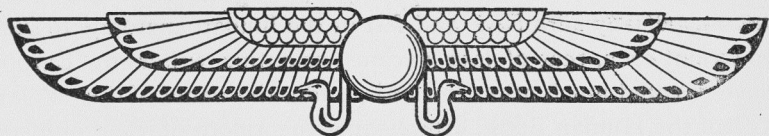


*“Point out the ‘Way’—However dimly, and lost among the host—as does the evening star to those who tread their path in darkness.”*



# MERCURY.



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## OCCULT CORRESPONDENCES.

### The Eye the Mirror of the Body.

**F**OR particular reasons, well known to all Theosophists, the study of correspondences between all things in the Universe, is one of the most interesting and eventually one of the most scientifically useful of all Theosophical studies. Not only the motto “As above, so below,” reveals the great law of creation, but our own selves, as well as our more material bodies, are so fully submitted to the power of correspondences that we cannot know ourselves without knowing these. But so far our knowledge of the intricacies of that law is very rudimentary, the instructions given out in our literature being yet scarce and scant, more hints than facts, hints which we are told to work out for ourselves. Consequently every discovery that may be made in this line, or that may be deduced from scientific attainments, and taken advantage of to enrich our stock of information on the subject, must be welcome to all workers, while it must be a duty on the finders not to selfishly keep their good fortune to themselves. And this sentiment of duty is the justification for the present article.

Modern science is not utterly unaware of the existence of some mysterious chain of correspondences, at least on some planes of existence and between some particular things; but it has been more especially surmised and felt in the human anatomy, to such an extent even, that of late various scientific writers in Europe have devoted much attention to it, under the name of the "Polarity" of the Human Body, establishing the axiom of some intimate correspondence or correlation of certain parts with others, according to a symmetrical plan. Of course, we all know, for instance, that the arms and hands correspond to the legs and feet, and certain organs in the head to others in the abdomen; but there are very many other cases yet hardly suspected, although the mere postulation of such a special law enables medical men to explain and understand the phenomena of the so-called repercussions of diseases and the involvement of several distant parts in one same disease, as also the elective action of drugs.

It has been my privilege in this line, through the courtesy of a noted scientist of San Francisco, Dr. D. A. Hiller, to read a medical work, which I believe to be very little known, even to the profession. In this book, entitled "Discovery of the Diagnosis of Chronic Diseases,"\* we find unfolded, among other things, an entirely new, original and eventually complete branch of systematic correspondences, existing in the human eye. The discoverer of this remarkable fact, Dr. Peczely, has based on it a comprehensive method of medical criterion, which he calls "Diagnosis by the Eye," and which he very happily characterizes in the epigraph of his work:

"The eyes are not only the mirror of the soul,  
But also the infallible mirror of the whole body."

This aphorism he bases on the fact that the intensely complicated system of nerve wires in the eyes (which is epitomized in the special part known as the Iris) is known to be intimately correlated with every nerve in the body, so that the slightest disturbance felt by any nervous center, however remote, is not only tele-

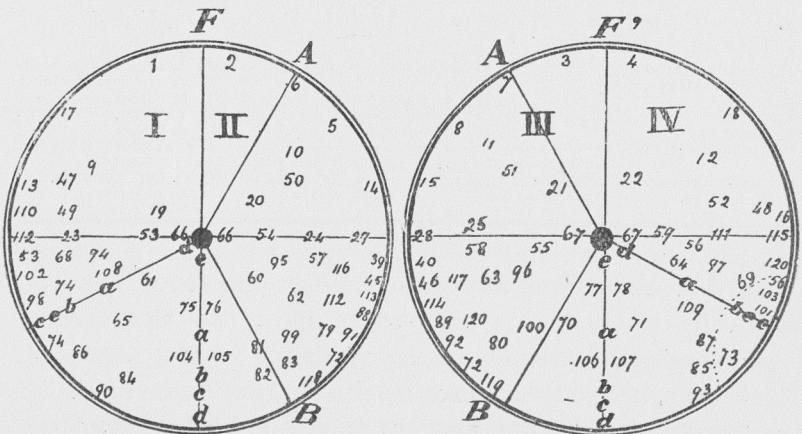
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\*Entdeckungen auf dem Gebiete der Natur und der Heilkunde Die Chronischen Krankheiten, by Dr. Ignace Peczely, Practitioner and Physician, Budapest 1890, Royal Hungarian State Printing Office. An English translation is, we believe, at present in preparation in San Francisco, under Dr. Hiller's care.

graphed to, but impressed upon the corresponding point of the correlated nerve in the eye and its appendage, the iris, these impressions or "repercussions" manifesting therein at the precise concordant point, by a strange, peculiar spot, streak or mark varying in size, shape and color, or discoloration, according to the nature of the disturbance. Thus Dr. Peczely claims that not only all organic diseases, but also abscesses, eruptions, and even injuries, accidental contusions or wounds of any bodily part, are infallibly indicated on the corresponding portion of the corresponding iris, and remain impressed thereon even after cured on the body, just as the correlated scars remain impressed on the body of the Etheric Double. (See *Human Aura*, by A. Marques, page 33.)

This is not the place to enter into a full explanation of the practical working nor of the medical consequences of this discovery, nor to dilate on the varied usefulness of the indications that may and will certainly be gathered from the various discolorations and spots of the eyes, if these really do point, as the author asserts, "unmistakably" to disease in well defined parts, near or far out, of the human machine. But what is of interest here, is to give an idea of how the body is represented, distributed in the iris of both eyes.

To this effect it will suffice, with the aid of the accompanying diagram, to say that Dr. Peczely begins by dividing the body



Magnified Right Iris.

Magnified Left Iris.

## Magnified Right Iris.

## Magnified Left Iris.

F

A

F'

F-Middle of half Right Cranium. A-Middle of Crown of Head. F'-Middle of half Left Cranium

I	II	III	IV
1. Outside right quarter of Cranium.	2. Inner right quarter of Cranium.	3. Inner left quarter of Cranium.	4. Outer left quarter of Cranium.
9* Outer right quarter of eye.	5. Right ½ of forehead	8. Left ½ of forehead	12* Outer quarter of left eye
13. Right ear.	6. Right Lobe of brain.	7. Left half of brain	16. Left ear.
17. Right temple.	10* Inner quarter of right eye.	11* Inner quarter of left eye.	18. Left temple.
19* Outer right quarter of jaw.	14. Right half of nose.	15. Left half of nose.	22* Outer left quarter of jaw.
47. Right lung.	20* Inner right quarter of jaw.	21* Inner left quarter of jaw.	48. Left lung.
49* Outer right quarter of false ribs.	27* Right ½ of mouth.	28* Left half of mouth.	52* Outer left quarter of false ribs.
53* Outer right quarter of diaphragm.	39* Right half of throat (larynx)	40* Left half of throat.	56. Outer left quarter of diaphragm.
61* Intestines, right.	45* Right half of wind-pipe.	46* Left half of wind-pipe.	59. Heart.
65* Blind gut (Cæcum)	50* Inner right quarter of false ribs, near breastbone.	51* Inner left quarter of false ribs, near breast bone.	64* Intestines, left.
66* 1st quarter transverse colon.	54* Inner right quarter of diaphragm.	55. Inner left quarter of diaphragm.	67* 4th quarter transverse colon.
68* Ascending colon.	57* Opening of pylorus	58. Mouth of stomach.	73. Spleen.
74. Liver.	60* Duodenum.	63* Intestines, middle.	71* Sigmoid bend of colon.
75* Half of right kidney.	62* Intestines, middle.	67* 3d quarter transverse colon.	78* Half of left kidney.
84. Right ovary.	66* 2d quarter transverse colon.	72* Rectum intestine.	85. Left ovary.
86* Right fallopian tube.	72* Rectum Intestine	70* S like bend of colon.	87* Left fallopian tube.
90* Upper part of right groin.	76* Half of right kidney.	77* Half of left kidney	93* Upper part of left groin.
94* Outer right part of abdomen.	79. Right half of bladder.	80. Left half of bladder.	97* Outer left part of abdomen.
98* Right hip.	81. Urethra and vagina	83. Left half of uterus.	101* Left hip.
102* Right loin.	82. Right half of uterus	89* Left half of navel.	103* Left loin.
104. Right half of right leg.	88* Right half of navel.	92* Lower part of left groin.	107. Left half of left leg.
108. Right Arm.	91* Lower part of right groin.	96* Inner left part of abdomen.	109. Left arm.
d, Head of arm-bone in shoulder joint.	95* Inner right part of abdomen.	100* Left half of basin.	d, Head of arm-bone in shoulder joint
a, Elbow.	99* Right half of basin.	114* Left half of sternum.	a, Elbow.
b, Wrist.	113* Right half of sternum (breastbone)	B. Perincæum.	b, Wrist.
c, Hand.	105. Left half of right leg.	106. Right half of left leg.	c, Hand.
c, Middle finger tip.	e, Socket of the hip joint.	107. Left half of left leg.	c, Tip of left middle finger.
110. Right shoulder.	a, Knee.	109. Left arm.	115. Left shoulder.
112. Right Ribs.	b, Tarsus, ankle joint.	117* Left half of spine.	120. Left ribs.
	c, Foot, metatarsus.	118. Right Testicle.	
	d, Middle toe of foot.	119. Left Testicle.	
	116* Right ½ of spine.	120. Left ribs.	
	117* Left half of spine.		
	118. Right Testicle.		
	119. Left Testicle.		
	120. Left ribs.		

longitudinally, from the crown of the head to the perinaeum (marked A and B) and down to the feet (marked d) into two halves, the right and left, every part of these two halves being symmetrically represented in the whole iris of that same side. Then again, he subdivides each longitudinal half into two similar quarters, by a line running from the middle of the half cranium in the head and from the middle of the half collar-bone of each side

down to the middle toe of each foot; and each of these quarters (I, II, III, and IV) is found represented in the corresponding eye, by dividing its iris into two equal parts, by a vertical diameter, (F. d.)

We must now notice that, along the *outside* line of each of these half circumferences of the iris (F h d and F' h' d) where the iris merges into the sclerotic or white of the eye, we find distributed the correspondences to all the *outside* parts of the body, from the cranium to the hip joint (the legs arms and the reproductive organs being brought in under a different law, as will be seen,) while along the *inside* half circumferences of both irises (F A B d) are distributed the inner organs, as they follow the ideal middle line of division from the crown of the head down to the junction of the legs. Furthermore, by dividing each iris horizontally by a diameter, each upper semi-circle will contain principally the correspondences with the various parts of the head down to about the middle of the body, while the lower part embraces in a measure all the lower organs, including the legs, each half section of which however, runs along a vertical half-diameter from the pupil down, while the various parts of the arms are found on a radius, inclined towards the outside  $33^{\circ}$  below the vertical. The generative parts are found along another radius, also inclined  $33^{\circ}$  but inside from the vertical, and the crown of the head is similarly on an inside upper radius, inclined  $33^{\circ}$  from the vertical, or exactly symmetrical with the generative one. The pupils of both eyes, or centers, seem to correspond to two spots over the intestines, or more strictly situated on the quarter dividing line, that is to say, about the middle part of each half of the diaphragm. There are also indications that the center of the navel corresponds to the part in the back of the brain where the two optic nerves coalesce into the optic thalamus, and this might account for the Hindu practice of Yoga, in which the attention of the two eyes is concentrated upon the navel, so as to complete the electro-nervous circuit.

A further study of the eye correspondences will also show that the distribution of the parts of the body, or their "polarity"—both sides being perfectly symmetrical one to the other—is accomplished according to two laws represented in the two irises: 1st by

concentric *circles* of various radii (the center of the pupil being the common center) and all the parts distributed along the circumference of any one same circle are certainly in some way connected or simultaneously sensitive in the body; 2d by *diameters* and *radii*, such parts corresponding in the body, that are found on opposite ends or on symmetrical radial points of the same or of equivalent diameters. For practical purposes of medical work, Dr Peczely asserts that the correlative position on the body of any spot on the living eye can be ascertained by drawing a line from the center of the pupil to the central part of the spot, and then sufficiently prolonging out that line in the same direction, whereby it is bound to pass through the corresponding point of the body, with the exception however of those certain organs—the lungs, heart, liver, spleen, hands, shoulders and sexual organs—the distribution or representation of which, in the eyes, seems irregular or made according to a law not yet well ascertained.

The various correspondences discovered by Dr. Peczely are not yet completely mapped out; so he very modestly states that those marked on the diagram by asterisks need further verification. And here, it is deeply to be regretted, for the doctor himself, as well as for humanity who will profit by his study, that he was not able to throw the light of Theosophy on his work. However, in what he does give out as positive, certain, there is quite enough to open new vista to science, while Theosophists cannot fail to find therein most suggestive indications, enabling them to follow the law elsewhere as well as enabling them to bring Dr. Peczely's discovery to perfection, if they care to take up its study with the aid of Theosophical ideas. In particular, the perfectly symmetrical location, in the two irises, of both halves of the crown of the head, or Hindu Brahmaranda, as compared with both halves of the Perinoeum, or sacral region, will be found most remarkable by all who know H. P. B.'s diagram of the macrocosmic center of forces. And I do not doubt that, when further observations will have permitted the location of what are called the head or brain chakras to be properly mapped out on the upper iris of each eye, a striking light will be thrown on the correlated body chakras, by merely following out the corresponding symmetrical position of the eye indications. It will also be interest-

ing to compare these with the astrological, planetary and zodiacal attributions.

But many other valuable deductions can be anticipated from Dr. Peczely's discovery. For instance, this faculty of the iris of being impressed by nervous stimuli from the smallest fiber in the the body, and of showing such an impression by spots of variable size, often of microscopical dimension, must be one more proof—added to the many others known to science—of the extreme sensitiveness, power and marvelous adaptability of the nerves of the eye. Then again, since the iris is the curtain which regulates the vision and enables the retina nerves to perform their duty, by focusing itself to all variations of light, size and distance, it becomes clear how it can be that a well developed eye, with its nervous system in a healthy but highly strung condition, can assume properties and faculties above the average, as, for instance: perception of extremely minute microscopical dimensions, or of the various octaves of colors that exist throughout the various planes of the universe, though imperceptible to the less acute optic nerves ordinarily met with in common humanity. And here it may be advanced that another consequence of the properties of sight must be that, as man's general nerves, through the progress of evolution, get more perfect, the nerves of his eye will also grow more sensitive; and as his brain grows more powerful and spiritual, the nerves connecting the brain with the eye must become better able to expand the vision on the spiritual planes, thus rendering possible the predicted "spiritual perception" or sixth sense. Finally the connection of the nervous network of the eye with the organ of the Will must render it possible that, by a well guided effort of the will power, obliging the iris to adapt itself to the required conditions, supernormal vision may be obtained. Therefore science will no longer be able to deny: 1st, that persons can and do already exist, with natural sight under ordinary conditions of wakefulness, quite equal to psychic clairvoyance or perception through trance; 2d, that any eye can be trained, either on the ordinary or material plane, or on any of the higher ones, to gradually perceive things that the ordinary sight is unable to recognize; and it is on this principle that the study of the mysterious Auras is based. (*Human Aura*, page 71.)

At any rate the knowledge of the iris spots, and their meaning in connection with the various parts of the body, is well worthy of examination by Theosophists, for it is bound to have quite as much practical usefulness theosophically considered, as it will be helpful to pathology. In a word, in the same way as formerly we instinctively guarded against the man "with a murderer's eye;" we will now be able to recognize the warning in the leprous or syphilitical eye, and to help friends to ward off any impending disease foreshadowed in their iris.

A. MARQUES.

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### THE VEDAS.

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MANY of us are familiar with the name of the revealed scriptures of the Hindus, but what the Brahman means by the word Veda, what revelation signifies to him is known to very few. The oriental scholars who are the principal sources of information are interested chiefly in the literary aspect of the Vedas, in their bearing on philology and mythology, and in their historical relation to the development of the human mind--though, I fear, there are not many who fully understand them from this point of view.

From the writings of the scholars it is hardly possible to gather more than a mere superficial knowledge of the Vedas, such as information about their divisions and subdivisions, a catalogue of their contents, and certain speculations and conjectures as to the dates of their composition. Even such sympathetic scholars as Profs. Max Muller and Deussen have failed to penetrate the deeper meaning of the Vedas. But I do not blame them, because even in India the number of those who understand the true meaning of the Vedas is not very large. Not long ago many of the younger generation in India, educated in the English colleges, would look upon the Vedas as a mere collection of more or less childish utterances, having sprung from a primitive, unsophisticated race.

But this crude conception of the Vedas is happily fast disappearing, and as Hindu literature and philosophy is becoming more widely known and appreciated, a truer insight into the nature of



Vedic literature is rapidly spreading and the discovery, a startling one to many, is being made that the Vedas are a mine of information and wisdom. Young India is waking up to the fact that it possesses a civilization, the oldest known in the world, with a high class literature, and many native scholars of high standing are working to bring these treasures to the world. The influence of the Theosophical Society as a most prominent factor in this movement must never be overlooked, and the names of H. P. Blavatsky and H. S. Olcott will always be gratefully remembered by us. It is also the Theosophical Society that has shown to the western world the inner meanings of our scriptures. The scholars have paved the way so far as the outward form is concerned, but it is reserved to Theosophy to have shown men the means of understanding the transcendental region of revelation.

As the aim of this short essay is to give to the reader a general idea of what the learned Brahman understands by the Vedas and revelation, all who wish to know more about their literary aspect are referred to the writings of the scholars. For the information of those, however, who have no knowledge whatever of the Vedas, it will be sufficient here to say that they are the oldest literature that has been handed down to the Aryan inhabitants of India. They are written in a poetical vein and contain the most sublime outbursts of spiritual enthusiasm and adoration, but they also have a deep symbolical meaning and therefore are highly mystical.

In their present form they are divided into four parts known as the Sama-, Rik-, Yajur- and Atharwa-Veda—the Yajur-Veda being divided into two branches, the Black and the White. Each of these Vedas again have several subdivisions—the Collection, the Ritual and the so-called Forest-Book, the last containing in it the immortal Upanishads. These are the main divisions of the Vedas, but so vast is the Vedic literature and there are so many recensions of the texts in addition, that their very names would require a large volume. When we add to this that what we have of the Vedas is but a fragment, the greater part, according to universal tradition, having been lost or is hidden from the profane, it will be possible for us to form an idea of the immensity of this literature.

But the well informed Hindu does not mean by the Vedas this huge mass of written books and fragments. He knows that these are merely a reflection and a shadow of the true Vedas that are revealed to the student whenever he is ready to understand them. He maintains—

- (1) that the Vedas are co-eval with the universe, being its basis and foundation.
- (2) that they did not originate from any individual (apauru-sheya); that the Rishis, i. e. the seers, did not compose them, but they *saw* them and gave them out.
- (3) that in the Vedas, the sounds and the intonations are of importance—nay of much more importance than the verbal form (Shabdapradhana).
- (4) and that they originate from and are contained in *One Word*.

To understand these propositions it is necessary to enter into the Hindu theory of the cosmical evolution and its processes.

We read in the Christian Bible, "In the beginning was the Word." The same statement was made by almost all ancient scriptures, all religions and all traditions. The Rig-Veda has a long hymn to this Word (Vach). And what is this word? Is it a Hebrew or a Greek word? Neither; it is the eternal "Om," the Hindu will tell you; or, if preferable, it is the "Amen," according to Christian tradition; for we read in the Bible: "These things saith the 'Amen,' the faithful and true witness, *the beginning of the creation of God.*" (Rev. III, 14.) Yes, this is the Word, the beginning of the universe and the body of the Logos, though it sounds more like Om, as the teachers tell us, than Amen. And this sound is the outcome of motion, for wherever there is sound there is motion—the motion of the Divine breath in the beginning of the Kalpa or the great world period (the word 'Kalpa' really means imagination or imaginings, for the whole universe that lasts during a cosmical period is nothing but the Divine thought and imagination.)

Out of this original sound or word, which is the keynote of the universe, there slowly swells a grand chorus of harmony that builds by degrees, geometrically and symmetrically, the whole of the ideal or subtle world, with all its divisions and subdivisions. This ideal world then translates itself in time and space on

the physical plane and we see our physical universe evolve. In nature everything comes out of this sound, which is the music of the spheres, appearing first in the form of an idea and then manifesting itself as a physical object. That is why everything in nature is geometrically shaped, for music builds geometry.

Again, music which produces form is not only audible but visible also. All sounds are due to vibrations and vibrations also produce color. That is why in Sanskrit the word "Varna" means both sound and color. The ordinary eye cannot detect, however, the subtle shades of color which accompany all sounds. The clairvoyant sees some of these, while it is the trained student who analyses them carefully and knows exactly what these colors mean.

This then is the fundamental principle of evolution. In the beginning of a Kalpa, when a particular system of universe is to be evolved, the unknown and unthinkable silence of the Divine is broken and there arises motion and sound. This original sound differentiates itself into thousandfold forms, supplying the keynote of everything that exists—forms that are visible to the seer.

If we study the Vedas in the light of this principle of evolution, it will help us to attain to a better understanding of their true meaning. They are the eternal hymn of nature, sung forth by the great Song-Thinker, the Vipaschil, the Creator of the Universe. They are called the Vedas, or *Sciences*, because they are the fundamental principles of everything that exists. They are therefore the Chhandainsi or all-covering network of will and the *metre* of the poetry of nature. They are the Mantrah or *Thought-forms* and the striking out of the Divine Being. Thus it is that they are co-eval with the universe; they did not originate from any individual, but they, being also visible, were only seen by the seers who reproduced them in faltering human speech; they are all contained in or arise from the one word "Om" which is the key note of all, and therefore in them the intonations are of more importance than the mere verbal meaning. It is for this reason that the Brahman learns the Vedas orally from the teacher, not from books. The books known as the Vedas are nothing but shadows and reflections of the grand music of nature. They are

to the original music of nature what the printed book, for instance, is to the grand oratorio Messiah. Can one learn the music of the oratorio from the printed copy? In order to learn the music we must hear it, and so it is with the Vedas. They were, and still are, even when they can be found in print, handed down orally, because the power of the Vedas lies in the intonation and not because the Hindus did not know how to write as the western scholars ignorantly think.

If we consider the Vedas in this light, they will have an elevating effect upon our lives and will lift up our souls from the dust of the earth to the ethereal sky of spirituality. The Vedas properly understood at once destroy all selfishness. For if we know that the whole universe comes into existence from the grand music which is the Vedas, we recognise that we exist as part of this music and are in harmony with it. We can have no other interest in life save the interest of all. All those who strive after a separate self must perish, for we know that such striving means bringing disharmony into the universe, which is built upon harmony of sounds. Nay, it means vainly fighting against the whole of the Kosmos, and no one who understands the Vedas will do so.

The BRAHMACHARIN, BODHABHIKSHU.

## THE THEOSOPHY OF TENNYSON.

Many poets seem intuitively to sense truths hidden from ordinary mortals or of which they can only gain knowledge by the laborious process of thinking. Some great soul catches a gleam of the truth and, eager to uplift mankind, anxious that all should see the light, he expresses his thoughts in glowing words which touch a responsive chord in the soul of him who reads and makes him wonder why he did not realize these truths before. The Wisdom-Religion has done much to quicken the understanding, to open the eyes of the blind. Read by her lamp, how pregnant become these lines by Tennyson:—

“He spake of beauty: that the dull  
Saw no divinity in the grass,  
Life in dead stones or spirit in air.”

Truly it is this “divinity” in all Nature’s handiwork, from the “dead” stone to man himself, that is forever urging progress; it is

this "divinity" that impells the caterpillar to become the butterfly, that transforms the ravening dragonfly of the water into the radiant creature of the air, that makes of man an embryonic God, that will enable him to become, in time, a God in fact,

Many poets embody in their poems the doctrine of reincarnation; for example Walt Whitman in "Leaves of Grass," Shelly in "The Cloud," Tennyson in "The Two Voices," "In Memoriam" and "The Lover's Tale." From the last named may be quoted:

"Yet is my life nor in the present time,  
Nor in the present place. To me alone,  
Push'd from his chair of regal heritage,  
The Present is the vassal of the Past;  
So that, in that I *have* lived, do I live,  
And cannot die, and am, in having been."

In "The Two Voices" may be found the following:—

"It may be that no life is found  
That only to one engine bound  
Falls off, but cycles always round.

"As old mythologies relate,  
Some draught of Lethe might await  
The slipping thro' from state to state.

"As here we find in trances, men  
Forget the dreams that happen then,  
Until they fall in trance again.

"So might we if our state were such  
As one before, remember much,  
For those two likes might meet and touch.

"But, if I lapsed from nobler place,  
Some legend of a fallen race  
Alone might hint of my disgrace.

"Or if thro' lower lives I came—  
Tho' all experience past became  
Consolidate in Mind and frame—

"I might forget my weaker lot:  
For is not our first year forgot?  
The haunts of memory echo not."

The mere mention of the word re-incarnation calls back to the mind that oft repeated question, "If we have lived before, why do we not remember our past lives?" It might be said that there are two memories, that of the brain and that of the soul; the for-

mer is of the *material*, the latter of the *spiritual* part of man's nature. Of the former Tennyson writes:—

“And memory dealing but with time,  
And he with *matter*, should she climb  
Beyond her own material prime?”

This memory, that deals but with time, not with eternity, is evanescent and perishable, lasting only so long as the personality endures, but the memory of the soul endures forever and on its clean white pages are written clearly and distinctly all records of the past. If we cannot read these records, it is because they are written in a language almost unknown to us, but of which we shall learn a little each day, if we live purely and unselfishly. Of this soul memory, or rather of our uncertain reading of its records Tennyson says:—

“Moreover something is or seems  
That touches me with mystic gleams  
Like glimpses of forgotten dreams—  
“Of something felt like something here;  
Of something done, I know not where;  
Such as no language may declare.”

Again, the Wisdom-Religion teaches that as a man sows, so must he also reap, that man is the arbiter of his own destiny. To one believing the law of Karma, life takes on a different aspect; it does not seem a useless, hopeless, hap-hazard game in which one must take a hand *volens volens*, or a “stage, and men and women merely players,” but it is a great training school, where one learns after many failures and much sorrow the difficult lesson of conquering the earth-born self. Tennyson says, “Men may rise on stepping-stones of their dead selves to higher things,” and again:—

“At least, not rotting like a weed,  
But, having sown some generous seed  
Fruitful of further thought and deed”. . . . .  
“Tho’ all experience became  
Consolidate in mind and frame”. . . . .  
. . . “Arise and fly  
The reeling Faun, the sensual feast;  
Move upward, working out the beast,  
And let the ape and tiger die.”. . . . .

There are those in whom the “ape and tiger” are very much in

evidence; there are others in whom the ape and tiger are dead. Everything in the universe is in a different stage of development; the animal has advanced beyond the vegetable, the vegetable beyond the mineral and man beyond them all. Even the same kingdoms show different degrees of development; the violet is in advance of the lichen, the horse is in advance of the sponge or jelly fish. The same in the human kingdom; the Bushrangers of Australia are in physical, mental, moral and spiritual development far behind the average Aryan. This evolving of species is a very slow process. Nature does nothing by leaps; the caterpillar does not instantly become the butterfly; nor does the grain of sand instantly become man, but between it and him is spanned a mighty bridge, filled from beginning to end with countless travellers, all journeying towards the same goal, *man*. Some are just at the beginning of the bridge, some a few steps further on, others still further and *some nearing the end!* So, also, between man and his goal, the *infinite*, are likewise many travellers in whose foot prints man himself shall sometime tread! It matters not what name is given to these beings, so much higher than the most intellectual or spiritual man in the scale of evolution, their existence is a logical outcome of the process of evolution. Of these higher "Intelligences" Tennyson says;—

"A soul shall draw from out the vast  
And strike his being into bounds.

\* \* \* \*

And act and love, a closer link  
Betwixt us and the crowning race

"Of those that eye to eye shall look  
On knowledge; under whose command  
As Earth and Earth's, and in their hand  
Is Nature like an open book;

"No longer half akin to brute,  
For all we thought and loved, and did,  
And hoped, and suffered, is but seed  
Of what in them is flower and fruit."

In conclusion I will quote from "The Two Greetings," a stanza that conveys the thought, that man contains in himself the universe in miniature, and which also embodies the doctrines of Karma, reincarnation and several other teachings of

the Wisdom-Religion that have not been touched upon at all in this brief paper. This poem is a greeting to a new-born babe and concludes as follows:—

“ For in that world which is not our own, They said  
 ‘ Let us make man,’ and that which should be man  
 From that *one light* no man can look upon,  
 Drew to this shore, lit by the suns and moons  
 And all the shadows. O dear Spirit half-lost  
 In thine own shadow and this fleshly sign  
 That thou art thou—who wailest being born  
 And banished into mystery . . . . .

Our mortal veil  
 And shattered phantoms of that infinite One  
 Who made thee inconceivably thyself  
 Out of His whole World-self and all in all—  
 Live thou and of the grain and husk, the grape  
 And ivyberry, choose; and still depart  
 From death to death, thro’ life and life and find  
 Nearer and ever nearer Him who wrought  
 Not matter, nor the finite-infinite,  
 But this main miracle, that thou art thou,  
 With power on thine own act and on the world.”

HATTIE RANDOLPH.

The sun had sent out its last parting ray and all nature was enveloped in darkness. A sailing ship, a barque, was gliding over the surface of the ocean, its sails were flapping; there was hardly a breath of wind. Sitting in the bow of the vessel, I watched the line of phosphorescence formed by the ship; it looked like a long sea-serpent; when suddenly a sound reached my ears, a long drawn out chord, which subsided into a moan and was repeated again and again. And from the waves strange creatures indefinite in outline peered out, forming a half-circle behind the boat. As they came nearer, I could hear their dismal song: “ We are the hidden sorrows of man, the victims of his evil thoughts and deeds. Woe unto man, he has sent us down to the depth of the sea by filling the atmosphere with his crimes. Once we were children of light, now nature weighs us down.” Then a cloud floated through the air, and they all vanished. A thought came rushing through my mind and it sounded like the fogbell: Nature suffers because of man’s iniquity, because of his evil deeds. His thoughts are not his to do with as he wills. They are the builders of the Universe.

A. W.



## THE FORUM DEPARTMENT.

Any person can send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Be careful to write only on one side of the paper.

## QUESTION CCCLVIII.

*What is the meaning of the ceremony known as the "Lord's Supper?" Has it any occult significance, or is it merely a commemorative event?*

YERAC.—In the more or less mythical history of the Children of Israel, as given in the book of Exodus, is a story of the Passover. Jehovah, it is said, gave Moses directions for a feast to be celebrated by his followers, wherein they should eat unleavened bread and roast lamb. The blood of the lamb was to be sprinkled upon the door post of the house as a sign to the avenging angels, who were that night to slay the first born of every family of Egyptians, but were to "pass over" the homes of the Israelites marked as directed. This feast, so instituted in the month of *Abib* or *Nisan* (corresponding to the latter portion of March and the first portion of April), marked the beginning of history to them as the Jewish nation, and every year, even to the present day, it has been a season of great rejoicing and the special occasion for family and society or club reunions.

As the time for this feast drew near in 4037 *Anno Mundi*, according to Jewish chronology, or *Anno Domini* 33, as reckoned by the western nations, the Master of Galilee directed his students to secure a place in Jerusalem where they would celebrate the Passover together. Being able to recognise the "signs of the times," Jesus saw great danger to himself in the political discontent of the people (who were chafing under the rule of Rome) and the jealousy of the priestcraft who viewed with alarm his growing leadership, and feeling that the end of his public career was drawing near, he took this opportunity to deliver a farewell address. Matthew and Mark record it all as one event, but Luke adds that *after* the supper (the Passover) he took the cup and said: "this is the *new* covenant." All the eye witnesses who mention the occurrence say that Jesus told them (in the figurative manner

of his time) that this was his body and his blood. There is, however, no evidence from any of the writers at that time that he told them to observe this as a ceremony, and the first mention of such observance is given by Paul in a letter of ritualistic instructions which he addressed to the Corinthian Church, a generation after the death of Jesus.

It is a singular thing to note that John, who records at great length and with great detail (John, chapters 12 to 17) the sayings of Jesus during the days when the ceremony was supposed to have been instituted, does not hint in any manner at such an event.

Hence it would seem that the only occult significance this ceremony could have would be such as might attach to any observance, planned by over zealous and misguided students who endeavored to honor the memory of their Master by ritualistic ceremonies, a course which he repeatedly condemned while he was with them. That any occult significance should attach to it as the Christian substitute to the Passover seems hardly probable, though such may have been the desire of the early church fathers who elaborated the ceremony and declared it to be a "Holy Sacrament." Any benefit to be derived from its observance would depend rather upon the mental attitude of the participant than on the force of the ceremony itself

A. W.—The Holy Sacrament or Lord's Supper is a ceremony, and on the meaning and efficacy of ceremonies there are many diverse opinions. The innate idea of a religious ceremony is that it in some way establishes a relation between the human individual and God. In the ceremony of the Lord's Supper the bread and wine are the symbolical expressions of the idea of the body and blood of the Christ, the redeemer or sacrificed victim, and thus the mind is brought into relationship with the thought of sacrifice. In the Protestant Churches this relationship is merely an ideal one, an outward clothing of an inner thought; it is an act of retrospection, of calling back to the mind an event which is supposed to have brought men into closer communion with God and therefore has a great significance as an ethical and spiritual

lever. But in the Roman Catholic Church the Sacrament of the Lord's Supper means a great deal more. It is not merely a commemorative event; through a so-called miraculous power the bread and wine are said to become the body and blood of Christ. The ceremony ceases to be a mere symbolical act; it acquires a potency of its own, it becomes a factor in what is called ceremonial magic, possessing certain occult properties, known only to a trained occultist. The question arises: can the ceremony of the Lord's Supper be called an act of magic? What do the body and blood of Christ really signify? To take the words in their literal sense would be an absurdity, and it is evident, that this expression so often used in the Churches is a proof that by "Christ" a principle, not a personality is meant. It stands for the Divine Ego, the Light of the Logos which illumines the human heart and mind. In the preparatory words, spoken before the ceremony, the mind is brought into a condition where it can receive spiritual illumination. A calm, soothing presence pervades the community, undisturbed by outer influences. It is a condition similar to that of a Yogee in contemplation, but perhaps it is not so genuine a condition, it is a kind of a temporal hypnotic state, induced by outward means. Here the magical part of the ceremony ends; to ascribe any spiritual properties to the food and wine would be indeed to degrade things spiritual. The food is merely an emblem of spiritual food; was never meant to be anything else, and it is a sign of decadence in the Catholic Church to accept such a dogma as that of transubstantiation—of thus introducing lower astral forces into a sacred ceremony. It is well known that the essence of food has some psychic properties, but they are, as a rule, not of an elevating character, and in the east, whenever a meditation is performed, it is preceded by a period of fast. Thus the taking of bread and wine is merely a symbolical and commemorative event, for the benefit and helping of the many, who have not as yet developed their spiritual faculties.

## QUESTION CCCLIX.

*The Buddhists claim that they do not worship any God; why is it then that their temples are full of images of Gods?*

A. W.—It is a mistake to judge of the teachings of Buddha by the various forms of Buddhism now prevalent. Owing to its absence of definite dogmas, especially on questions of metaphysics, Buddhism has been able to assimilate the beliefs of other forms of religion, instead of antagonising them, and Buddhism of today is the result of a combination of different creeds, overshadowed by the sublime ethics of the Buddha. Nowhere can we at present find Buddhism in its pristine purity, not even in Ceylon. If we go back to the oldest Buddhistic literature, the Pitakas, we find no mention of any god or gods, and the Buddha is spoken of as an Arhat who has reached perfection. The rock inscriptions of King Asoka do not even contain any reference to the Buddha; they only record his ethical teachings. Later, when Buddhism became more corrupt and the influence of Hindu image worship had made itself felt, the life of Buddha was embellished with a mass of mythical legends, and his personality was revered in the same way as the Hindu gods. At the same time a number of the minor deities of the Hindu pantheon were introduced into Buddhist temples. The Buddhist had always believed in the “devas,” celestial beings, on different, higher planes of evolution than man, but yet not perfect, and one part of Buddha’s mission was to preach enlightenment to the devas. He is said to have spent some time every day in their company, and on one occasion is said to have gone for several months to “Devaloka” to preach his gospel. Pictures of these celestial beings adorn the Buddhist temples; there are also images of renowned Arhats; holy men who have attained Nirvana, having in some way become famous in the history of Buddhism. But these beings are not worshipped as gods, they are simply looked up to as models of virtue and as representing certain occult powers, symbolized by certain signs, as the trident, the wheel, etc., and whoever concentrates his mind on one of these symbolical images can in time gain possession of the particular power it represents.

A Buddhist temple is by no means kept as sacred as a Hindu

temple, where none but a Brahmin may enter. The Buddhist temples are open to anyone, and there is no special sanctity about them. All the pictures and images on the walls may be looked at as in an art gallery, and the people often spend their time chatting and laughing in the temples. The popular conception of the Buddha is—at least by some of the Buddhist sects—that although he has reached Nirvana, he is omnipresent, or rather that his spiritual influence reaches everywhere, so that when the Buddhist meditates saying: “I take my refuge in the Buddha,” he partakes of this influence. This doctrine is carried to its extreme consequences in Thibet, where the spiritual influence of the Buddha is incarnated in a living representative, the chief one being the Dalai-Lama in the temple of Lhassa, and also in the spiritual head of every Buddhist monastery belonging to the Thibetan order. But even these beings are not worshipped as gods or prayed to for salvation. The Buddhist believes that every one must seek his own salvation, and that “gods” are not the highest form of existence. “Higher than the gods, O Ananda, is the man who has attained enlightenment,” said the Tathagata.

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QUESTIONS TO BE DEALT WITH IN THE NEXT AND SUBSEQUENT  
ISSUES OF THE FORUM.

1. *When a person dies prematurely by accident or in the case of a suicide, does the astral body continue to exist and grow in the atmosphere of the earth, until the Karmic hour of release has struck?*
2. *The Australian aborigines are said to be the remnants of the Lemurian race: when and where did this race exist, and what were its chief characteristics?*

Answers should be sent in as soon as possible.

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As the visible sun in yonder sky illumines the moon and other planets and the whole universe and removes the darkness of night, so the Divine or spiritual sun that abides in the lotus of the human heart diffuses light in man, and dissipates the darkness of sin.—Rig Veda.

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 T. S. ECHOES.
 

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SAN FRANCISCO, CAL., March 1, 1897.—During the month of February Golden Gate Lodge has had its usual number of meetings and exercises. On the 24th the Rev. H. Dharmapala of Colombo, Ceylon, arrived, and has already given several very interesting addresses before large audiences. The subjects of the training-class during the month have been: "Occult Science of the Ancient Hebrews;" "Our Present Surroundings and Future Possibilities;" "Instinct and Intuition." Lectures have been delivered at Portola Hall, Native Sons' building, during the month as follows: Feb. 7, "Karma," by Dr. Julia F. Button; Feb. 14, "Whom Did Jesus Worship?" by Will C. Bailey; Feb. 21, "Fire—Its Occult Properties," by Miss M. A. Walsh; and on the 23th in the main hall "The Reconciliation of Buddhism and Christianity," by Rev. H. Dharmapala.

J. C. BRODIE.

PORTLAND, ORE., March 18, 1897.—The Willamette Branch, T. S., holds two regular weekly meetings. The public meetings are held Friday evenings with a general program as follows: music, select reading, short paper or talk on the subject of the evening, followed by general discussion or questions and answers. Last Friday evening "What Does Theosophy Say About Heredity?" was discussed, and a very pleasant and harmonious meeting was enjoyed by all, visitors and members taking an equal part in the discussion. It was conceded that Theosophy throws much light on many of the puzzling questions of heredity. Our next subject is "Theosophy applied to the Physical Body." Much interest is manifested by members in the study class which meets Sunday afternoons. Esoteric Buddhism is now claiming our attention with frequent reference to the Secret Doctrine.

F. T. S.

SPOKANE, WASH., March 5, 1897.—I am pleased to say that our Lodge has held high the banner of Theosophy in Spokane during the month of February, and that our Sunday afternoon meetings in the Oliver Hall continue to be well attended. On Sunday afternoon the 28th, there were about 40 people present. Four lectures were delivered in February. On the 7th Mr. Joseph Cullen, our Vice-President, lectured on "When is Man Fitted for Immortal Life?" on the 14th Mr. Frank Cousins, a student of Theosophy and one of our regular attendants, contributed an admirable paper entitled "The Will in Theosophy;" on the 21st Mr. Joseph Cullen again read a paper on "The Will in its Relation to Thought and the Universal Consciousness;" and on the 28th Professor

Mackenzie lectured on "The Assurances of Theosophy." Quite a few who attend our meetings are in the city only temporarily, were they permanently settled here, they would gladly join. They say that Theosophy suits them exactly, and that they have been for some time Theosophists unconsciously, so that when they hear the truths, the chords in their nature immediately respond sympathetically. JOHN MACKENZIE, Pres.

CHICAGO, March 10, 1897.—The last month has been an eventful one in Theosophical work. Countess Wachtmeister left Feb. 27, for Cleveland, Detroit and Toronto, having formed two new Branches in Chicago and one at Streator, Ill., having given many public lectures, as well as parlor talks, always working, as is her custom, for the general welfare of the Theosophical Society. Pundit Lalan, a Jain of India, has been lecturing at Headquarters, on Tuesdays, Saturdays and Sundays at 3 P. M., bringing in many people interested in this phase of thought. Our esteemed President Willis, was compelled by the state of his health, to resign and has since gone to Florida, for a stay of some months. Mr. George B. Wright was duly elected President, and with his long experience in that position, will materially aid in building up the Branch. The interest in Theosophy continues to increase and there are many enquiries for leaflets, books and other information from business and professional men, as well as the general public. Many enquiries are made as to Mrs. Besant's visit here and there will be a large attendance at her lectures. Vol. 3 of the Secret Doctrine is still in abeyance, but it is thought that Mrs. Besant's arrival in London, from India, will expedite its publication and that it surely may be finished in a month or two. "The Human Aura," by Mr. Marques is attracting much attention, and it is hoped that he will feel warranted in getting out a new and enlarged edition.

ISAAEL M. STEVENS, Sec'y.

STREATOR, ILL.—The Countess Wachtmeister paid us a short visit and gave three lectures, one of which was delivered from the pulpit of the "Church of God" to a large and interested audience. The result of the visit of the Countess to our place has been the formation of the Streator Branch, T. S. with eleven charter members. We have completed our organization and commenced studying the "Seven Principles," by Annie Besant. The officers of the Branch are: President, F. Plumb; Vice President, Miss M. Sims; Secretary, George Goulding; Treasurer, Miss Ethel Shay. We hold our meeting each alternate Saturday evening at the

home of the President and will do so until the Branch will be able to rent a hall of its own.

FAWCETT PLUMB, Pres.

DETROIT, MICHIGAN, March 14, 1897.—The Countess Wachtmeister arrived in Detroit Feb. 28. She gave two lectures, the first one explaining the truths of Theosophy; the second on "Death and After." Although the weather was very unpleasant, she had a good, intelligent audience and very attentive listeners. She also gave some parlor talks with questions and answers in the drawing room of the Richelieu, which was kindly offered her by the proprietor and his wife who are earnest seekers after truths of Theosophy. The Countess' visit has been the means of starting a Branch here. When it is fully established, further particulars will be given.

MRS. M. E. FULLER, F. T. S.

TOLEDO BRANCH, March 18.—We have derived much benefit from a visit from Countess Wachtmeister this month. On March 3d and 5th she gave free public lectures in the Unitarian Church, and on March 4th gave a most interesting and inspiring talk upon the true meaning of prayer, at the Branch room. At each lecture the Countess was greeted by a full house, and her clear, vigorous presentation of Theosophy made a marked impression on many who had previously shown little sympathy with its philosophy. March 18th, the regular meeting, a paper was read entitled "Why Theosophy Attracts and Holds the Mind," written by one of our members, A. M. Stuart. March 25th, L. P. Christiancy will speak on "Theosophy and its Purpose." On Monday evenings a study class meets, which, so far, has 8 members, who are reading "Man and His Bodies." To be sure of one evening a week for study is certainly of great help in a life that seems already full of duties. KATE H. MAGUIRE, Pres.

CLEVELAND, OHIO.—The Countess Wachtmeister arrived in this city Saturday, March 6, and was entertained during her stay at the home of Miss Esther Pelton, 2004 Denison avenue. Considering the short time of the Countess' visit and that Cleveland is one of the most conservative cities in America, her success was most gratifying. Her first lecture "Death and After," through the courtesy of the Unitarian ministers, Miss Murdock and Miss Buck, was given Sunday evening in Unity Church; the interested audience filling the house to its utmost capacity. Monday afternoon, the Countess received individually all those who wished to confer with her, and the evening was delightfully spent in listening to the clear and satisfactory answers which she gave, in reply to numerous questions. The next evening the lecture "Man and Woman, the



Masters of Their Own Destinies," was given in the large banquet room of the Hollenden hotel. During her last lecture "Devotion in Daily Life or the True Meaning and Power of Prayer," was delivered Thursday evening before a large audience. Before her departure a branch of the T. S. was formed with eleven members, which will hold regular meetings once a week. Dr. Winsor kindly offers his parlor offices, at 355 Prospect street, for this purpose.

E. P.

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NORTH TONAWANDA, N. Y., March 23.—On Friday last the Countess Wachtmeister was with us and delivered a lecture to the Twentieth Century Club at Buffalo. We feel very much encouraged at the result of the Countess' visit here for we start a Branch with eight charter members. Our Branch will probably be called the Niagara Branch and will be located at Buffalo, N. Y.

THOS. BARNARD.

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TORONTO, CANADA, March 12, 1897.—Since Nov. 15th last, the following addresses have been delivered at our public Sunday night services: by Mr. A. G. Harwood "The Antiquity of Man," "The Evolution of the Devil," "Re-incarnation," "Karma," "Life of H. P. Blavatsky," "The Elder Brothers of Humanity," "Whence and Whither;" Mr. Wm. Scott, "Evolution and Re-incarnation;" Mr. W. H. Gardiner, "Parallels between Buddha and Christ;" Mr. W. T. James, "The Evolution of Consciousness;" F. E. Titus, "The Astral Plane," "Consciousness after Death, and a word to Spiritualists," "A Theosophists Idea of Heaven," "Be a Christ," "The Theosophical Society," "The Great Indian Poem." The special programme on Feb. 19, "An Evening with Emerson," was very interesting. Papers on the following subjects were read: "Re-incarnation" (as found in Emerson,) Mr. Wm. Scott; "Compensation," Mr. G. G. Pursey; "Oversoul," Mr. W. T. James. The Annual meeting of the Branch was held on Feb. 26. Encouraging reports were presented by the various officers and committees. The following are the officers elected for the ensuing year: President, Mr. A. G. Harwood; Vice-President, Mrs. S. D. O'Connor; Corresponding Sec'y, Mr. F. E. Titus; Recording Secretary, Miss M. E. Youmans; Treasurer, Mrs. Harwood; Librarian, Mr. W. H. Gardiner. The Branch recorded its appreciation of the services to the Society, during a period of severe trial, of the President-Founder, the General Secretary of the American Section, the Countess Wachtmeister and Mrs. Annie Besant. The Countess Wachtmeister will reach Toronto tonight and we anticipate pleasure, strength and instruction from her visit. Through the generosity of Miss Florence W. Har-

riſon, MERCURY will henceforth appear regularly upon the table of our Public Library for this city.

F. E. TITUS.

THE SCANDINAVIAN SECTION is doing a considerable amount of work, notwithstanding the ſeceſſion of ſo many of its members. The three lodges in the capital of Sweden, the "Stockholm," "Orion" and "Ajax" lodge have had regular public meetings once a month, at which "Man and his Bodies" and "Purification" by Annie Beſant have been diſcuſſed, alſo "The Aſtral Plane" by C. W. Leadbeater, and an eſſay by T. F. Roſſander called: "Civilization in the Light of Theoſophy." The Gothenburg lodge has for ſeveral weeks held public meetings every Saturday evening. The lectures have been well attended and a growing intereſt in Theoſophical teaching is apparent. From Norway we learn that the lodge at Kriſtiania has held public meetings every week at which Mr. Richard Eriksen has given a ſeries of lectures comprising: "The Purpose of the Theoſophical Society," "The Inner Side of Nature and Man," "The Growth and Development of the Human Soul," "This Life and the Life Hereafter," "The Structure of the Inner Man," "The Elder Brothers of Humanity," and "The Way to Adeptſhip." The firſt Tueſday of every month is devoted to private meetings; the members have alſo met on Sundays to ſtudy Mrs. Beſant's Manuals.

M. W.

NEW ZEALAND SECTION, January 1897.—Unity and cheerful enthuſiaſm were the order of the day at the firſt Annual Convention of the New Zealand Section, which was held in Wellington on Saturday and Sunday, January 2nd and 3rd. Auckland, Waitemata, Wellington, Chriſtchurch, Dunedin and Wanganui Branches ſent Delegates. Pahiātua was repreſented by proxy. The report of the General Secretary ſtated that there had been an increaſe of 22 in the membership during the eight months ſince the formation of the Section. One new Branch had been chartered, to be known as the Wanganui Branch. The firſt Session of the Convention was held on the afternoon of the 2nd, and was devoted to the diſcuſſion of the queſtion of correſpondence among members and enquirers; the ſubject of the formation of a Sectional Lending Library, on the lines of the one in London, alſo came up for conſideration. A propoſal that the preſent organ of the Australian Section, Theoſophy in Australaſia, be enlarged and made the organ alſo of the New Zealand Section, was conſidered and the Executive Committee was requeſted to communicate with Australian Section on the matter.

The whole of the ſecond Session, on the 3rd, was devoted to the conſideration and formulation of the Conſtitution. This matter had been re-

ferred to by the Chairman, Mr. W. T. Short, Vice-President of the Wellington Branch, in his opening address, as being specially important. The elasticity of the Constitution of the T. S. allows every Section to make rules suited to the necessities and characteristics of the country in which it is formed, and it is a very necessary thing that the Constitution of this new Section should answer its purpose. The thought of Brotherhood, he suggested, should be their guide in all the business that might come before them. Some alteration was made in the Provisional Constitution, and a few new Rules were added; all that is needed now is the approval of the President-Founder.

A pleasant feature of the proceedings was a social meeting on the Saturday evening, which was well attended by members and friends, and helped considerably to make the Convention successful and harmonious. On the Sunday evening a public meeting was held, several addresses being given to a very large audience.

Mr. and Mrs. Draffin, who were present as the Auckland and Waitemata delegates, gave several lectures in Wellington, and are now lecturing in Dunedin and Christchurch. Their visit to the various Branches will be of great benefit. It is to be hoped that visits from other Branch members will be possible in the future. The General Secretary, Miss Edger, returned to Headquarters on Jan. 10th, and will remain in Auckland for some time. She lectured on Jan. 17th, on "Theosophy in New Zealand," giving particulars of the spread of Theosophical ideas among all classes and into all parts of New Zealand. Dr. J. M. Peebles, of San Diego, Cal., paid a flying visit to Headquarters during the month.

Proposed by Mrs. Richmond, seconded by Mr. Draffin "That the New Zealand Section of the Theosophical Society, in convention assembled, sends its cordial greetings to the American Section and wishes it every success in its work." Carried unanimously.

LILIAN EDGER, General Secretary.

To the Editor of MERCURY:

Between Dec. 28, 1896, and Feb. 25, 1897, I have remitted to Benares, India, as contributions from the American Section to the Indian Famine Relief Fund, \$86.50; and to Adyar, as contributions to the relief of Headquarters, \$55.25.

ALEXANDER FULLERTON, Gen. Sec'y.

Subscriptions to the above fund will be gratefully received and forwarded; acknowledgements will be made for the same in each number of MERCURY.

## BOOK REVIEWS.

LUCIFER for February, the closing number of Volume XIX, is of a rather mixed nature. In the Watch-Tower and in an article by T. H. Bowring on "Some Remarkable Passages in the New Testament," we are given examples of some of the recent criticisms written on the Bible, as a part of the patient scientific tendency which tries to find out what kind of truth is really contained in the Christian sacred books, thereby gradually revolutionizing the old ideas of Revelation, while bringing Christianity ever nearer to Theosophy. W. C. Ward begins what promises to be a very interesting story of "Plato's *Phædo*" from a Theosophical point of view, while our indefatigable Hellenist, G. R. S. Mead, continues his learned study "Among the Gnostics." We next get a second installment of Prof. T. Mackenzie's "Theosophy and Science," in which Prof. LeConte's authority is proclaimed in a manner that will be dear to all California readers. In an article entitled "The Equinox Cycle and its Relation to the Mahayuga," Mr. D. Gostling criticizes the Hindu system of computing time and tries to condense the giant Mahayuga (which he terms absurdly large) into a fraction of the Orphic or sidereal year of procession of equinoxes, which he computes at either 24,000 or 25,800 years, or 50,1-4 seconds annually. We prefer believing the "Secret Doctrine," all the more so since, in the same number, Prof. Mackenzie shows, by a strange contrast, that science is daily increasing its own estimates of the age of the earth, the latest being one by a pupil of Lord Kelvin, who makes it "thousands of millions of years" old, in other words, equal to those very same Hindu figures which Mr. Gostling ridicules. That the processional year itself may also be divided in subcycles, according to this writer's ideas, is plausible, but this does not affect the Hindu chronology. Mrs. Cooper Oakley concludes her interesting study of St. Martin, and B. Keightly continues to write excellently on the "Tattva Kaumudi."

THEOSOPHIST, February.—Col. Olcott continues his "Old Diary Leaves," which are constantly growing more interesting. "Silpa Sastra" gives us another installment of Hindu architectural rules. Mr. Nasarvanji F. Bilimoria writes a very interesting study on "Sun Worship Among the Parsis," showing that the basis of Zoroastrianism is pure Theosophy, and giving information bordering on the occult. A. Govinda Charlu continues his article on "Predestination and Free Will," from the Hindu point of view, in which he points out that within the limits of Karma and reincarnation, human predestination and free will depend upon the interaction not only of the two forces of existence, viz: *Chit* and *Achit*, but also of a third one, *Isvara*, or God, which will be treated in the next

number. The modest initials A. M. D. G. cover the authorship of a most interesting article "What is a Star?" in which is found the plainest description ever given, of the action and influence of the twelve zodiacal constellations on the recurrence of human cycles and the events that accompany each, according to the nature and characteristics acquired by the sun's life force in its passing through the space attributed to each sign. For instance, at this period, when the sun is preparing to leave *Pisces*, a watery sign, during which period human progress has been accomplished mainly through water, navigation, etc., and will soon enter into *Aquarius*, an aerial sign, all the ingenuity of man is now directed towards a new order of things, essentially aerial, of which the attempts to aerial navigation and the tendency for high buildings are already prognostics. The lovers of the mysterious will find pleasant reading in the article on "Mediums and Fire Elementals," and R. A. Sastri begins a translation of a little known work of Guadapada on "Devi Sutras." Some advanced sheets of a new commentary on the Bhagavad-Gita are published which promise a very interesting adjunct to the Gita literature. The usual reviews and cuttings complete a good number.

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THE WORLD'S ADVANCE THOUGHT, Portland, Or.—This old friend still speaks to the hearts of the people and keeps before the world the helpful idea of Soul-communion. On the 27th of each month all, irrespective of creed or nationality, are invited to unite in thought and aspiration. A time-table for different places is given so that the soul-communion may be harmoniously timed. In the January number before us, Mrs. Mallory comments on the work of the Hindus in this Western land and says: "The blending of the Orient with the Occident will bring about a condition of harmony such as the world has never known." "Sleep a Blot on Life" is an original article showing that the necessity for sleep decreases as mental and spiritual development increases, therefore, one may gauge spiritual evolution by the time spent in sleep.

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NOVA LUX, the Italian journal for psychical research, has now become the organ of the newly formed Theosophical Society in Rome, yet maintaining its character of impartial enquiry. The February number contains an installment of Kingsland's "Higher Science" in translation, an account of a prospective "Universal Idealistic Union." Its objects are to combat sensualism, atheism and anarchy and the headquarters of this Union will be in Nevada, Miss. A description is given of the Masonic order of the Martinists. V. Cavalli writes on "Some obscure points in Spiritism" and a synopsis of "Spiritism and Anarchy in relation to Sci-

ence and Philosophy," by J. Bouvery, complete an interesting and varied number.

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Received: The *Isavasyopanishad*, translated into English with the commentaries of Sri Sankara-Charya and Sri Ananta-Charya by Srisa Chandra Vasu, B. A. This Upanishad is interesting as being the only one that forms a part of the Mantra portions of the Vedas. The commentaries often differ considerably from each other, even in the form of the text, thus giving the student an opportunity to use his inner insight to gain a right understanding. The book is published by Tookaram Tatya, our indefatigable brother F. T. S. in Bombay. (Price 12 annas.)

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Received: *Tattva-Kaumudi*, Sanscrit Text with English Translation Bombay, 1896; Price, 2 Rupees.—We have here another gem to add to those already published by that devoted band of Hindu workers who are striving to render accessible to the Western mind the priceless treasures of Sanscrit philosophies. This one is due to an able and promising Sanscritist, Mr. Ganganatha Jha, M. A., F. T. S., and its publication has again been rendered possible by that invaluable "Bombay Theosophical Publishing Fund," through its indefatigable soul, the venerable Mr. Tookaram Tatya, to whom we owe so many other valuable volumes. *Tattva-Kaumudi*, of which we now have an excellent, exact and yet clear and elegant English version, was the work of a certain Maithila Brahmana, called Vachaspati Misra, who flourished somewhere about the 9th century A. D. and wrote upon the Sankhya Philosophy. This system, which is one of the six Darshanas, or Hindu sacred schools of mysticism, and which was founded by Kapila Rishi, is sometimes called the "atomistic school," because, in its admissions about Spirit, Purusha, it is *pluralist* (if the word may be used), in contradistinction with the Vedanta schools, founded by Vyasa, which are absolutely *monist*, although they are themselves subdivided into three branches, the Advaita (Unitarians,) the Dwaita (dualistic) and the Visishtadwaita. In other words, while the Vedantins claim that Spirit is *one* and indivisible, being the same in all manifestations of life, the same in you and me, in the animal and in the lower kingdoms, the Sankhya doctrine postulates a *plurality* of Spirits, or better a subdivisibility of Spirit into its particles (atoms) in various stages of development. And certainly the reasons and proofs for this belief, given on pages 57 and 58, of *Tattva Kaumudi*, appear most just and plausible. At any rate, the work will prove interesting reading to all Theosophists who are inclined to study the Hindu metaphysical philosophies, and will offer useful points of comparison to those who only know the Vedantic versions,

its merits being further enhanced by the very creditable and lucid introduction by which the work is prefaced. A. M.

Received: *Le Lotus Bleu*, *The Vahan*, *Teosofisk Tidskrift*, *Die Ueber-sinnliche Welt*, *Sophia*, *The Thinker*, *The Theosophical Gleaner*, *Rays of Light*, *The Brahmavadin*. *Notes and Queries*, *Awakened India*, *The Mahabodhi Journal*, *The Exodus*, *The Arya Bala Bodhini*, *Theosophy in Anstralasia* and the *General Report of the 21st Anniversary of the T. S.* held at Adyar, Madras, India.

## THE CHILDREN'S CORNER.

[This Department will be devoted exclusively to children; questions and answers from Lotus Circles on Theosophical Subjects are invited and will receive special attention.]

### THE PERSISTENT SQUIRREL.

[There are a great many stories in the teachings of the Buddha which will interest the children, and we give this month one of them as told by the Anagarika H. DHARMAPALA, during his recent visit to the Pacific Coast.—ED. MERCURY.]

Once a papa squirrel and a mama squirrel builded their nest in a tree overhanging a great pool of water. After a time a little son was born to them, and they were a very happy family in their cosy little home; but one day when the father squirrel was away from home, gathering food for his family, a great wind came up and broke the branch from the tree, and the nest fell into the water and the little squirrel was drowned.

When the father came home, he found his wife on the bank of the pool weeping.

"What is the matter," said he, "where is the nest and where is my little son?"

And so the mother squirrel told what had happened. Then papa squirrel said: "I will save my little son."

"You can't do that," said the mother.

"But I must," said the father, "I want my little son."

"But how can you save him?"

"I will take the water out of the pool, I want my little son, and I *will* have him" answered the father.

So he jumped into the water and got himself all wet and then he jumped on to the bank and shook his bushy tail saying: "I have taken out so much water, I will go in again." And he kept jumping in and jumping out and shaking his tail every time ever so many, many times.

After a while a man came along and said to the squirrel: "What are you doing?"

"I am trying to get out my little son, and I must take all the water out to do it."

"But you can never do that," said the man.

"I get out so much water every time and if I keep on, by and bye I will get it all out and so I shall come to my darling child," and the father would not talk any longer with the man, but hurried on in and out of the water to save his son.

Then when the man, who was one of the Buddha's angels, saw how earnest, how faithful, how devoted the father squirrel was, he stooped down and picked the little squirrel and the nest out of the water and put them both safely back in the tree.

If papa squirrel had fell to weeping and said "I can't empty this pool, so my son is drowned, never again shall I see him," it would have been even so; but instead he fell to working without a thought of "I can't" and his love, persistence, patience and determination brought to him an angel who helped him gain his wish and reward.

So will it be with all of us who imitate papa squirrel.

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She was but an ugly crow, flying over the fields, calling kra, kra, kra, to her mate, who was out looking for food. She had a nest high up in the elm tree, where half a dozen young crows were eagerly waiting for her. Johnny was a naughty boy; he climbed the tree, stretched out his hand and pulled out one of the young crows, climbed down again with it in his hand. But the mother crow had spied him; with an angry kra, kra, kra, she flew down and desperately pecked Johnny in the head; so that he got frightened, dropped the bird and ran away. Then the mother crow carefully picked up the little one with her beak and flew up to the nest again. Then all the crows assembled around and there was such a crowing that you could not hear your voice. Johnny felt very shamefaced and will know better next time and not molest harmless animals from pure mischief. A. W.