number of the *Buddhist* states that H. R. H. Prince Chandra-dat Chudadhar of Siam, Director-General of the Bureau of Translation, Bangkok, is now engaged in the translation of the "Buddhist Catechism" of Col. Olcott into Siamese, so that it may be available for use in the schools of the Kingdom and give the adult population a clearer idea of their religion than now prevails.

HUMAN PHYSIOLOGY.†

The object of the present volume is 'to show that the Law of Life for man is written in his organism and that a study of man's physical nature is necessary for preventing and curing disease and in the same way as we have but to understand his moral nature, his social requirements, and the constitution of his mind, in order that we may know the moral, social and educational conditions most conducive to his welfare and happiness.'

* By Dr. L. Zamenhof, 1893, France.—L. de Beaufrurt. à. Epernay, Marne. Price 15 centimes.

† By T. L. Nichols, M. D. Nichols & Co., 23, Oxford Street, London, 1893.

The first part of the book is devoted to a treatment of the actual condition of humanity to-day and some very painful statistics of crime and immorality are furnished. Part 2 treats of the familiar topics of Matter, Force and Life. The third division treats of Physiology proper, and the three remaining of the Laws of Generation, Health and Disease, and Education and Morals. The subjects are simply, yet lucidly, treated, and the diagrams are good. Dr. Nichols' name is already well-known in connection with popular works on Medicine and Hygiene and this, his latest production, will no doubt be eagerly read by those to whom this class of literature proves instructive and interesting.

A NEW EDITION OF THE "KEY TO THEOSOPHY."

The new edition of this popular work on Theosophy which has just been issued under the direction of Mr. G. R. S. Mead, will be welcomed by all. It is, in every way, an improvement on the first and second editions. The main features of the revision are:—(1) A systematic use of italics and capitals; (2) A consistent transliteration of Sanskrit words; (3) the correction of some mistakes intimated by H. P. B. when living; (4) the removal of some obscurities of style; (5) the omission of some passages of a controversial nature, which are no longer of general interest. The glossary has been very carefully edited and corrected. The present edition of the "Key" is in size uniform with the "Secret Doctrine" and the "Theosophical Glossary." It is, we believe, the intention of our London Staff to issue all Madame Blavatsky's books in a uniform series.

"BORDERLAND."

Mr. Stead's new Quarterly of psychical research appeared on the day promised and, in due course, has reached our hand. The first glimpse of it is very disappointing, for the cover is badly designed and badly printed; a smudgy-faced child of the projector's fertile brain. The contents are of mixed value and interest, some very good, e. g., the charming digest of the tragic story of that martyred child-seer and angel, Joan of Arc; Mr. Stead's personal narrative of the beginnings of his own phase of automatic handwriting; his briefs of the psychical literature of the past two years; and the voluminous replies of notable churchmen, warriors, statesmen, authors and others to his circular letter of enquiry as to their opinions about his novel literary project. As for the chief luminaries of orthodox British Christianity, they, for the most part, write themselves down as Dogberrys of the nth degree of stupidity. Nothing more petty or rapid could be conceived than the replies of the Abp. of Canterbury and the Bishops London and Bath and Wells. A prelate who, in the States, would answer a journalist of Mr. Stead's recognized sincerity and power as insultingly as "E. W. Cantuar" does, would risk being kicked at least once around his own cathedral to teach him manners. Some of the replies are excellent, some suggestive; for example, that of the Rev. H. R. Haweis, who says "Occultism is not only a question; it is the question of the day. The recognition of it is the strength of Roman Catholicism; the denial of it is the weakness of the Protestant and Unitarian Churches." Professor Ray Lankester, as the embodiment of mulish scientific ultramontaniam, as usual exposes his narrowness and his conceit. Pity that Mr. Stead

should pander to his vanity by condescending to ask his crude opinion upon psychical matters; you might as well ask a Nilgiri Badaga what he thinks of the Letters of Mme. de Sevigné. Mr. Stead gives a preliminary paper on Palmistry, illustrating it with four photos of hands which he invites his readers to study and send him a careful reading of in time for the next issue. A department of the Review is devoted to Theosophy, Mrs. Besant furnishing a brief sketch explanatory of the meaning of the word, with a useful list of our periodicals in various countries. There are extracts from "Old Diary Leaves" and from *Iucifer*; a "Classification of Psychical Phenomena," by Mr. E. Westlake; a Glossary by Mr. F. W. Hayes; an article on Astrology by the brilliant Fitzgerald Molloy; reviews of current books, reviews and magazines; and an Index. A rather sinister portrait of Mr. Balfour serves as Frontispiece. Altogether, *Borderland* promises to be an interesting and valuable periodical, well worth subscribing for. May it prosper.

H. S. O.

THE OCEAN OF THEOSOPHY.*

The production of this interesting little volume amid the great pressure of his current literary and official duties, is another proof of Mr. Judge's tireless activity and commercial enterprise. Like all the issues from his printing-office, it is faultless in print and paper, and excellent in binding; far and away beyond anything we can do at Madras. The author has given us a succinct compendium of the body of doctrine which has been H. P. B's legacy to posterity, and presented it in a flowing style quite superior to his previous literary productions. I wish I could unqualifiedly praise his present work; but I cannot. It contains some errors that are flagrant. For instance, (p. 125), making *Brahmarandhra* (the alleged orifice, or *chakra* in the skull through which the yogi must emerge if he wishes to unite with Brahman) to mean "a complete life of Brahmâ." He possibly mistook the word for *Brahmânda*, Brahmâ's egg; yet this would not help us much, since the "egg of Bramhâ" means the evolutionary point of the manifesting macrocosm, and has nothing to do with a life of Brahmâ, *viz.*, a Para, or the active period between two *Brahmâ pralayas*. Then, again, *Naimittika Pralaya* (p. 36) should read *Nitya*; *vide* "Vishnu Purâna," vol i, p. 113, or any Sanskrit Dictionary. And, again, (p. 38) *Linga S'arîra* does not mean "design-body," for *Linga* is "mark or characteristic," and *Linga S'arîra* or *Linga deha* refers to a body with certain characteristics, and these are enumerated in Hindu Philosophy as the five Jñânendriyas, five Karmendriyas, five Prânas, Manas and Buddhi—seventeen in all. Again, *Devachan* is not a Sanskrit word, nor a Pali, nor can it be found in either of the great Dictionaries of these languages. There is a word *Deva* in Sanskrit, of course, and a *Sthânam*, which means place or position. But there is no compound of the two bearing the same meaning that we are accustomed to read into the word *Devachan*. Its Sanskrit equivalent would be *Svarga*. Again (p. 31), Mr. Sinnett was never "an official in the Government of India," but a private gentleman, the Editor of the *Pioneer* newspaper. I am the poorest of metaphysicians, yet it seems to me that Mr. Judge makes a sad mistake in saying (p. 14) "in place of 'the Absolute' we can use the

* By William Q. Judge, F. T. S., New York, *The Path* Office, 1893, pp. 154.

word space," and making it one of "the divisions of the sevenfold universe." How can the Absolute be that, seeing that the Universe springs from the Absolute? This seems a new form of the old misconception that A'tmâ is an individual human principle. Absolute Space and Absolute Duration being mere symbols by means of which we only approximatively conceive that which is in itself it is impossible to really grasp, *viz.*, the Absolute or Unknowable, the weakness of Mr. Judge's position is apparent. In fact, he himself says (p. 19) "no mind can comprehend the infinite (misprinted as 'fuite') and absolute unknown." Other errors might be pointed out; but I need not enlarge, since the task is ungrateful, and they will be quickly recognized by Indian readers.

What I regard as most unfortunate is the habit which my old friend, in common with other of H. P. B's pupils whom I have known, but who long ago deserted her, has fallen into, of hinting that he could, and he would, disclose ultimate mysteries properly veiled from the common people. Examples occur in this book, and moreover he unhesitatingly declares (Preface) that his "bold statements" (*i. e.*, the whole presentation of the subjects treated) are "made...upon the *knowledge* of the writer," and that he "has simply written that which I (*sic*) have been taught and which has been proved to me (*sic*)." When we consider the stupendous declarations of cosmic and human evolution and order that are made upon our friend's bare authority, it strikes one how much more nobly we would stand before the thinking and aspiring world, if Mr. Judge would make good this statement by adducing proofs that he has written that only which he "knows" and which "has been proven" as true. Or, at least, he might have taken a bit more pains and avoided downright errors in fact and metaphysic. Does he, for example, wish us to believe that it has been *proven* to him that the Absolute is a septenary principle, and that Charlemagne reincarnated as Napoleon I. and Clovis of France as the Emperor Frederic III.—*proven*? I trow not. This is a loose fashion of asserting instead of proving which is spreading and which is very detrimental to a cause possessing enough solid merit in itself to make its way if discreetly engineered.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

(From our London Correspondent.)

LONDON, July 1893.

Our third Convention has, I think, been not only larger than the other two, as to actual numbers, but fully as successful in every way. Our Vice-President, W. Q. Judge, makes a most admirable Chairman, and everything went without the proverbial hitch occurring anywhere. We were all so glad to find that by the time Convention overtook us, Mr. Judge's voice had returned, at all events, quite enough to enable him to preside over the Convention, to speak on the evening of the first day, at the Lodge Meeting, and to take the chair at the big evening meeting at Prince's Hall, which brought the two day's proceedings to a most successful close.

Of course we had the usual Convention group, taken on the afternoon of the first day. Quite 120 were in the group, and a few were not present, bringing our total number up to nearly 130. So many delegates from Country Lodges were up; proof enough in itself, were any needed, of how the T. S. has increased in England since last year.

The meetings were most harmonious and interesting; no useless formalities, which, as our Chairman well said, were unnecessary for any gathering of real *Theosophists*. When we should come to need rigid hard and fast rules, and much red-tape, we might, indeed, look to it, for the day of our dissolution, as a leaven which makes for spirituality in a materialistic age, would not be far off. So said Mr. Judge, only in other and better words, which I regret to say I did not take down at the time, and with which we all proved ourselves to be in hearty agreement. Indeed I think we heartily agreed with all that he said, "all the time," as his quaint phraseology has it; and very sorry we were to lose him so soon again, for he was obliged to leave for New York on the 15th *inst.* Short though the time has been during which he was able to be with us, it has been unusually profitable; his presence always brings with it such a strong sense of solidarity and loyalty; and the feeling of unity and harmony was exceedingly strong this year, quite a special characteristic, indeed, of this our third Convention, which is all just as it should be.

The arrangements for meals during the Convention were somewhat changed this year. Mr. Moore most kindly threw open the spacious room, belonging to his Working Men's Club, for commissariat purposes; and the neighbourhood was much edified and amused by the troops of Theosophists going and coming between the Lotus Club in Henry Street and Head-quarters. Everything was most liberally and comfortably arranged, always excepting the heat, which was hardly within Mr. Moore's power to alleviate, except by iced drinks, which were not wanting!

The evening meeting at Prince's Hall was a good one, and the Press next day gave fairly full and favourable accounts of the speeches. What has amused us all immensely is the interpretation that was put upon Mr. Sinnett's interesting speech. He dwelt at some length upon Psychometry, upon which our old friend the *Daily Chronicle* thus comments, in a leaderette, next day:—

"Theosophists are always discovering something that is new and useless. Mr. A. P. Sinnett announced at last night's meeting of the Theosophical Society, that mankind is threatened with the study of a new Science, which he calls 'Psychometry'.....But why does not Mr. Sinnett give to the world the results of a few of his discoveries in this direction?"

The career of a journalist evidently does not allow time for the unhappy man to master well-known facts connected with subjects upon which he thus airily discourses, with almost refreshing ignorance; for he has evidently never even heard of Prof. Denton's "Soul of Things." Other papers have followed suit, and fathered upon Mr. Sinnett the discovery of Psychometry—which is really very funny.

I am glad to say that Dr. Keightley, and his wife—best known to all Theosophists as Mrs. Campbell Ver Planck—are going to take up their residence at Head-quarters during the absence of the Countess Wachtmeister and Mrs. Besant, which means that they will be with us for nearly eight

months, as I believe, they are coming "into residence" early next month. Of course you all know by this time how the Countess Wachtmeister has decided upon going out to you with Mrs. Besant; and how Miss Straith—an old and valued member of the Society—is taking her place at the Office in Duke Street; and is even now living at Head-quarters, and going daily to the Office. The Countess and her son left us a few days after the Convention, for Sweden, from whence the former will proceed later on to Brindisi, to join Mrs. Besant, *en route* for India.

All idea of Mrs. Besant's going round by Japan has been definitely given up, and, so far as is at present settled, she returns to us from America, on her way to India; an arrangement we can have no quarrel with!

The North Country Lodges—Liverpool, Leeds, Bradford, and Harrogate—are contemplating a Federation, and have already met to discuss the matter, Mr. O. Firth of Bradford having been appointed Secretary *pro tem.* This is a plan that ought to work well, if successfully carried out, which there can be no doubt our active and energetic North Country brethren will accomplish.

On the afternoon of the 14th *inst.*, a strong contingent from Head-quarters—including Mr. Judge and Mrs. Besant—went down to Westminster Town Hall to a meeting of the Psychical Research Society, to hear a paper read by Mr. Walter Leaf on H. P. B. This turned out to be simply a re-hash of the scandalous untruths which M. Solovioff, has recently been putting forward about our late Teacher, and about which all literary Russia is talking just now. Curiously enough Mr. Leaf carefully omitted all mention of Madame Jelihovsky's replies to M. Solovioff! However, Mrs. Besant—who was allowed seven minutes only, in which to state our side of the question—presented the reverse of the medal very ably and concisely to the meeting, and was extremely well received.

One more item of news is that Mr. Collings, the active President of the newly-formed Bow Lodge, has joined the Little Colony at Head-quarters, and now has a room in the small house familiarly known as "the Cottage," at the bottom of the garden of No. 19.

* * * * *

The first number of *Borderland* is out, and I must confess that on the whole it is a disappointment. Quite the most interesting—apart from Mrs. Besant's contribution—part of the new periodical being taken up with the answers of the various Bishops, Scientists, and Statesmen, to Mr. Stead, on the subject of his new venture. Prof. Ray Lankester politely hints at Mr. Stead's rapidly approaching lunacy, and the Church generally—such representatives of that august body as have condescended to reply, at least—plainly looks upon him as not only mad, but dangerous. In fact, there is a faint, very faint it is true, but none the less real, *soupeçon* of the spirit of the old Inquisitors about these gentlemen's replies, that would be almost entertaining, were it not so pathetic.

Mrs. Besant's contribution is headed "Theosophy and its Students," and gives a very neat little *résumé* of our objects and aims, pointing out the lines upon which we are most in touch with the objects for which *Borderland* was started. Then we have a long quotation from our President's June instalment of "Old Diary Leaves," and "Mrs. Besant's Theory of Reincarnation." But why "Mrs. Besant's Theory"? She makes no secret of its being

neither invented nor discovered by herself. Mr. Stead occupies eleven pages with his "Experience in Automatic Writing," wherein he tells the whole story of Julia and her "communications"; and "Jeanne D'Arc, Saint and Clairvoyant" occupies the space devoted to "Our Gallery of Borderlanders," although a sketch of Swedenborg was promised; however, he will probably follow, in due course. To my mind, some of Mr. Stead's most interesting utterances with regard to *Borderland* were given in an interview he had with a *Westminster Gazette* representative, and which was published about ten days ago in that journal. Mr. Stead is represented as saying, in reply to a question as to the practical use of investigating all these matters:—

"That depends as to whether or not it matters whether man is an ephemeris which exists for a few years, then vanishes into nothingness; or whether the few years during which our intelligence communicates with our fellows through the agency of our five senses is but a fragment, a mere segment of the great orb of an existence which probably began before we were born and continues unbroken by death. If you do not believe this, then I have nothing more to say, because in that case I could hardly consider I was talking to a rational creature."

Attention is being pretty widely drawn just now to the faculty many people are now found to possess for associating certain colours with certain sounds, and *vice versa*. In an American Scientific Journal, *Science*, Mr. Underwood discusses the question at great length, giving many remarkable instances; and the following from a leading London daily is worth giving as it stands:—

"The association of particular colours with particular sounds is a point in physics which has still to be investigated. Many people, even when their ears are stopped, can tell what note is being struck simply by the colours discerned by them during the operation. Whenever they hear a particular sound they perceive a particular colour—one sound corresponding with red, another with blue, another with green, and so forth. Dr. Nussbaumer, of Vienna, mentions a case in which two brothers were gifted in that peculiar fashion, and relates how a medical student in Zurich translated notes of music by certain fixed colours—the high notes by clear and the low notes by dull colours."

The same Journal, in a leader on *Borderland*, and spooks generally, speaks in interesting fashion about the two classes of modern investigators of "the spook problem," as being the outcome of the two great previous tendencies of the human mind to study itself. The metaphysicians and physiologists having now "realised that mind-experiment and body-experiment must go hand-in-hand." Only what we poor Theosophists have been contending for, all along the line!

A. L. C.

AMERICAN LETTER.

NEW YORK, July 13th, 1893.

"The Maschmedt Farm," or Theosophical retreat, is now an accomplished fact. It consists of one hundred and sixty-five acres of fine land, well wooded, with a brook running through it. There is a substantial house and barn on the place, good gardens, houses and poultry. Also a pine-grove. The country about is hilly, diversified and picturesque. Members from New York, Boston, Malden, Harlem and Brooklyn are already availing themselves of the privilege of going there. The code of rules and regula-

tions is substantially as follows:—Each guest is to pay three dollars per week. As this does not pay the cost of his or her maintenance, he or she is further to work three hours per day, in the morning, at such kind of farm work as he or she may choose. The hours for meals are: breakfast seven o'clock in the morning, dinner twelve o'clock noon, supper half after six o'clock in the afternoon. A daily meeting for study will be held from half after one until half after two o'clock afternoon, each guest being expected to be present. Mr. Maschmedt himself is general superintendent, Miss Chapin, recently discharged from a non-sectarian school for being a Theosophist, is principal. This movement may well help the whole Society. The opportunity afforded working Theosophists for rest and recuperation, with the concurrent advantage of affiliation, is of inestimable importance.

Vegetarianism now and again comes to the fore in discussions both in and out of the Theosophical arena. A recent article, copied in several newspapers, speaking of it as "a system alleged to conform to the Laws of Nature" says:—

"One of the causes which have led people to reject the doctrine of vegetarianism is the idea that it is inspired by pietism, religious convictions and monastic mortification. But this is a grave error, for the rational vegetarianism of to-day is entirely scientific, and dictated by the sole desire to follow a system conforming to the laws of nature. It has science on its side, and only the force of habit is opposed to it. The muscles become soft, the size diminishes, humanity degenerates, and is kept in working order only by sedatives and tonics."

A "Psychological Section" is a recent addition to the Medico-Legal Society of New York.

"The Section is interested in all which pertains to the wide domain of Psychology; in the rapidly-growing facilities which the Colleges and Universities are offering to students in Experimental work; as well as in that vast region of Psychological phenomena, which, with its perplexing and increasing complications, demands the strictest and most scientific investigation.

Committees will be appointed from the members of the Section for especial study in the departments of Animal Magnetism, Hypnotism, Telepathy and Clairvoyance, and also of the so-called Apparitions, and other claims of respectable Modern Spiritualism."

Dr. Allan McLane Hamilton, in the *Century Magazine*, refers to the influence of the mind on the body, and calls attention to the fact that "the liberalism of the age permits us to analyze and accept many phenomena, which, in the past, were so wonderful and so far beyond explanation as to be relegated to the domain of quackery and charlatanism."

Professor Sylvanus Thompson tells us that we are on the eve of a great wave of inventive development, in which many of the abstract discoveries of the past few years will take practical shape in the service of man. One of our newspapers alludes to the "curious tone of ethical seriousness pervading three recent utterances publicly made by three representative men", Spencer, Huxley and Zola. As to one of them it remarks that his "attitude is similar to that of one who begins to feel himself outstripped by a rising school of new aspirants." And the rising school is distinctly mystical.

"A man, a Boston man, has a novel solution of the reason that what women delight to call the Woman's Age has waited until the last half of the nineteenth century * * * *. This solution is suggested by the speech of a woman. 'I suppose the reason why I find life so hard is that this is the first

time I have ever been a woman.' At first this seemed very funny, but the man came to regard it as the expression of profound truth. This is, that this half century has seen the reincarnation in female form of a tremendous number of souls who, in previous states of existence, were men."

A mind-reader named Seymour, who, it is said, has performed some remarkable feats, now proposes to have himself buried alive, to have a crop of barley sown and grown over him, and to return to this mundane sphere after a lapse of three months!

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

"OCCIDENT AND ORIENT."

To the Editor of the "Theosophist."

My attention has just been called to certain strictures on my article under the above heading printed in the *Theosophist* last February, occurring in the Melbourne *Harbinger of Light*, and in the London *Light*. The Editors of these Spiritualistic Journals "pass by" the real issue raised in my article and take issue upon a matter of fact regarding the mode of death of Mr. Foster. My informant in regard to that statement was a prominent Spiritualist, himself a medium, and I had no reason to question his statement, as I had no personal acquaintance with Mr. Foster, or with his personal history. Two prominent mediums with whom I conversed on the subject of the temptation to suicide induced by the practice of mediumship, confessed that the suicidal tendency was with them at times almost irresistible. The statement regarding Foster as a suicide may be a mistake, and yet the admission of the Editor of the *Harbinger of Light* of Foster's insanity induced by overwork as a medium is quite as much to the point of my former article. Neither does it vitiate my argument to claim that there are other causes of suicide. The question is, does mediumship tend to produce suicidal mania? and I have not the least hesitation in expressing the opinion that such is the fact, and for the very best of reasons. It is not claimed that all mediums commit suicide, or are conscious of such a tendency, but, it is claimed that the exercise of ordinary mediumship where there is surrender of the individual will to obsession is unhealthy, and that its tendency is the reverse of the best interests both morally and intellectually of the medium. I believe that the tendency of promiscuous mediumship is demoralizing, de-mentalizing, and de-spiritualizing, and to sustain such a belief it is not necessary to show that mediums are generally immoral or imbecile. There may be, and often are, counteracting tendencies, and many mediums by no means succumb to the tendency.

This is one of the strong points raised by the Theosophical teachings against promiscuous obsession by the supposed spirits of the séance-room. It has been denied and angrily denounced by Spiritualists but never once, so far as I am aware, dispassionately and intelligently discussed. If it be a fact it cannot be changed by denial and denunciation. If it is a fact, it concerns the well-being of Spiritualists more than any others. The evidence turns over the nature of so-called mediumship and on the character of the "Controls" and Communicants of the ordinary séance. This involves a philosophy of the complex nature of man justified by both facts and experience, and including the real nature and conditions of the soul *post-mortem*, no less than *ante-mortem*. It is farthest from my thought or wish to slander mediums. I am sorry for them as individuals whether perfectly sincere, as I

know many of them to be, or fraudulent, as many are admitted by even Spiritualists, to be. I am perfectly satisfied that they are dealing with, to them, unknown entities and powers, that they do not realize their danger because they entirely mistake the character of the "Controls" and "Spirits" with which they deal. While I am perfectly well aware that all such disinterested benevolence is usually spurned with scorn and contempt by the average Spiritualist, this fact does not alter the bond of Brotherhood or the duty of benevolence. On the contrary, it rather increases it. The first condition of personal liberty is to know that one is enslaved. The first condition of safety is a knowledge of the location and character of danger in order that it may be intelligently avoided. Whether so-called Theosophy and so-called Spiritualism shall be lauded or debased may be a matter of very little importance, but whether the real truth shall prevail for the betterment of man and the spiritual evolution of humanity is a matter of the very first importance.

Admitting the fact, and the genuineness of a good deal of so-called Spiritualistic phenomena, as the Theosophical student generally does, he nevertheless denies the interpretation as to the nature and tendency of such phenomena as usually applied by Spiritualists.

This issue resolves itself first into a difference of opinion between brothers and calls for evidence and fair and dispassionate discussion. Spiritualists have more often imagined that mere angry denial, denunciation, or personal abuse were in order, and that the issue raised can be thus obscured or set aside. They tried this with H. P. Blavatsky as with many other Theosophical writers, failing to see how utterly useless is such a course, and how, in the long run, it can only react against them and their doctrines.

The Theosophical philosophy has entered the arena of modern thought; it is here to stay, and it demands and will have an impartial hearing. Ignorance cannot permanently disguise or misrepresent it; denunciation cannot, in the least, deter it. Only *disproof* by fact and reason can put it down. If it is capable of being so set at naught as untrue, when that service is rendered it, every honest and intelligent Theosophist will be the first to acknowledge the service and abandon it.

When, however, the Theosophist remembers what H. P. Blavatsky wrought and suffered for this great truth, and the slander and abuse to which she was subjected; and when he also remembers, and knows, as many of them do, that Masters of Wisdom are back of this Theosophical movement for the enlightenment and elevation of man; and that they long ago predicted all this opposition and detraction before mankind would listen to the truth—when all this is taken into account—no Theosophist worthy the name will be the least deterred by anything short of disproof on lines of fact, and rational evidence.

If our Spiritualistic brothers can see indifference between the demonstration of truth and the laudation of Theosophy as a cult, or the debasement of Spiritualism as a rival cult, and so resolve the issue into a mere war of words or a "Kilkenny wake," that is their misfortune, for which they alone are responsible.

A knowledge of the Theosophical teachings will show that there is little difference between modern mediumship and ancient necromancy, and that

both are closely allied to Sorcery, and equally subversive of the best interests and higher evolution of man. All these involve *facts* in human experience. If they were mere delusions they would be comparatively harmless.

Facts of experience in an unknown realm, beset with mighty powers, are dangerous to the ignorant, and doubly dangerous to the over-confident. Just as hypnotism, oft repeated, *tends* to reduce the hypnotic subject to the plane of imbecility, to dethrone the human nature, and reduce man to the purely *Kâmic* or animal plane, so irresponsible and promiscuous mediumship *tends* to dethrone reason, and to produce dangerous and degrading obsession. Both these modern "crazes" with a public entirely ignorant of man's real nature, and of psychic law, tend to arrest man's natural evolution. This is my sincere belief, and I find it justified, not only by the teachings of the Masters in the "Secret Doctrine," but by the entire annals of Spiritualism. If unfortunate Foster was insane from "dealings with the dead" his misfortune has my unbounded sympathy. If he escaped suicide, no one rejoices more than I. Far be it from me to heap scorn or detraction on those whom I regard as already unfortunate. Believing as I do, I shall continue to sound the warning in the face of all detraction, in the sincere hope that some other unfortunate may take timely warning and flee from that City of Destruction called *Mediumship*, or Obsession by the cast-off garments of passion, and the low and degrading intelligences of the "middle passage," or the astral plane.

J. D. BUCK, M. D., F. T. S.

CINCINNATI, July 10th 1893.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1893.

THEOSOPHICAL SOCIETY.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
ADYAR, 3rd August 1893.

Mr. R. Anantakrishna S'âstri is hereby appointed Pandit of the Adyar Library, *vice* Mr. Desikâchârya retired.

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 acknowledgment by the late Treasurer, Mr. S. E. Gopalacharlu:—

	RS.	A.	P.
ANNIVERSARY FUND.			
Mr. T. W. Willans, Annual Dues of Miss Thompson 2s.	1	8 0
" C. D. Carver, Annual Dues of 4 members @ 2s.	6	0 0
" G. Kvanka, Annual Dues of Mr. T. Söderberg 2s.	1	8 0
" " Annual Dues of Mr. C. A. Marshall 2s.	1	8 0
" A. H. Norman, Annual Dues 2s.	1	8 0
" W. Irwin, Annual Dues of 11 members @ 2s. each	16	8 0
" E. W. Pickett, Annual Dues for two years 4s.	3	0 0
" C. D. Carver, Annual Dues of 5 members	7	8 0
" T. W. Willans, Annual Dues of 3 members	4	8 0
HEAD-QUARTERS FUND.			
Mr. T. W. Willans, Entrance Fee of one member 5s.	3	15 0
" C. D. Carver, Entrance Fees of 4 members @ 5s. each	15	0 0
" G. Kvanka, Entrance Fees of two members @ 5s. each	7	14 0
" A. H. Norman, Entrance Fee 5s.	3	15 0
" W. Irwin, Entrance Fees of 11 members (Sydney T.S.) @ 5s. each	44	10 0
" E. W. Pickett, Entrance Fee 5s.	3	15 0
" C. D. Carver, Entrance Fees of 5 members @ 5s. each = 25s.	19	10 0
" T. W. Willans, Entrance Fees of 3 members @ 5s. each = 15s.	11	12 0
H. S. O. Private donation	341	1 8
LIBRARY FUND.			
Mr. R. Sooria Row Naidu's donation	30	0 0
T. SUBBA ROW MEDAL FUND.			
A. Nanjundappa	10	0 0
WAITING ADVICES.			
Mrs. E. Pickett, Fees and Dues	27	2 0

ADYAR, 27th August 1893.

The accounts of the late Treasurer T. S. having been audited and books balanced on the 7th August, I report the following credits as standing in our several T. S. funds on that day:

Permanent Fund ...	...	Rs. 21,015	11	3
Anniversary ,, ...	...	123	3	4
Library ,, ...	...	765	12	0
Head-quarters Fund ...	...	581	2	1
T. Subba Row Medal Fund ...	...	27	11	0

Total... 22,514 1 8

Henceforth and until further notice, all remittances on account of the Treasurer of the T. S., should be made payable to the order of the undersigned only.

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

ADYAR LIBRARY.

The undersigned acknowledges with thanks the receipt of a copy of *Mantra S'âstra* from the Hon. S. Subramania Iyer; also the gift of Rs. 30 to the Adyar Library Fund from Mr. R. Sooria Row Naidu, Masulipatam.

WALTER R. OLD,
Librarian.

INDIAN SECTION GAZETTE.

Calcutta.—The following are the principal activities of the Branch for the last quarter. Seven ordinary, five special and four "*Kalpa*" meetings. Lectures on "Altruism"; "How to become a practical Theosophist"; "Desirability of the study of the Vedas"; "Scientific Basis of Theosophy." A Sanskrit Girls' School has been opened. The work of the *Veda Samiti* and *Tattvavidyâlaya*, established with a view to promoting the study of the Vedas, and Dars'anas and to give religious instruction to boys, commenced on the 16th July last.

RAKHAL CH. SEN,
Secy.

Madanapalle.—Mr. Old visited the Branch on July 12th and remained nearly a week. During this time he delivered two lectures, one on the "Ethical Basis of Theosophy"; the other, "Vindication of Yoga." The meetings were presided over respectively by the District Munsiff and Tahsildar of the place. Mr. Old also presided over a meeting of the boys of the Theosophical class attached to the Branch. His visit to the Branch will have a lasting effect for good.

R. SESHAGIRI RAU,
Secretary.

Bangalore, Coimbatore, Secunderabad, and Nilphamari.—Reports have been duly received from these Branches, which show that they are working more or less satisfactorily. As the reports only contain business details, they are not published.

P. R. VENKATARAMA AIYER,
Asst. Secretary, Indian Section.

Nellore.—Mr. S. V. Edge visited this Branch on July 30th, remaining four days. During this time he delivered two public lectures and held several private meetings. The audiences at the public meetings were good, and some interest seems to exist in the public mind. But there is room for improvement in the working of the Branch itself.

P. R. V.

Adoni.—A meeting of this Branch was held on the 15th of this month. Messrs. A. Chengalvaraya Rajoo and S. J. Parthasarathy Aiyar were elected as President and Secretary respectively. The latter is also the Treasurer of the Branch. The Members have promised to work well in future, and I have every hope that they will do so.

S. J. PARTHASARATHY AIYAR,
Secretary.

Vizianagram.—The Branch has, on its roll, 7 members, and many sympathisers.

President: A. L. Narasimha Dikshit, B.A., B.L., F.T.S.
Secretary and Treasurer: C. R. Srinivasa Aiyengar. The Branch holds regular meetings every week, at which the members are not always regular. But this is compensated for by the punctual and regular attendance of the

students of the higher forms of the College, the Teachers of the Ripon High School, and an earnest body of sympathisers many of whom are private gentlemen of rank and position. The proceedings begin with a class for the regular study of Theosophical books and pamphlets, attended mostly by the said College students. Only 3 meetings were held this month, the 4th having to be put off owing to some local festival.

It is in the Ripon High School where the meetings take place. The Branch tenders its heartiest thanks to M. Narasinga Rao of the IXth Class Maharajah's College, for his help in securing the attendance of the Students at the meetings, and inducing them to read papers and speak before the Branch. Through his endeavours the attendance during the meetings averages about 30.

C. R. SRINIVASA AIYENGAR,
Secretary.

Rawalpindi.—The inaugural meeting to re-establish this Branch was held at Rawalpindi, on Sunday, the 25th June 1893, at 8 p. m., at the premises of Babu Shama Charan Bose. The meeting took place without any ceremony, there being present only the members permanently resident in the Station.

Babu Shama Ch. Bose was unanimously voted to the chair to conduct the meeting.

The following gentlemen were then elected as office-bearers: Babu Shama Ch. Bose, *President*; Babu Kedar Nath Mukerjee, *Vice-President*; Mr. Rustumjee N. Bankwala, *Secretary and Treasurer*.

Mr. Rustumjee N. Bankwala being at present absent at Murree, Babu Dharendra Kumar Banerji was elected to officiate for him.

The following, among other resolutions, were then passed unanimously.

Resolution 1.—That the meetings of this Branch should be held regularly every Sunday at the premises of Babu Shama Ch. Bose, where (for the present) among other business, the members should study Theosophical books, and discuss Theosophical topics among themselves.

Resolution 2.—That a fund should be raised by voluntary contributions from the members and the amount realised should go to form the nucleus of a library, to be added to every month, according to the means at the disposal of the Society.

RUSTOMJI N. BANKWALA,
Secretary.

Meerut.—Our 2nd quarter, ending 30th June 1893, was an improvement over the first, as shown under:—

Twelve meetings were held, the average attendance in each being 11. Two new associates were added as subscribers to our Library. "What is Theosophy?" by Bro. Old, was read regularly, with desultory discussions and readings of Bhagavad Gitâ and "Key to Theosophy." White Lotus Day was celebrated. A correspondence with the Inspector of Schools ended in our Branch being recognized by the Local Government as a body doing some good work, and forthwith the Branch was presented with a copy of the *Asiatic Society's Journal*, containing the latest discoveries in, and Buddhist monuments excavated at, Set Mahet, Gondâ, in Oudh. About 900 copies of *Anrît Kâ Ghînt* and 150 copies of *Pauses* were issued on payment or gratis.

On 2nd July, a special meeting was convened to welcome Bro. Rao Bahadur Janardan Sakhâ Râm Gadgil, B.A., B.L., President, Baroda Branch, and retired Judge of Baroda now on pilgrimage to sacred places in India.

RAMA PRASAD,
President.

FINANCIAL STATEMENT.

	RS.	A.	P.
Balance on hand on the 21st of July	...	2,268	10 9
DONATIONS:—Babu Anantharamghosh (Chupra) Rs. 7;			
Mr. R. N. Bankwalla (Rawalpindi) Re. 1;			
Surat Branch for publication Rs. 5; "Unity" Rs. 5;			
"Harmony" Rs. 15; Mr. Ramkaran Sivkaran (Secunderabad) Rs. 16-4-0;			
"Krishnarpanam" for August Rs. 15;	64 4 0

	RS.	A.	P.
Brought forward...	64	4	0
ANNUAL DUES: —Babu Anantharamghosh (Chupra) Rs. 3; Coimbatore Branch Rs. 8; Rawalpindi Branch: Babu Dharendra Kumar Bannerji Rs. 2-2; Mr. Gajanan Sunder Row (Bombay, unattached) Rs. 2-8-0; Mr. Mahomed Khan (Saugor, unattached) Rs. 2-2-0; Vizianagaram Branch: Mr. A. L. Narasimham Rs. 2; Babu Jadub Ch. Mitter (Benares, unattached) Rs. 3; Bangalore Branch: Mr. V. S. Vaidyalinga Mudaliar Rs. 2-2-0; Masulipatam Branch: Rs. 10; attached members per V. P. P. Rs. 19-4-0 and unattached Rs. 7-4-0; ...	61	6	0
ENTRANCE FEES: —Jamalpure Branch: Mrs. Elias and Misses Elias Rs. 7; Prince Vijia Raghunatha Thondiman Saheb of Puducotta Rs. 10; Coimbatore Branch: Rs. 4; Almora Branch: Rs. 80; Mr. Achrooram of Patiala Rs. 10; Adoni Branch: Rs. 8; Babu Ram Singh of Rai Bareilly Rs. 10 ...	129	0	0
CHARTER FEE: —Almora Branch: Rs. 15 ...	15	0	0
CONTRIBUTIONS TOWARDS TRAVELLING EXPENSES: —Madanapalle Branch: Rs. 7; Nellore Branch: Rs. 20; Bangalore Branch: Rs. 20; ...	47	0	0
Subscription to <i>Prasnottara</i> from Mr. H. B. Leader (Melbourne) Rs. 11-4; sale proceeds of "Theosophical Gleanings" Rs. 1-6 ...	12	10	0
	<u>329</u>	<u>4</u>	<u>0</u>
Total...	2,597	14	9
EXPENSES: —			
Establishment charges for August ...	116	0	0
Printing charges ...	48	0	9
Postage ...	65	4	0
Travelling expenses ...	30	15	0
Telegrams ...	5	3	0
Stationery ...	17	13	0
Sundries ...	6	8	0
Total...	289	11	9
Balance on hand on the 21st of August ...	2,308	3	0

CHICAGO P. R. FUND.

RECEIPTS. —Rai Bahadur Baroda Prasad Basu (Mussoorie) Rs. 10; Bara Banki Branch: Rs. 31; Surat Branch: Rs. 45; Bangalore Branch: Rs. 50; Bhaunagar Branch Rs. 15 ...	151	0	0
EXPENSES. —Paid on account of Mr. G. N. Chakravarty's expenses to Chicago ...	40	9	0
Balance on hand on the 21st of August ...	110	7	0

Note.—The sum of Rs. 65 has been remitted by the Bombay T. S. to Mr. Judge direct.

ANNIE BESANT TRAVELLING FUND AND RECEIPTS.

Balance on hand on the 1st of July, including the sum of Rs. 2,000 invested in Government Pro. Notes ...	4,115	2	8
Sums since received:—			
Mr. Anantharai Nathji Meehta of Kundla Rs. 7; Mr. T. Ramachendra Row of Prodattur Rs. 24 ...	31	0	0
Total...	4,146	2	8

EXPENDITURE.

Remitted to Mrs. Besant on the 26th of July one draft for 95 £ = Rs. 1,484-0-0 and another for £ 55 = Rs. 893-12-0 ...	2,377	12	0
Balance on hand on the 21st of August ...	1,768	6	8

Note.—In the July *Theosophist*, a receipt of Rs. 2,000, is acknowledged in the name of a Calcutta F. T. S. This was an error and the sum should have been credited to the Kasi Tatwa Sabha, T. S., of Benares, as its first instalment.

P. R. VENKATARAMA AIYAR,
Treasurer, Indian Section.

THEOSOLOGY IN THE PARLIAMENT OF RELIGIONS.

The following programme will be carried out on September 15th and 16th next, the two days set aside for Theosophy at the Parliament of Religions at Chicago:—

I. THEOSOLOGY DEFINED.

1. The Theosophical Doctrine of the Unity of all Spiritual Beings.
2. The Eternal Unity of Spirit and Matter.
3. Theosophy is a System of Truths, discoverable and verifiable by perfected men.
4. These Truths are preserved in their purity by the Great Brotherhood of Initiates, the Masters of Wisdom, who promulgate them more and more fully as the evolution of man permits.

II. THEOSOLOGY HISTORICALLY CONSIDERED, AS THE UNDERLYING TRUTH OF ALL THE WORLD'S SCRIPTURES, RELIGIONS AND PHILOSOPHIES.

1. As found in the Sacred Books of the East and of Egypt.
2. As found in the Hebrew Books, and in the New Testament of the Christians.
3. As found in Greek and Gnostic Philosophy.
4. As found in European Mediæval Philosophy.
5. As found in European Mysticism.
6. Esotericism in Religions.
7. Links between Religion and Science.
8. Revelation not a special property of any one religion.
9. The Secret Doctrine and its Guardians.

III. THE PHILOSOPHY AND PSYCHOLOGY OF THEOSOLOGY.

1. The Cosmos Septenary in its Constitution.
2. Man, the Mirror of the Cosmos and Thinker.
3. The Inner and the Outer Man.
4. States of Consciousness.
5. Evolution of the Soul.
6. Karma, the Law of Causation, of Justice and Adjustment of Effects.
7. Reincarnation of the Soul a Law of Nature.
8. The Doctrine of Universal Brotherhood as a fact in Nature.
9. The Theosophical View of Death.
10. Man, a Sevenfold-Being, thus corresponding to the Cosmos.

IV. THE THEOSOPHICAL MOVEMENT IN ITS ORGANIZED LIFE.

1. The Objects of the Theosophical Society.
2. Its Relation to Civic Affairs and Education.
3. The Mission of the Theosophical Society.
4. The Constituted Methods of Administration and Work, the conduct of Branches and their Autonomy; Propaganda.
5. The Society absolutely Unsectarian, without a creed, and open to persons of all faiths. Acceptance of doctrines largely taught in Theosophical Literature not incumbent; Universal Brotherhood the only theory required to be embraced.

V. THEOSOPHY AND MODERN SOCIAL PROBLEMS.

1. Its insistence on Justice and Unselfishness as the basis of Community Life.
2. Its doctrine of Evolutionary Reincarnation as applied to the Sexes.
3. Its claim that social evils have their roots in mental faults, and that in addition to legislative, educational, and social improvements, the truths and laws of being must be taught for the fundamental regeneration of society, and the recognition of Karma and Reincarnation must be made the basis of concerted public, as well as of private, efforts.

VI. THEOSOPHY AND SCIENCE.

1. Theosophy hostile to science only when Materialistic, when it repudiates all spheres and processes other than physical, or denies the reality of soul and spirit and the unseen universe.
2. Theosophy, as a Universal Philosophy, appropriates all spheres of being and claims a scientific investigation of each.
3. Modern science held to be hopeful when it adds to its intense minuteness that recognition of hyper-physical forces which made ancient science so incomparably grander, more copious and exact.

VII. THEOSOPHY AND ETHICS.

1. The foundation of duty in the fact of the Divine nature in man.
2. Altruism incumbent because of common origin, common training, common interests, common destiny, and indivisible unity.
3. The sanction of Right Ethics found in Universal Brotherhood as a fact and not merely a sentiment; enforcement of right ethics found in the power which the knowledge of Karma and Reincarnation has on the individual.
4. Theosophy offers no new system of right ethics, since right ethics do not vary but are always the same as taught by all great religious teachers.

AUSTRALASIA.

SYDNEY T. S. MRS. COOPER-OAKLEY'S VISIT.

Mrs. Cooper-Oakley arrived in Sydney from Melbourne on Tuesday, July 11th, and was met at the Railway Station by about a dozen members of the Society. In the evening a reception was held in the rooms of the Branch, at which about 40 members were present and a few friends of members.

As Mrs. C.-O. could only remain with us a month, a programme of work for each day was drawn up. Four lectures were to be delivered, one each week, two evenings a week for the study of "Secret Doctrine,"—ladies were invited to lend their drawing rooms for Theosophical talks, and at once four ladies offered—and one evening a week, if possible, for general subjects for members and their friends only. It was advertised that Mrs. C.-O. would receive visitors from 2 to 6 p. m. every day, except Sunday or days on which meetings would be held during the afternoon.

The first lecture was delivered on the day after Mrs. C.-O.'s arrival. The Hon. Dr. Creed, M. L. C., occupied the chair, and between 600 and 700 people were present; the audience was most appreciative and attentive, the subject being "Theosophy"—a general outline. The following Wednesday we took a larger hall, and had an attendance of between 700 and 800, and again a very attentive audience, only about half-a-dozen leaving before the lecture was finished, the subject was "Life in Man, The Seven Principles, Reincarnation, Karma."

C. D. CARVER.,
Honorary Secretary.

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