

ॐ THE THEOSOPHIST.

VOL. XVI. NO. 8, MAY 1895.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES, CHAPTER VIII.

THE first cloud—not counting the Hurrychund incident—rose on our Indian horizon at about this time; the cause which was to ultimately break up our quartette of exiles, began to shape itself towards the latter end of November. It was a queer and unnatural alliance at best, a fad of H. P. B.'s which was foredoomed to breed trouble. She and I—as I have said before—were absolutely of one mind as to the Masters, our connection with them, and our readiness for service. Whatever friction there was between us, by reason of our different personalities and ways of looking at things, we were entirely harmonious as regards the excellence of our cause and the necessity for the strict performance of duty. It was quite different with our colleagues, Mr. Wimbridge and Miss Bates; who were insular English at the core and Asiatic only in a thin superficial varnish that had been laid over them by the brush of H. P. B.'s fascinating enthusiasm. He was a designer and architect, she a school-teacher or governess, of about 35 years of age. Both had lived some years in America, and had been introduced to H. P. B. by mutual acquaintances. Fortune was smiling on neither of them then, and both fell in with H. P. B.'s project that they should come with us to India and practice their respective professions, with such help as we could get them through our influence with respectable Hindus. I had nothing against Wimbridge but felt an instinctive foreboding as to the lady. I begged H. P. B. not to bring her with us. Her invariable answer was that the two, being patriotic English in feeling, would afford by their company the best possible guarantee to the Anglo-Indian authorities of our innocence of any political designs. And said she would take upon herself all the consequence: for she knew naught but good would come out of the connection. In this, as in an hundred other instances, I yielded to her presumably superior occult foresight; and we four sailed and, at Bombay, settled together. Wonderful luck for us! She began by fomenting a misunderstanding between H. P. B. and a nice young lady Theosophist

given him permission to break caste and take up the ascetic life. I made him resume his Hindu dress, for I declared I should not travel with him as such a scarecrow. We had a hard night of it in the second-class carriage, sleeping on the bare plank benches of the G. I. P. Railway, without the indispensable bedding and pillows that every experienced traveller in India carries with him. Among our fellow-passengers were an American Missionary and wife, who had heard my discourse at the Cremation of Baron De Palm! How small the world is, after all. The second subsequent morning, early, we reached Allahabad and were met by Mr. Sinnett at the Station with his barouche and pair, coachman and two footmen (*syces*) in handsome liveries. Mrs. Sinnett's reception of us at the house was most charming, and before she had spoken a dozen sentences we knew that we had won a friend beyond price. A Judge of the High Court and the Director of Public Instruction were among the callers that day, Mr. A. O. Hume and Mrs. Hume called the next morning, dear Mrs. Gordon made her appearance on the 7th, having travelled a long distance to see H. P. B., and little by little we got to know most of the Anglo-Indians of the Station who were worth knowing by reason of their intelligence and breadth of mind. Some of them were very prepossessing, but to none were we so attracted as to the Sinnetts and Mrs. Gordon, then in the prime of her beauty and sparkling with intelligence. I thought it was worth the voyage to India just to get to know those three. And think so still.

It is strict etiquette in Anglo-India for the newcomer to call on the residents, but as H. P. B. would call on nobody, those who cared to know her had to ignore custom and visit her as often as they liked.

Our time was pretty well filled with visitors and dinner parties, the mention of which latter recalls an interesting fact to my mind. The Sinnetts, H. P. B. and I were driving out to dinner one evening, and had to pass through a part of the town which we had not seen before. At a point where two roads intersected, H. P. B. suddenly shuddered and said: "Dear me, what a horrible feeling I have! It seems as if some awful crime had been committed here and human blood spilt." Sinnett said, "Do you not know where we are?" "Haven't the slightest idea," answered she. "How could I when this is the first time I have been out of your house?" Sinnett then pointed to a large building to our right, and told her that that was the very Mess-house in which the officers of such-and-such a regiment had been murdered at dinner by their sepoys, during the Mutiny. This served as the text for a most instructive little discourse by H. P. B. on the permanency of registers of human deeds in the Astral Light. The Sinnetts, the High Court Judge and his family and other guests, to whom the Sinnetts told the story immediately on our arrival at the house, are living in London and can corroborate my narrative. And, in fact, this will be an appropriate place for me to say that, barring the comparatively few instances where H. P. B. and I were alone and which I have noted as I went along, her phenomena happened in the presence of many witnesses, most of whom,

I presume, are still alive, and have the full opportunity to correct any mis-statements or exaggerations into which, after this long lapse of years I may unwittingly have fallen. At the same time, it is satisfactory to know that, although my "Old Diary Leaves" have been appearing in the *Theosophist* since March 1892, and have found readers and provoked correspondence and editorial comment all over the world, not a single denial of my facts has been made, and but one modification suggested, that by Mr. Massey as to some particulars of the butterfly-elemental story, in one of my earliest chapters. The conviction of my gullibility has undeniably become fixed in many minds by my narratives, but these criticules, being ignorant of the facts, and possibly in most cases of all psychical science as well, their opinion is not worth much. 'Truth is stranger than fiction' always, and when every possible discredit has been cast on H. P. B., the residuum to her credit is overpoweringly great. It is not the S. P. R., nor Messrs. Solovioff or Lillie, who are to write her real biography, twenty years hence, but more capable and less prejudiced men. Forty-six years of modern mediumistic phenomena have not yet taught Western scientists the principles of the law of spirit intercourse, nor those of psycho-physiological abnormalism. The self-complacent way in which they discuss H. P. B.'s gifts from the point of view of her personal moral nature, is a saddening proof of their ignorance of the lessons taught by Charcot and Liébault. Their time would not be wasted if they should spend some months also in the real study of Eastern literature. As a sample of the prejudiced disbelief of Western scientists, I give the following: We had to dine with us one evening a Professor of Physical Science in the local University, a man of wide renown and a charming companion. He discussed with H. P. B. her theory of the 'raps' and finally asked her to produce some. She did so in various parts of the room, on the floor, the walls, the glasses of the hanging pictures, on a newspaper held out to her by Mr. Sinnett or the Professor—I forget which—and on the Professor's hand; she, sometimes not even touching the surface to be rapped upon but, as it were, throwing a current of psychic force against it from a distance. Sinnett then placed a large glass clock-shade on the rug before the fire and she rapped on that. Finally, to give the best possible proof that his theory (or rather, Faraday's, Tyndall's and Carpenter's) that the raps were mechanical vibrations made by the intended, or unintentional, pushing of the medium's finger on the spot, I suggested a test which was accepted. I got H. P. B. to place her finger-tips against one of the glasses in a door that gave upon the verandah, took the lamp outside with the Professor, and held it so that the flesh of her fingers was highly illuminated, and she then caused as many raps as he successively called for. The fingers did not change place a hair's breadth nor her muscles contract, but we could see the nerves quivering before each rap, as though some fine current of nerve-force were thrilling through them. The Professor had nothing to say, save that it was all very strange. It seemed to us, her friends, as

if a more conclusive proof of her good faith could not have been demanded. But the Professor subsequently declared her a trickster. Poor thing! that was all she got for trying to give a scientific man the facts on which to begin the serious study of psychology. I think the bitter experience so disgusted her as to make her even less willing than previously to take the least trouble to convince that class of observers.

On the 12th December, I had a meeting in the city to discuss religious questions with a number of Hindu gentlemen. Among them was one who has become extremely well-known throughout India as the head of a remarkable body called the Radhaswami Panti, of Agra, Pandit Saligram, Postmaster General, N. W. P. He was a highly educated, intelligent man, of pleasing manners, held in the greatest esteem by Mr. Hogg, Director General of the Post Office in India moreover, the image of Alfred C. Post, of New York. Our talk was about Yoga principally the respective merits of Hatha and Râja Yoga, and the proper way to practise them. He declared that our theosophical views agreed almost perfectly with his own, and that he was really as much a Theosophist in belief as myself. So far so good; but imagine my astonishment on hearing him affirm without changing countenance that his Guru, the late Radhaswami, was God. "You mean, I presume, an Avatâr, like the Ten Avatârs of Vishnu," I said. No, he was more than that, God Himself on earth. On that, I was silent, but wondered how it was possible for a man of his intellect and practical business qualifications to fall under so great a delusion. As an interesting account of the Radhaswami sect will shortly appear in the *Theosophist*, I need not enlarge.

On the following day I lectured to a very crowded audience on "Theosophy and its relations to India." The chair was occupied by Mr. A. O. Hume, since known as the "Father of the Congress", who made an eloquent and altogether excellent address; far better than my own, for H. P. B. was in a bad temper that day and nagged me, even up to the moment when we mounted the platform, to that degree that my brain was all confused. Sinnett tells in his "Incidents, etc.," how she raged in the carriage on the way home. He writes (p. 229):

"No sooner were we clear of the Hall compound on our drive back than she opened fire on him with exceeding bitterness. To hear her talk on this subject at intervals during the evening one might have thought the aspirations of her life compromised....Colonel Olcott bore all these tantrums with wonderful fortitude."

Of course: I loved her loveable qualities and out of gratitude for showing me the Path, and bore her savage temper because the good she was doing out-weighed all sense of personal suffering.

But there was a decided "method in her madness"—I noticed throughout our relationship: she abused only her staunchest friends, those whom she felt were so attached to her and devoted to the Society as to be ready to put up with everything from her: to others, like Wimbridge and some others I might name, whom she knew would not bear

with such treatment, she never raised her voice nor cast an epithet at them. She seemed to fear losing them.

On the 15th December, we left with the Sinnetts and Mrs. Gordon for Benares, reaching there at 4 P. M. in due course. At the station we were met by Damodar and Babula, and the Munshi of the Maharaja of Vizianagram, who invited us on behalf of his Master to occupy one of his residences and be his guest. Accepting, we drove to the Ananda Bagh, a small palace standing in a high-walled garden planted with flowers and trees, in geometrical beds, and found ourselves pleasantly lodged. Swami Dayânand Saraswati was awaiting us with warm greeting, and we found that he had kindly seen that every provision had been made for our comfort. He was looking very thin and emaciated an after attack of cholera but this had notably refined and spiritualised his face. He was lodged in a small apartment near the gate. The main building comprised a number of small rooms around a large central hall, which had a high ceiling and attic windows giving on the flat, terraced roof. Heavy curtains hung between light masonry pillars between arches at the front side, and passing these one emerged on a platform and a broad flight of steps, all in masonry. Some sofas, a writing table and a dozen chairs comprised the furniture of the hall. As evening fell the air was sweet with the perfume of roses, borne in from the garden, and the moon shone in lovely radiance on a grassy-banked tank, with two flights of steps descending to the water at opposite sides. His Highness's agent, the learned Dr. Lazarus, had furnished the house for us, supplied servants and put two carriages at our disposal.

A hot discussion sprang up in the evening between Mr. Sinnett and H. P. B. on the subject of phenomena, he insisting with apparent reason that if she could afford to expend only a given amount of psychic force she ought to use it exclusively for doing phenomena for men of science, under convincing test conditions; she angrily refusing. Although I took sides with Sinnett, she would not yield the point but consigned the whole Royal Society to perdition, declaring that her experience at Allahabad had been quite enough. They parted under constraint and Sinnett declared he should return home the next day. Morning brought peace, however, and we drove to see the Maharajah's principal palace and the Durga Mandi, or celebrated Monkey Temple, where innumerable mischievous simians were fed and petted. That evening, as we and two visitors were sitting in the high-roofed hall, two roses phenomenally dropped in our midst and all were happy again. After an early *Chota hazri* (tea and toast) the next morning we all drove to the retreat of Majji, a very well-known female ascetic, learned in Vedânta, who occupied a *guhâ* (excavated cave) with buildings above ground, on the bank of the Ganges, a mile or two below the city of Benares. She inherited this *âshrama* from her father, together with a house in town and an extensive and valuable Sanskrit library. It is a delightful spot in the fresh early morning, an ideal place for calm meditation and study. Situated on

the edge of a bank 40 or 50 feet above the river, and sheltered by some large trees, we found it charming to sit on the platform and engage in discourse with this remarkable woman: one out of many Indian experiences for which life in Western countries could never prepare one. At that time Majji appeared about 40 years of age, fair-skinned, with a calm dignity and grace of gesture that commanded respect. Her voice was tender in tone, face and body plump, eyes full of intelligence and fire. She refused to show us phenomena (always, it will be recollected, our first request on such occasions) which H. P. B. and I would have been glad to see on account of the previous evening's friction, but her reasons for declining were admitted by all to be sufficient and the visit was serviceable in its effect on our good friends. I do not know whether she could have produced them or not, but being a true Vedântin, she spoke very strongly as to the folly of people's hankering after such comparatively childish distractions, instead of enjoying the calm delight of reposing the mind with the realisation of the ideals which Shâṅkarâchârya's incomparable philosophy depicts. Go where one will throughout India, it will ever be the same experience, the most honored ascetics are those who decline to exhibit such powers as they may possess save under very exceptional circumstances. The wonder-workers are regarded as of a much lower degree, principally as black-magicians, and as such appeal to the lower classes for patronage and notoriety.

The Sinnetts left for home at 2 P. M. That evening I initiated Mrs. Gordon into the Society with our simple ritual, in Swami Dyâṅand's presence, and he gave her instructions for developing the Yogic powers.

The next morning Mrs. Gordon and I accompanied by the Swami drove to the Maharajah of Vizianagram's Girls' School, and were shown about by Dr. Lazarus. We found a large number of bright, intelligent Hindu girls receiving instruction, and their examination by the Swami was very interesting. We particularly admired their Devanâgarî writing, which is done on board slates with a pointed bit of wood dipped in a creamy solution of chalk.

In the evening the Swami, Damodar and I went over the ritual together and made sundry improvements; but in practice I doubt if I have ever employed the same formula twice in the hundreds of cases of admissions into the Society that I have made. The ritual is, in point of fact, little else than a serious explanation to the candidate of the nature of the Society, its principles and aims, its duties to the members and theirs to it and to each other. It has always seemed to me that the putting of a man's foot into the unworldly path of the search after the nobler self and worthier ideals of life, is the most important step that one could take, and the occasion has always impressed me with its solemnity. I have admitted members in almost all parts of the world, and have never failed to make a very clear and frank explanation of the nature of the undertaking upon which they were entering.

Two Mohammedan jugglers, infinitely inferior to the miracle-working (and never existing) Govindaswamy described by Jacolliot—were brought to show us their skill. Along with the common-place tricks we all have seen many times, they did some that were novel and striking. Among these were the stopping by command of wooden balls moving on a tightly-stretched perpendicular string, and the causing of them to ascend or descend without visible cause; the throwing of sand into a basin of water, pouring off the water and reproducing the sand perfectly dry; and the resuscitation of a cobra after it had been fearfully mangled and apparently killed by a mongoose, by touching it with a bit of dried root.

The same afternoon I lectured at the Town Hall to a crowded audience, Babu Prámada Dâsa Mitra, one of the most respected and highly-educated Vendantin gentlemen of Benares, occupying the chair and benefiting the assemblage by a luminous discourse at the close of my remarks. My topic was the material and spiritual needs of India and I illustrated the former by exhibiting a collection of the engraved brassware for which the Holy City is renowned, and pointing out the slovenly workmanship as evidence of the industrial decadence that has set in and that the dearest interests of the country require to be stopped. In fact, scarcely one of the pretty vases or covered jars would stand square on the polished table before me, the covers of the jars were badly fitted, the feet were badly soldered on, and the two handles of a vase were rivetted at unequal heights. Since then the establishment by Government of Schools of Art has done something to better the condition of things, but there is such a rage for cheap things and so little willingness to pay for the finish which we in the West consider indispensable, that there is immense room for improvement. My kind interpreter on this occasion was Munshi Bakhtáwar Singh, of Shajahanpur. A return visit paid by Majji to H. P. B. the next morning, caused surprise as, we were told, it was a most unusual thing for her to call upon anybody save her Guru, and upon a European never. I was under a sort of glamour about this woman from the tales that had been told me respecting her and, in fact, I have visited her every time I have been in Benares; the latest, last Winter with Mrs. Besant and the Countess Wachtmeister. I believe I have been the means of getting her some staunch supporters, who have done innumerable acts of kindness and reverence to her, among them, the late beloved Nobin K. Bannerji, of Berhampur, and his associates in our splendid local Branch at that place. I held to my first belief that she was an adept for many years, but have now lost that in great measure, without replacing it with any substitute. At that time of her call she was, remember, a complete stranger to us and, so far as we knew, nobody had explained to her what we were, save we ourselves when we called at her *âshrama*. Yet she freely told Mrs. Gordon, Damodar and myself, in H. P. B.'s absence, a marvellous tale about her. She said that H. P. B.'s body was occupied by a Yogi, who was working it so far as he could for the spread of

Eastern philosophy. It was the third body he had so used, and his total age in the three bodies was about 150 years. She made the mistake of saying that he had been inside H. P. B.'s; body 62 years, her age being then only 48 in all: a bad shot, certainly. Speaking always as a Vedantin, she would allude to herself as "this body;" laying a hand on her knee or on the other arm, she would say "this body's" family, studies, residence, pilgrimages, or what not. I finally asked her why she spoke so and who she was. She said that the body we saw was entered at its seventh year by a Sanyâsi and had been occupied by him ever since; he had not completed his study of Yoga and so became re-born. The 'she' therefore was, in reality, a 'he' overlaid with a female body, a parallel case to H. P. B.'s. Looking sharply at me, she said that in my last previous birth I had been a native of Southern India, a Kshatriya, and had been re-born at the West for the better doing of the life-work that my Karma had driven me into. I, also, had been a student of Yoga, interrupted in my studies. I am inclined to give some weight to these allegations, as the peculiarly strong affinity I have for the Hindus and their reciprocal one for myself, an attraction strong and enduring enough to have been a racial one, gives color to the theory. Always, of course, conceding the truth of the Indian doctrine of re-incarnation which, to myself at least, is absolutely reasonable and philosophical. As for H. P. B.'s identity, let every one surmise for himself: I confess the problem is beyond my powers of analysis. What is certain is, that the occupant of her body had a most recalcitrant one to manage.

The same evening I lectured at the Bengali School House to another overflowing audience, and the experiences of the following day were so interesting that they must be accorded a chapter to themselves.

H. S. OLCOTT.

OUTLINES OF ASTRONOMICAL MOTION.

(Concluded from page 425).

XXI.

THE MAKROKOSMIC FUNCTION.

Who can gaze on the starry heavens on a cloudless night and contemplate the brilliant constellations with whose aspect he is familiar, and then reflect that the countless orbs, as he has learnt to consider them, are all moving rapidly in their several paths in space, without asking himself—What can be the meaning of this infinite circulation? With reference to what is it carried on?

"As above, so below," is a dictum of occultism. As below, so above, while reversing the reading gives an analogous sense. Man's relations (as representing the below when compared with the above) to the Makrokosm, have been defined as those of a Mikrokosm. He is held to represent the Universe in brief; and it is in this sense that he has been said to have been created in the image of God. No one supposes that

the human form is a reproduction in miniature of the Divine Image, and therefore a likeness of God. No one looks upon the Makrokosm as God, although the heavenly bodies, or some of them, have been worshipped as gods. How comes it, then, that man has been considered to be, in his own person, at once an image of God and an image of the Makrokosm ?

Man is regarded as a spirit clothed with a body. As impersona being manifesting itself in a personal form. As a manifesting incarnation of that which is otherwise not manifested. Since that which is below is as that which is above, Is it to be inferred that space is to the unmanifested Divine, what the human form is to the unmanifested spirit clothed therein and veiled thereby ? In other words, Is space a substantial vesture, equivalent, in the Divine order, to the body of man in the human ?

To test this inference the human body must be questioned, that through the characteristics of the Mikrokosmos those of the Makrokosmos may be divined.

The first result derived from such an investigation is the discovery that the viable relations of the Mikrokosmos are maintained by a circulation of cells—the corpuscles of the blood.

Following the implied analogy of the dictum, “as above, so below,” Is this the form in which the image of the Makrokosmos has been reproduced in the Mikrokosmos ?

The Makrokosmos is constituted and consists of globes circulating in space.

The Mikrokosmos comprises the circulation of globules in an organized body.

The organized body of the Mikrokosmos is built up of cells. Every tissue, every organ of that body, is constituted of cells in different states—each in the state proper to the tissue of which it forms part. The integrity of the organized body is maintained by the functional action of the cells circulating in it.

The organized body is the instrument of the living entity incarnated or clothed in and veiled by it. It is the medium through which that living entity manifests its existence, and that living entity is so completely identified with this medium, its body, that this is looked upon as the living being it represents, its actuating Ens being lost sight of.

Every use of the organized body is accompanied by a change in the tissue through which the use is effected. Some of its elements are consumed. The waste produced by this consumption of tissue has to be removed ; the debris of the consumed tissue have to make way for the renewing tissue which takes its place ; and by this interchange the whole is restored to a condition fit for further use.

This removal of dead and replacement of living tissue is the function of the circulating cells. The body is continuously dying in detail ;

and as continuously being revived in detail. Not that the waste tissue is really waste. Not that the dead tissue is actually dead. It is only waste and dead in regard to the body to whose uses it has served, and from which, as useless to its purposes and therefore discarded, it has to be removed. But it passes from that body prepared and fitted for the uses of another state of being in another order of life.

The circulating cells are at once the scavengers and renovators of the Mikrokosm. They are the agency through which the viable relations of the Mikrokosmos are maintained. Circulating in every part thereof; wherever waste tissue—the product of the combustion of use—is found, the scavenger cells remove it, and send it forth, in the solid, fluid or gaseous form, through organs prepared for the purpose; wherever exhausted tissue has to be renewed the renovating cells convey to it the renovating elements prepared for the purpose by organs duly fitted for the work. This scavenging and renovating work is carried on functionally, it might even be said automatically, as far as the volitioned life manifested through the Mikrokosmos is concerned.

Does the function of the Makrokosmos in any way resemble that of the Mikrokosmos? Is Makrokosmic function the type and source from which Mikrokosmic function is derived?

As the heavenly bodies, solar, planetary or subplanetary, circulate in space, they attract to themselves everything floating therein that is subject to attraction. It is possible to conceive, therefore, that a by no means unimportant part of their function is to maintain the purity and transparency of space by removing therefrom all that tends to cloud and obscure that transparency.

Two classes of facts would seem to confirm this possibility.

1. The Earth draws to its surface whatever comes within the range of its attraction. As do likewise all solar and planetary bodies.
2. Spectroskopische analysis shows that the Sun, and such of the stars as have been so examined, contain similar elements to those of which the Earth is constituted.

These facts suggest that they have a common function, whose aim is to remove these elements, or the matter composed of them, from space, in order to act upon them in their several ways.

The Earth acts upon them by physical and chemical processes, which culminate in the physiological processes of vegetal and animal life.

All these processes have this in common, that they are constantly changing the arrangement of the elements with which they are dealing—producing sometimes higher, sometimes lower combinations.

Studying these changes, from the fluids passing into vapour and the solids into gases, two conditions are produced, on the one hand a state in which the attraction of the Earth has less and less hold on the subject of the change; and on the other a residue more and more firmly bound to the Earth.

The consideration of this result of these changes leads to the conclusion that a something proceeds from them on which the attraction of the Earth ceases to have any hold ; and that this passes into space, where it remains, unacted on by any of the circulating heavenly bodies.

This at once brings out the analogy between Mikrokosmic and Makrokosmic function, by showing that just as the circulating cells of the Mikrokosm remove all that is detrimental to its vitality, and restore to it all that is needed for the maintenance of its viable relations, so do the circulating globes of the Makrokosm remove from space all that, if suffered to accumulate therein, would be detrimental to its special constitution, while restoring to it all that is needed to replace that which has to be removed.

This again suggests that space, though transparent and impalpable, is substance. That it is a substantial medium or veil, within which the Divine acts. That it is the invisible and impalpable foundation of the Makrokosmos, though which the Divine Presence in space of the Unmanifested is alone manifested.

Science has arrived at the conclusion that each separate cell is a living organism, so to say. That every organized body, from the lowest to the highest, including that of man, is a community of beings, of cellular organisms, rather than an individualized living entity.

Having accepted this view, it surely cannot deny to the heavenly bodies a similar claim to individual life.

In a cellularly organized body nothing is more evident to reason than that the cells are brought together for use—for the use of the being whose body they constitute : and that their collective function is to maintain the viable relations of that body, or keep it in a state fit for the uses to which it may be applied.

These uses are volitional, subject to the will of the one incarnated in the body, and actuating its every normal act. The cells have no part in the volitional actuation, though they share in the pains and pleasures which result from the use.

A wide field for inquiry is opened out by these reflections.

It is affirmed that spirits on losing the personality due to their incarnation maintain their individuality as they pass into space.

Under such a view their relations to the substance of space would be analogous to those of its cells to the body of man. That is to say, their condition would be wholly passive, absolutely void of volition. As part of the renewing and renewed constituents of space, they would contribute as passive media to the activities thereof, whatever those activities may be ; and through those activities would undergo changes which would require their ultimate removal from space.

Of the soul state, or mystic personality, nothing can be said, except that it is the very opposite to that of spirit. It enters and partakes of the mystical personal life for which it has been constituted.

The life of the individual determines the ultimate state of the human spirit—the ego or self. If it has qualified itself for and thus attained to the soul state it will enter the personal Divine life. As a spatial spirit, it will enter the Divine substance—its Nirvâna. As an earth bound spirit, it will be reincorporated with the matter of the Earth.

HENRY PRATT, M. D.

(Concluded).

OVERSHADOWED.

(Continued from page 436.)

Our deliberations lasted a full hour.

When my two friends left me I had not solved the riddle, though I had made up my mind on one point and had also made some discoveries which, I thought, might have a possible bearing on the problem. I had come to the unexpected conclusion that neither Mervyn nor Laureston were intentionally deceiving me, that they both honestly believed in what they told me, and that I had to deal with some very profound mystery.

Incidentally, I had made the following discovery. Laureston, happening to glance round the room, caught sight of my sketch of the stranger. He turned deadly pale, and asked me in an agitated tone who that portrait represented. Obeying a sudden impulse, I said, "why don't you recognise him?" He passed his hand across his brow in a perplexed manner. "It's very strange," he answered, "I have never to my knowledge seen that face and yet somehow it seems quite familiar to me. I must have seen it in dreams," he added with a nervous laugh. "But do you know the original?" he continued, "I don't like the face,—there is something bad about it: if the man is a friend of yours, don't trust him."

Laureston, Mervyn and I certainly agreed in our opinion, of the Unknown, if in nothing else!

The other clue that I lighted upon was due to an inspiration of mine. It had suddenly occurred to me to try to find out if Laureston and Mervyn had their literary phases simultaneously, for I felt that on this point the mystery in some way hinged. Why this idea should have struck me, I am quite unable to say; but I actually did discover that when Laureston's genius was burning at its brightest Mervyn could write nothing. When, on the other hand, Mervyn's inspiration flowed freely, Laureston's fount was dried up. This fact I had established, it seemed to me, beyond doubt. And now that I had established it, I scarcely realised its importance till faintly there dawned in my mind the first gleams of enlightenment. It was very, very gradually that the possibility of a psychical explanation took growth in my mind, displacing the previous bias which sought for some convenient physical theory. I then felt that the time had come for me to call some one into consultation.

Oakleigh is a student of psychology and a personal friend of mine. I determined to put before him the facts in the case of Mervyn and Laureston, which, I now felt assured, established a probably unparalleled example of some species of mental rapport. I had not dived very deeply into psychical research myself, but I had read enough to know that such an explanation as the one that I was now almost prepared to accept, was possible. Why, I asked myself, should it not be possible, that Laureston and Mervyn had, so to speak, only one *genius* between them, which animated but one of them at a time, with the result that, when the one was able to compose with the greatest facility, the other could do nothing at all.

Now, when I had satisfied myself that this seemed possible, even probable, I extended my theory a little further. I supposed that this *genius* or *intelligence* might be *outside* the two authors, rather than *inside*, of the nature of the objective rather than the subjective. Such an intelligence might be closely allied to the spiritualistic Control. As to this, I could not say, but the result, whatever the nature of the agency at work, was that the two authors were, quite unconsciously, impressed with the same thoughts and ideas. They produced stories almost identical, which each honestly believed he was the author of, and in consequence each believed the other to be guilty of fraud. Certainly they could hardly be blamed for the conclusions they had come to, assuming my theory to be correct!

When I laid the case before Oakleigh, I told him of the judgment I had myself formed regarding the matter, an opinion, as already mentioned, that I been more or less *forced* into accepting.

Oakleigh was very deeply interested in my narrative, and questioned me very closely as to details. The incident of the mysterious stranger appeared to strike him the most, though I must confess that I had not been able to see that the Unknown bore any relation to the general mystery.

"Look here," said he, "suppose, mind you, I only say *suppose*, this stranger, who seems to have vanished into space, has something to do with the literary inspiration of your two friends? You have seen him in Mervyn's rooms. Laureston has an impression of having seen him somewhere, but cannot say where. The man himself tells you that he is a friend of Mervyn's. Now I have seen a little of the practical side of Magic,—I wish for my own peace of mind I had seen nothing at all, but that doesn't matter now,—and I have known of cases something similar to this one of yours. The stranger, it seems to me, may be an actual living being possessed of a sufficiently trained will-power to be able to impress his thoughts on the two men, or he may, on the other hand, be the 'spirit' of some deceased author, who is controlling them, and causing all this trouble. I say this to you in all seriousness, as you seem inclined to regard the matter seriously. It may for all that strike you as absurd, but remember, I

have had practical experience, in matters in which you have only been a theorist, and probably a sceptical one at that."

"Good heavens!" I cried, when Oakleigh had finished speaking, "do you really think that the man I spoke with in Mervyn's rooms may have been a denizen of the other world? Why the idea is perfectly horrible! I would far rather accept the other hypothesis, if I must! accept one of them. But supposing the man is an actual living being, how did he manage to get into Mervyn's rooms without anyone knowing?"

"That I am at present unable to say," replied Oakleigh. "Now just listen. I want you to do two things for me, which may help us in our efforts to solve this mystery. Let me have that sketch of the stranger to look at, and try to find me a good clairvoyant, or at least the best clairvoyant you can, if possible someone who knows the two authors."

"I can easily comply with your requests," I said, "you shall have the sketch at once, and as to the clairvoyant, my sister Agnes is a very fair one, in the mesmeric state and I don't suppose she would make any objection to being mesmerised by you. But what is your idea?"

"My idea," he answered, "is to try and obtain some information. I thought we might send our subject to one or the other of these two authors, to see if she could see anything, or find out anything about their *modus scribendi*."

"An excellent idea," I replied, "let us lose no time in carrying it out."

CHAPTER III.

The lamps had been lowered and in the semi-gloom of the studio I could just distinguish Oakleigh as he bent over Agnes, who lay back in an arm-chair, her eyes closed.

"She is off," he said in a whisper, "and now I am going to send her to Laureston's rooms."

He gave the order to his subject, and waited a few moments. "Can you see anything?" he asked.

Her lips quivered but there was no answer. Oakleigh made a few passes over her mouth and then repeated his question.

"I see Mr. Mervyn in a room," began the girl, "he is sitting in a chair, his head in his hands. He seems tired or depressed. He is not doing anything. Now there is some one else in the room, but Mr. Mervyn doesn't see him. Oh! I don't like this other man, he has got such a bad face,—he's very dark and has black eyes and a black beard too."

Oakleigh and I exchanged glances.

"He's standing behind Mr. Mervyn now," continued Agnes, "and Mr. Mervyn has got up suddenly and gone to his writing-table, and he's begun to write as hard as ever he can. The horrid man is still standing behind him, and he is laughing to himself,—such a cruel, malicious laugh! Mr. Mervyn doesn't seem to know that he is there even now, for he

goes on with his work without looking up. How fast he is writing! The strange man has suddenly gone away from behind his chair, and Mr. Mervyn has stopped writing. I think the man must have been helping him. Now the stranger sees me, and he is asking me what I want—Ah! I don't like you," the mesmerised girl suddenly exclaimed, "don't talk to me, you make me feel ill. I am going,"—and she suddenly came to herself.

She sat up, rubbing her forehead, confusedly.

"Tell Mr. Graham that he too will not scorn to use me as a stepping-stone to success," she said, in a mechanical way, like a child repeating a lesson it has learned by heart but does not understand.

Then she looked round the room and at us. "What a bad, evil face," she murmured, and she shivered.

"Is that the face you mean?" I asked, showing her the sketch of the stranger, which she had not previously seen. She took it, looked at it, and then threw it on the ground. "Yes," she answered, "that is the face."

"And did he tell you to give me that message?" I continued.

"What message?" she questioned.

"Why what you have just said, of course," I replied. Agnes looked bewildered. "I never said anything," she answered.

"I think Miss Graham is tired," said Oakleigh, looking at Agnes, "and would perhaps like to retire. Let me make a few reverse passes, first. There—I don't think you will feel any bad effects now."

Agnes then wished us good-night and went to her room.

"Well?" I asked expectantly, when we were alone.

"It is as I thought, or rather as we both thought," said Oakleigh, "that stranger of yours is at the bottom of all this: there is not a doubt of it: it is he who is inspiring Mervyn and Laureston. And now the question remains who is this man?"

"Do you mean to say you have found out?" I asked in great excitement.

"Yes," he answered, "I think I have found out who he is."

"Then tell me at once: why make a mystery of it," I urged.

"I will tell you," he rejoined, "on one condition, which is that I do not either directly or indirectly have anything more to do with this matter: and that you do not ask me to have anything to do with it. Do you accept the stipulation?"

Though considerably puzzled I agreed to Oakleigh's request. In my eagerness to know something about the stranger I think I would have promised anything he choose to ask of me.

"Well, in the first place," began my friend, "this stranger is a living human being and not a *spirit*," as we were first inclined to suppose. I have ascertained by means of the sketch you lent me who the man is, and have learned something of his history. His name I cannot

give you : and it wouldn't be of any assistance to you if you knew it. He is a man of considerable wealth and a member,—in fact, the founder of several secret societies, having mostly political objects. But of the greater part of his enterprises and methods of work I know nothing, for the man is a trained magician and works secretly through others, by influencing them to speak, to write and to act in accordance with his wishes. He is pulling the strings of a very considerable number of the political marionettes that are just now dancing on the European stage. As regards our own particular case, Miss Graham's clairvoyance has shown us something of his methods of work, and one phase of his power,—the conscious projection of the Double. What his exact object in inspiring Mervyn and Laureston to write, is, I cannot say, nor why he should have selected these two men, who, in my opinion, have not much to recommend them. But having a little knowledge of his previous methods of work, I feel convinced that these are but the preliminaries to some great plan that he has conceived. My counsel to you is to have nothing further to do with this matter. The advice may sound selfish, but I can only say that if you measure your strength against this man's, you will find you are but a pigmy in the grasp of a giant. Your friends should be left to work out their own fate. Interference in a case like this can only do harm, believe me. It seem probable that the stranger only requires one agent and that he is now experimenting to decide which of the men is more likely to suit his purposes. I have satisfied myself as to which is more likely to be chosen, in the following way. I willed your sister to go to Laureston's house : she went to Mervyn's, thus showing that she has more sympathy with him. I remembered, you see, that you had told me she was interested in both men,—the information came in useful. You may find, therefore, that Mervyn will give up his literary work, marry your sister and settle down quietly. His genius will desert him, because his ambition will die out. Ambition is the lever which your stranger employs in his work. If my prediction is fulfilled and Mervyn retires from the field you may expect to see Laureston rise rapidly into prominence : he will make a mark in the world and play a part such as few men play, and his influence, I fear, will be for evil and not for good. There is a problem here of general application to all authors and politicians, which you can think out for yourself at your leisure. And now I am not going to say more."

* * * * *

A year has passed since Oakleigh and I had this conversation.

Mervyn has given up literary work, and has married Agnes. He says he has come to the conclusion that he never had any real literary genius,—an opinion in which is probably more correct than he imagines. He regards the episode of his and Laureston's mental rapport as an unexplained mystery. We have not enlightened him.

Laureston, I believe, still considers that Mervyn by some means or other actually got possession of his manuscripts. We have not enlightened

him either. He no doubt considers that Mervyn's retirement from the literary field goes a long way to prove the truth of his conclusion. Laureston is rising rapidly into eminence, and when he gets into Parliament, as he will undoubtedly before long, we may except, as Oakleigh says, to see strange things.

Though I adhered to the resolution Oakleigh had influenced me to make,—to have nothing to do with the stranger, either directly or indirectly, I have seen him once again.

The sketch that I had made of him struck me one day as a very suitable subject for a study. I took it and painted a picture from it, which was accepted by the Academy. The picture, to my surprise, proved one of the most successful exhibits of the year. I called it "Malice."

I was in the Academy, one afternoon, listening, I must confess, with some pleasure, to the remarks of the crowd gathered round my picture.

"A singularly successful picture," said a voice at my elbow, "how proud and pleased the artist must feel at his success, his well-deserved fame!"

I turned sharply round. Something in the voice seemed familiar to me,—something that sent a chill to my heart. I caught but a glimpse of the speaker's face, but it was enough! He who had addressed me was the stranger I had met in Mervyn's rooms, and the original of my picture.

On the instant that I turned the man slipped into the midst of the crowd, and I lost sight of him at once. I could not have brought myself to follow him had I been able to trace him, so great was my loathing for him. His words though still rang in my ears, and the covert malice and the half-veiled sneer of his congratulations were now quite apparent to me.

Only Agnes, Oakleigh and myself know the real reason why the picture was destroyed. Not the grand total of all the tempting offers I received for the work, would have induced me to allow it to continue in existence.

A note that I received from Laureston would have decided me, had I had ever felt any indecision.

"I have seen your great picture," he wrote, "like Mervyn *you too have not scorned to use me as a stepping-stone to success.*"

I knew the real significance of the words and that they were not Laureston's.

From the bottom of my heart I pity Laureston, and I pray that the man who overshadows him may never cross my path again.

PERCIVAL GRAHAM.

ZOROASTRIANISM.*

(Concluded from page 451).

IN a previous paper I endeavoured to place before my readers under the title of Zoroastrianism, the religious tenets of an ancient people, now chiefly represented by the Parsees of India; and it is now my intention to ask their consideration of what I conceive to be the most important portion of the doctrines previously passed in brief review.

Having to deal with a great mass of theology and theogony, it was impossible to go far beneath the surface and anything more than the less esoteric matters could not receive due consideration in such a review.

Let us now dive a little below the surface in considering what we may term "the soul" of the religion of "the Fire-worshippers." I do not promise much, for the subject is difficult, but I wish to point out that if it is difficult thus to comprehend, in some small degree, the soul of a religion, what must the Spirit and real essence be?

I shall divide my examination into three heads "God"—"Man," and "Mediation" endeavouring to shew the inter-relationships.

Now, the Deity of the Zoroastrians, sometimes called, half derisively "Fire-worshippers," is styled Ahura-Mazda or in Persian Ormuzd. He is the great Lord, the Lord of High Knowledge, Supreme in Omniscience and Goodness (Bundhais I). He is the King of Life, the First-born out of Boundless Time; and the term first-born does not mean that he is limited by time, but on the contrary, he has existed from all eternity in Boundless Time, or what the "Secret Doctrine" calls the "Ever-Darkness." The conception is the same as that given in St. John—"In the beginning was the Word (or the Logos—otherwise Ahura-Mazda) and the Word was with God, and the Word was God; the same was in the beginning with God."

He is the Creator (Yasna I), and, to continue the quotation from St. John, "All things were made by him, and without him was not anything made that was made." He is Lord of Life, "he is the Radiant, the Glorious, the greatest and best, the most firm who sends his joy, creating grace afar, who made us and has fashioned us, who has nourished and protected us, who is the most bountiful Spirit (Yasna I) and St. John says, "In Him was life and the life was the light of men." He is Omniscient (Yasna 31), He is our Law-giver (Yasna 31) and Teacher (*ibid.* and Yasna 32), He will establish a kingdom (Yasna 28). It is for the poor (Yasna 34). God is our Friend, Protector, Strengthened and Unchangeable (Yasna 31). He is our Judge (Yasna 42).

As manifested in creation he is then "The Universal Logos," and it is of great interest to observe how the Jews have gathered from the Iranians, possibly through the Medes, at the time of the captivity, the

* So little has been made known by Western scholars, of the true spirit and meaning of the Zoroastrianism religion, that we have gladly welcomed the several useful essays that have been sent us. Next month an instructive series upon Jainism will be begun by a Jain Theosophist. Will no Mussalman scholar help us?—Ed. *Theosophist.*

same conception of the "All Being." It is curious in this connection to note that the name "Pharisee" is the equivalent of "Farsee," which, says the Rev. Dr. Mills, is a later form of Parsee and the rev. gentleman goes on to remind us (*Nineteenth Century*, January, 1894) that the Pharisaic faith was largely the foundation of Christianity. The relationship in conception may be carried still further. Although Ahura-Mazda exoterically is Creator, Preserver and Differentiator—a triune Deity as is God in Christian orthodoxy and in Hindu philosophy, he is also seven, as the synthesis of the Archangels or Amesha-spenta, who all emanate from and are collectively Himself. Says Yasht 13: "the Bountiful Immortals who are seven and all of One thought, and of One word and of One deed; whose thought is the same; whose word is the same and whose deeds are the same, who have one Father and Commander Ahura-Mazda." The seven Archangel, of the Presence as they are called we find spoken of in Tobit, chap. 12 and Zechariah, chap. 4, where they are referred to as the eyes of the Lord, which run to and fro through the whole earth.

Again in Revelations chap. 5, we read of the seven spirits of God sent forth into all the earth.

Ahura-Mazda, however, is never looked upon as a God,—as a personal God, I mean, except in so far as he is personified by our limited conception. He is the All, on the manifested plane of being.

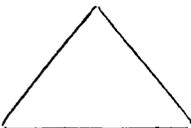
Now Ahura-Mazda is sprung from "Boundless Time," the Ever-Darkness; the Avesta term being Zeroana-Akerna. This "Boundless Time," the Ever-Darkness, will be familiar to students of the "Secret Doctrine" as symbolising the uttermost conception of Man—the Absolute, at any rate so far as *our* thought is concerned. It is utterly beyond all human comprehension and can only be spoken of in terms of opposites, for it is "The All in All." We speak of It as Boundless Time, yet it is independent of time. The "Secret Doctrine" defines it as "The Ever-Darkness, which is Absolute Light. It is the Self-sustained Container of All, and is alone; naught being, save in It. It is symbolised by the circle having no circumference whose centre is everywhere. It is, as H. P. B. says, "The Abstract Garb of an Ever Present Abstraction—The Incognisable Deity."

Ahura-Mazda then, springing from Boundless Time, is the first (Unmanifested) Logos which, as St. John says, "was in the beginning with God, and which was God." But Zoroaster taught that "In the beginning there was a pair of twins" inherent and eternal in the nature of the Deity, which, by human minds could only be looked upon as a pair of opposites; so that whilst Ahura-Mazda is to be looked upon primarily as the first Logos, this second conception of the nature of Deity being two-fold is to be looked upon as the second Logos. A similar idea is contained in the Bhagavad Gîtâ (chap. 15 slokas 16 to 18) "there are two kinds of beings in the world, the one divisible, the other indivisible. The divisible is all things and creatures, the indivisible is

called Kutastha or He that standeth on high—unaffected. But there is another spirit designated as the Supreme Spirit (Paramâtmâ), which permeates and sustains the three worlds. As I (Krishna *loquitur*) am above the divisible and also superior to the indivisible, therefore both in the world and in the Vedas am I known as the Supreme Spirit.”

The second Logos, in its two-fold aspect, plus its synthesis the first Logos, next appears as a trinity, or the third Logos which may be represented by

Zeroana Akerne.

Ahura-Mazda.  Ahriman.

and this triad manifested in the world of matter as The Primal Force and its differentiations becomes the Universal Manifested Deity, “in whom we live and move and have our being;” and recognising that this “All Being” was merely the manifestation of that which was unmanifest, Zoroaster gives to It the title—Ahura-Mazda, who is thus not only the three Logoi but the manifestation of The Eternal Triad and The One Eternal.

Whilst, then, the followers of Zoroaster believed in That which is, and was, shall be; the Eternal Incomprehensible Unity of Deity, their worship was reserved for the manifestation of That in the Universe and in the heart of Man,—the Ineffable Essence being beyond comprehension and even expression; but Its emanation, The Lord of Life and Light, The All-embracing Father of All, He whose children they were, in whose bosom they were as pulses;—this was the God of the Fire-worshippers; this the immediate Jewel of their hearts. Not a personal God in the anthropomorphic sense yet personified in each loving human heart which made him its shrine.

Thus must it ever be; each heart which feels within itself the workings of the Divine Guest must needs build up with loving hands an image of The Imageless—only so can we learn, and as the picture fades in the clearer light of the spirit, so do we make another, grander picture, which again must fade in the greater light. Yet is God beyond all these; ever the same, unaffected and changeless and knowing this Verity of Verities, whilst we build we reach at length that point when form no longer rules the soul. Meantime, living in a world of form, it is only by building higher and higher ideals that God comes to be known at last.

MAN.

Having thus briefly considered the nature and attributes of Divinity, let us endeavour in his creature Man to discover the relationship of the human to the Divine.

Man is of the seed of Gayomard (Bundhais XXIV.), who was the first of the human species—but as Gayomard appears in various characters in the Sacred Books, it will be well to consider who he is in reality. From careful reading and collating all the various passage

relating to him, I am forced to the conclusion that Gayomard is, like Zoroaster and Yima, a generic term, and I believe I am warranted in this by an examination of the various passages in the light of "The Stanzas of Dzyan," in which we are told that 3 races of mankind preceded the present fourth race—that the first of these races was "the self-born;" the second "the sweat-born," or those evolved from the first ethereal race, the first thus becoming their own children, as it were; and thirdly "the egg-born" who were androgynous. The fourth or present race being built up by the Earth Spirit upon the Chhâyas, or astral forms of the third race who had passed away. Now Gayomard is the first of the human species, the first man who withstood the attacks of the Demons for the first 3,000 years of the earth (Bundhais XXXIV) and he *could not pass away* until the end of this period. Now I fancy these 3,000 years are to be read esoterically as the three epochs of the first three races. Then from Gayomard is born "the youthful body of a man of 15 years, radiant and tall." He is born of the sweat of Gayomard and nothing more is said of *him*, but the verse goes on to speak of *Gayomard* issuing from the sweat and seeing the world as dark as night, &c., and I believe in this story we have the mystery of the 2nd race set forth,—Gayomard being not only the first, but issuing from his own sweat as the second. As to the third race, I have not been able to find anything which exactly agrees with the stanzas as to "the egg-born" except that the next race sprang from the seed of Gayomard, nourished by the spirit of the Earth and the Angel Neryosangh, appears as the one-stemmed *rivas* plant whence grow up Matro and Matroyao, who grew in such a manner that they were one joined to the other and both alike, and as may be inferred from the verses were hermaphrodite. And these changed from the shape of a plant into the shape of man and them Ahura-Mazda says, "You are man, you are the ancestors of the world and you are created perfect in devotion" (Bundhais XV.) This perfection in devotion is striking in this connection, as in the stanzas as Dzyan the third race are said to have become the *vâhan* or vehicle of the Lords of Wisdom. After a long period Matro and Matroyao become parents but devour their offspring. Afterwards seven pairs of children were born, each pair male and female, and these people the whole earth and are, I believe, the 4th race. The whole subject is very difficult to a Western, though of intense interest.

Man, therefore, is said to be of the seed of Gayomard preserved by two angels, one of which is the spirit of the Earth. Now, when the first pair grew up as a *rivas* plant, it is said that a glory came upon them (Zad-sparam X). The word translated "Glory" is "Nismo" meaning "Soul," which, states Darmesteter, has been corrupted by the omission of the initial stroke. And the Zad-sparam commenting on this says "which existed before?—the glory (soul) or the body," and Ahura-Mazda spoke thus, "The glory (soul) was created by me before; afterwards for him who created, the glory (soul) is given a body so that it may produce activity and its body is created only for activity." "And

afterwards, they (Matro and Matroyao) changed from the shape of a plant into the shape of man and the glory (soul) went spiritually into them." Now the esoteric doctrine teaches that the Reincarnating Egos of mankind are the Mânasaputra—"the angels fallen into generation"—the Bene Elohim; and it is interesting to note how the account given in the Bandhais of the descent of the Egos tallies with the teachings of the "Secret Doctrine." In chap. II, verses 9-11, we read of Ahura-Mazda deliberating with the consciousnesses and guardian spirit of men, and asking, "Which seems to you the more advantageous when I shall present you to the world? that you shall contend in a bodily form with the fiend (Drûg) and the fiend shall perish and in the end I shall have you prepared again, perfect and immortal, and in the end give you back to the world and you will be wholly immortal undecaying and undisturbed; or that it be always necessary to provide you protection from the destroyer? Thereupon the Guardian Spirits of men became of the same opinion with the Omniscient wisdom *about going to the world* on account of the evil that comes upon them, in the world from the fiend and their becoming at last again unpersecuted by the adversary, perfect and immortal in the future existence, for ever and everlasting."

Thus we have the Fravashi, the Guardian Spirits of men electing to have bodies in which to fight the adversary, that through the experiences of the flesh they might conquer the fiend in the flesh and thus become the Saviours of Mankind, as is said of the Mânasaputra. In their totality, again, they are The Christ Spirit, which being born in the heart of Man becomes The Son of Man and the Saviour.

Another allegory as to the soul and I pass on. When Yima, who, I have mentioned as synonymous with Yama—the synthesis of the first three races—is instructed by Ahura-Mazda to make an ark (Vara) against the time of tribulation, he is given certain directions for his procedure and the instructions conclude with. "And thou shalt make a door and *a window self shining within.*" Now by this window is meant the soul and the Vara is man, for when Yima asks how he is to make the Vara, he is answered, "Crush the earth with a stamp of thy heel, and then knead it with thy hands as the potter does when kneading the potter's clay." This allegory I have quoted as interesting in connection with the formation of Adam by the Elohim given us in Genesis.

Whilst recognising the triune nature of Man the Zoroastrian system does not neglect the seven-fold. As Man is the expression of the Divine on earth, he is not only One and Three but Seven, and in Yasna 54 we find the septenary division given as follows:—

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|--------------|-----|-----|-----|---|
| 1. Tanwas... | ... | ... | ... | the physical body. |
| 2. Keherpas | ... | ... | ... | the aerial form. |
| 3. Ushtanas | ... | ... | ... | vital heat. |
| 4. Tevishis | ... | ... | ... | will, or where sentient consciousness is formed—the Kamie body. |

- | | | | | |
|--------------|-----|-----|-----|--|
| 5. Baodhas | ... | ... | ... | Body of Perception by means of the senses (the Intellect.) |
| 6. Urvanem | ... | ... | ... | Soul. |
| 7. Fravashem | ... | ... | ... | Spirit—the spark of Divinity. |

Now regarding the first three we need no explanation, representing as they do the physical body with its astral counterpart vivified by the Prânic breath. But it is worthy of note that the word used for the astral or aerial form has come down in modern Persian as Kaleb, meaning a mould. With regard to the fourth, however, there seems to be a difference of opinion. I have taken it as that in which sentient consciousness is normally fixed—that which we call the Kâmic principle. It is, I understand, taken by some commentators to mean strength, durability—*i. e.*, the power which gives tenacity to, and sustains the nerves. Others explain it as that quality in a man of rank or position which makes him perceive the result of certain events. As to the fifth—in Darmesteter's Avesta it is translated consciousness, and, I think, from my reading that this is the mânasic element *in incarnation*, what we would term "the mind" in man, higher than the animal yet lower than the spiritual consciousness; in fact that point of consciousness which is said to be made "a little lower than the angels." The sixth principle seems to be the equivalent of Buddhi—the spiritual consciousness or that which is called, in Mr. Sinnett's "Esoteric Buddhism," the spiritual soul; whilst the seventh—our A'tmâ, the ray of the Divine, is looked upon as the Fravashi, the guiding energy which is with every man, yet absolutely independent, and which, without mixing with any worldly object, leads man to good.

A similar concept occurs in Yasna 26, where, however, the physical body, the astral duplicate and vital force are grouped under one head "Ahum"—existence; then follow four other principles, making a total of five as in the Vedânta system.

Now the whole interest of the scheme lies in the meaning of Fravashi and in this respect I shall quote from a little book sent to me by a Parsee on which I have already drawn. It is there stated that "In some Mazdean works it is plainly implied that Fravashi is the Inner Immortal Man (or that Ego which re-incarnates), that it existed before its physical body and survives all such it happens to be clothed in." Not only was man endowed with the Fravashi but Gods too, and the sky, fire, water and plants (*vide* Darmesteter, Intro. Vendidad). This shews as plainly as can be shewn that the Fravashi is the spiritual counterpart of God, animal, plant or even element, *i. e.*, the refined and purer part of the grosser creation, the soul of the body; whatever the body may happen to be. Therefore does Ahura-Mazda recommend Zarathustra to invoke his Fravashi and not himself (Ahura) that is to say, the impersonal and true essence of Deity—one with Zarathustra's own A'tman (or Christos) and not the false personal appearance.

Here we see the thought runs along the same lines as in the Upanishads and Vedas—proclaiming the Unity of the Divine in Man with Divinity itself, and is the same teaching as that of St. Paul when he ex-

claims, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you" (Cor. III., verse 16). This doctrine seems to me most clear—that in essence Man is one with God, that he, in fact, is designed to be the manifestation of God on earth and in so far as he coordinates his various principles to the Unity of the Divine Guest within the shrine, so will he become the perfect manifestation of the Godhead.

MEDIATION.

I must now approach the subject of mediation, by which term I mean the means of intercommunication between God and Man and the uplifting of the human to the divine. I will first endeavour to deal with the subject of prayer. According to St. Augustine "Prayer is the turning of the heart to God" and St. John Damascene defines it as "the elevation or ascent of the soul to God," and I shall take my definition of prayer from the Catholic Catechism which states that "prayer is the uplifting of the soul to God."

It will be at once recognised that words are merely accessories in prayer; simple aids to the aspirant, who living in a world of form, feels bound to formulate his aspirations either mentally or physically. Spoken words or chanted Mantrams are not prayer, but the true prayer comes from the depths of the heart and is the aspiration of the inner Self towards its source. Do not, however, imagine that I would depreciate the utility of giving voice to our aspirations. By no means! The uttered prayer is a very real necessity to millions of our fellow creatures; a very real help in times of trouble. "When thou prayest," said the Master, "go into thy closet," and Origen describes how the early Christian in his prayer closes, as far as may be, the avenues of sense and abstracts himself from earthly things. "He prayeth in a low voice," he continues, "for the heart and not the lungs is powerful with God." So the Fire-worshipper withdrawing his senses from external objects and symbols turns them inward seeking "His Father in Secret." "But" it may be urged, "the Fire-worshipper adores the Sun or Fire?" Let me ask—does the good Catholic adore the image, crucifix, or shrine, before which his prayers ascend or the orthodox Protestant the table at which he kneels at least three times a year? If you consult your prayer book (of the English Church) you will find a distinct disclaimer of this. Let me go further—does the savage worship the insect he has chosen for his totem and whose life is in his hand when addressing his prayers to it? Does he not rather use it as a means whereby to reach to some conception of the glorious life of which it is a manifestation. And shall we scorn his childlike methods—nay, let us but be thankful if *our* aids lead us to higher or nobler conceptions. The Parsee may, in contemplative worship, turn towards the Sun or the Fire on the altar, but these are to him but symbols of The True Light of the World "that lighteth every man that cometh, into the world" of "the Divine Fire" which is hid in every human breast. Hear what they say of themselves in their creed. "We

believe in The One God, who created the Heavens and the Earth, the Angels, Sun, Moon and Stars, fire, water and all things; Him we worship, invoke and adore. Our God has neither face nor form, nor fixed place, there is no other like him. We cannot describe his glory nor can our minds comprehend him."

Throughout the scriptures of the Fire-worshippers we find invocations and prayers addressed to Ahura-Mazda or to one of his aspect. For example—in Y. 28 we read "with hands outstretched I beseech for the first blessing of thy most Bounteous (or Holy) Spirit;" also in Y. 1, "I invoke and I will complete my sacrifice to Ahura-Mazda, the Creator, the Radiant, the Glorious; the Greatest and the Best; the Most Firm, who sends his Joy creating Grace afar, who made us and has fashioned us, who has nourished and protected us; who is the most Bountiful Spirit."

Invocations are also addressed to "The Immortal Seven"—the Amsha-Spenta who are the equivalents of our "Seven of the Presence" or the seven faces or aspects of God. Again, "We sacrifice to the redoubted guardian Spirits of the Bountiful Immortals... Who are 7 and all of one thought and of one word and of one deed... Who have one Father and Commander, Ahura-Mazda." Now we may here fancy that we have worship given to a plurality of Gods or Archangels; but let us pause and consider. These 7 are merely the attributes, so to speak, of the One God, and it is only as *we* separate them from him that we personify them. It is as reasonable to charge a Christian with Polytheism as a Zoroastrian, in fact the Athanasian creed is a standing protest against just such an accusation, and "The Godhead of the Father and of the Son and of the Holy Ghost is all one: the glory equal, the majesty co-eternal." "As we are compelled by the Christian verity to acknowledge every person (of the Godhead) by himself to be God and Lord—so are we forbidden by the Catholic Religion to say there be three Gods or three Lords;" and with regard to worship of the Supreme it concludes, "So that in all things, as is aforesaid, the Unity in Trinity and Trinity in Unity is to be worshipped." Now substitute Septenary for Trinity and you have a series of statements to which I think every orthodox Parsee would cheerfully subscribe.

Further, we find invocations addressed to guardian angles (Fravashi) and the powers of the 4 Elements and 7 Regions, but only as manifestations of the Power by whose will they are. More particularly, however, would I notice the invocation of Sarosh, for this is used daily by the Parsee and no prayer is considered to be efficacious without beginning with this invocation, just as no Christian concludes his prayer without a similar invocation. "through Jesus Christ our Lord." Now Sarosh has been considered as the angel or messenger of God. "In the Avesta," says Mr. Bilimoria, whom I take the liberty of quoting, "Sarosh is called a Yazata, a God (elsewhere spoken of as an Etar Angel—which may perhaps be translated the angel of our nativity)" Western scholars however translate the word as "Devotion," "Obedience"

“Truthfulness” Y. 57 gives the attributes of Sarosh. He is a Yazata, He is the Protector, He is beautiful, He is victorious having magical weapons with him. He is the furtherer of the world’s advancement, He is Holy, He is ever wakeful, He has never slept since the commencement of the world. It is through his guidance that man hopes to approach Ahura-Mazda, He is the smiter of evil demons, vicious men and vicious women and Daeva-Druksh, the world-destroying. He is compared to a flame and is said to be in close connection with the one Divine Fire. He it is who protects us at night, He is the offspring of Ahura-Mazda; *The Sun of the Father*. The word Sarosh, continues Mr. Bilimoria, comes from the root Shru to hear and there seems to me to be a connection with Shruti—revelation (or the revealed one). Sarosh is essentially The Word: he is in man that which Theosophists speak of as The Higher Ego whose magical weapons are Will and Intuition. As it is the Higher Ego who is, so to speak, the mediator between the lower self in Man and Átmâ, the overshadowing God, so is Sarosh the guide, the way, the Saviour of the Parsee believer. And what can Sarosh be but the Christ Spirit in the heart, which is the way, the truth and the Life—and what sayeth the master of Nazareth as to the manifestation of his spirit? Turn to St. John 14: “He that hath my commandments and keepeth them; he it is that loveth me, and he that loveth me shall be loved of my Father and I will love him and will manifest myself to him;” and in answer to the question—“How is it that thou wilt manifest thyself unto us and not unto the world?” the Master replies: “If a man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him.” Hear also what a Parsee says of the manifestation of Sarosh. “Before Sarosh can manifest in us we have to train our mind in a certain way and purge ourselves of all sins, evil thoughts, evil words and evil deeds—bodily and psychic, earthly and heavenly.” Surely little more need be said to prove that the conceptions are the same, though clothed in garments of varied hue.

Sarosh, then, is the Immortal Ego in Man the Christ within the word incarnate. If this be so, then we may look further and see another correspondence with Christian belief. We find in the Zoroastrian books that it is said—at the last, when the world is in the most evil case, will come a saviour, Saoshyant, who will be born of a virgin and having redeemed the world and conquered the evil one Sosheosh—which I take to be another form of the same name, will appear seated on a white horse and followed by an army of angels also riding white horses. The dead will arise and enter into the Heaven he has prepared, the regenerated earth. Ahriman and his angels will be cast into a lake of molten metal there to be purified, after which all will enjoy unchanging bliss. Compare this with the Revelation of St. John from the 11th verse of the 19th chap. and I think you will find the correspondence clear.

He who is called Faithful and True comes riding out of the Heavens on a white horse and he is the Word of God. Out of his mouth goeth a

sharp sword and the angels who follow him ride on white horses. He conquers the Beast, who is cast into a fiery lake, and the millenium begins, during which Satan is chained. The dead next arise and at length we read of a new heaven and a new earth. We have the same teaching in very similar garb in the Hindu scheme—Vishnu in his tenth incarnation—the Kalki Avatar who is yet to come, appears, at the end of this cycle (the Kali Yug), riding on a white horse, armed with a sharp sword, crowned as in the Apochy alpse. The wicked he will send to infernal abodes, in which they will be purified and pardoned; even the devils, who rebel against Brahma and are hurled into the bottomless pit by Shiva, will eventually enter into bliss. Sarosh is then the Saviour of Man, and his inmost Self, which is one with God: and it is therefore easy to realise that worship is accorded to the Divinity within. In this, I believe, the Zoroastrian, Brahmanical and Christian doctrine is the same—each accords worship to The Incarnate Word of God—The Atman; Sarosh Honover, or Christos.

Means of mediation, however, are not confined to prayer nor to the agency of the All-conquering Saviour, Soshiosh. Man himself must become his own Saviour, or the Saviour must be born in the soul of each man before Soshiosh makes his triumphal descent upon earth.

Very instructive is the story of the fight between Zoroaster and the Fiend. And what is it with which he eventually conquers but the Word of God in his heart? And let me impress upon my readers the ever re-iterated means of grace of the Parsee religion—“Purity—Purity in Thought, Purity in Word, Purity in Deed.” This is the beginning and the end of it—this is the *summum bonum*, this the key-stone of the mighty arch of Parsee Morality. How is it to be obtained? By each and every man passing each thought, word and deed through the fire of Spirit, the true refiner. That is why Fire is taken as the symbol of Spirit, for it is that which purges away the dross and leaves the refined gold.

BAKER HUDSON, F. T. S.

LEGENDS AND LORE OF JEWELS.

(Concluded from p. 456).

THE vulgar sigels and magic rings, with which the superstition of poverty sought to protect itself, made as distinct a branch of traffic from that of the dealers in precious stones and costly periapts, as exists at the present day between those of the rich goldsmith who supplies the jewelled altar plate and the purveyor of waxen saints and wooden rosaries for the use of the Roman Catholic church.

Fragments of agate, amber, cornelian, and jasper, rough and unpolished, or rudely carved into the shape of beetles, animals' eyes, fingers, or other parts of the body, and suspended about the person, or strung into a necklace, served as a charm, and were probably to be bought at the shops of such tradesmen as Eudamus (in Aristophanes)

or Phertatus, (in Antiphanes), who grew rich by the sale of rings supposed to possess magic qualities, at the low price of one drachma (about tenpence) each.

A jeweller of those antique times must have known more of the predilections, the mental fears, the prevailing passions or unbreathed aspirations of his customers, from their purchases, than a priest knows of the consciences of his flock through the confessional. Doubtless the veil or lappet of the toga did the same service on some of these occasions as the mask and cloak performed in the conferences of the metallurgists and necromancers with the dupes in later times ; but under any circumstances a wide field was open to them for the knowledge and study of human nature and its varied idiosyncracies.

From the amulet of amber beads to hang about the neck of the hair, as a singular preservation against secret poison or sorcery—for those were times in which changelings crept into cradles, and the glance of an evil eye had power to blight young babes—to the subtle opal, which Nares tells us, wrapped in a bay leaf, rendered the wearer invisible and was such a spell as the midnight assassin, the coward thief, or jealous tyrant, would crave, as well as the black agate or sacred jasper, that went down into the grave to ward off evil spirits from a corpse—our jeweller possessed them all. From the moment, therefore, that the child of a rich man was born, till the gloomy funeral flames closed over his remains in deceased manhood, he became in some sort the client of these dealers in sacred gems or magical or medicated jewelry.

The nurses,—for nurses were expected to have a perfect knowledge of amulets, and to know what would best shield their infant charges from the jealousy of treacherous relations, witchcraft and venomous animals—doubtless recommended a collar of amber or malachite, either of which was supposed to possess a natural virtue to preserve young children. Not that the use of amber necklaces was confined to infancy. The country dames of Lombardy and the adjacent parts wore carcenets of it, partly to adorn themselves and in some sort for health ; for it was said to be of great use in bronchial affections, and had very anciently been esteemed for its medicinal qualities. Great quantities of it were brought to Rome during the reign of Nero, who having made a sonnet in praise of the hair of Poppea, which he compared to amber, caused it to be more than ever in vogue amongst the ladies of the imperial city, who made use of it as a gem. Callistratus has recorded that necklaces of amber are good against frenzy and fanatical illusions ; and our jeweller (if he had not discovered to the contrary) very possibly believed with Pliny that it detected false gems.

Pearls are another branch of our subject very important to infancy whenever nature was tardy in providing its sustenance. Outwardly applied, in the shape of a ring or bracelet or monile, the usual forms in which the Roman women wore their amulets, they had power to fortify

the mother's heart and raise her spirits; and a confection of pear powder never failed to produce an abundant supply for her offspring.

Engendered, according to the poetical theory of Isidore, of the dews of heaven, pearls were especially dedicated to Venus, to whom, we may remember, after his conquest of our island, Julius Cæsar offered a votive shield emblazoned with British pearls. Both Aristotle and Plato insist on their restorative and comforting qualities, and the latter adds that they are food for man, to which old Gerard Legh, whom we have already quoted, gravely subjoins that this is verified by Josephus, "who sheweth that when Jerusalem was besieged by Titus Vespasian, the Jews lived long, having nothing to eat but pearls." Probably because sacred to Venus, pearls were believed to have the gift of imparting beauty, and were much coveted by the Roman women and as gems were in England objects of great superstition as late as the reign of Elizabeth, it is not unlikely that some shadow of this faith mingled with this royal lady's constant and abundant use of them. When we recollect that a place was created at court, that of master of the gloves, to mark her majesty's favour of Dr. Dee, whose magic crystal there is little doubt, the greatest of the Tudors had many times consulted, and remember also the agate ring which the Lord Chancellor Hatton sent to her to be worn in her sweet breast against infectious air, we may presume, without much heresy, that a shade of classic superstition blended itself with her majesty's exuberant partiality for pearls.

Agates, by the way, were anciently esteemed most potent in magic; the little landscapes that are sometimes to be traced in them seemed too miraculous for anything short of supernatural agency, and accordingly every description of this stone was accounted sacred and holy. The Persians supposed that a perfume of it could calm tempest and stay the violent streams and rage of rivers; but in order to insure these effects, it was essential that it should be worn tied with the hairs of a lion's mane.

It is holden for a truth, says Pliny, that only to look upon an agate is very comfortable for the eyes; and in Eastern lands the possession, of one must have been as good as a water gourd to the parched traveller, for we are told that, held in the mouth, it quenched and allayed thirst.

The agate was one of the precious stones of which the Sidrophel formed their seals, which not only averted accidents and cured diseases, but destroyed the power of the evil eye and overcame witchcraft. Only such as were marked with a hyæna's skin, Pliny tells us, the magicians could not abide, as they always caused discord in a house. Agates of a simple colour rendered wrestlers who passed them invincible, and hence no doubt, formed part of the necklace worn by athletes (according to the Scholiast on Juvenal) to insure them victory.

Another stone, which in some degree partook of the virtues of the agate, was the jacinth, or iacinth. Like that, it gave strength and

defended from pestilential air; but it did more—it put away sorrow and increased mirth. Oh! why cannot faith in better things do as much for us? There was another spell, also proper to the jacinth, which must have made it the only “real blessing” of the day to mothers and the sick. It promoted sleep; and so thoroughly was this property believed in, that not a century ago apothecaries were supposed to keep a cordial and confection of it in their shops.

The topaz, glowing like a bit of imprisoned sunshine, was another talismanic gem of wondrous power, and according to Dioscorides possessed even more sedative qualities than the precious jacinth: it calmed wrath as well as sorrow, of which this last is so often a consequence; it was good against melancholy and put away evil thoughts and bad dreams; it helped the bearer against frenzy and sudden death; and for its worthiness, observes our quaint friend Gerard Legh, was set in the breast-plate of Aaron!

Like the cornelian the sapphire should have been a household gem, for it had the lovely property of reconciling people at strife; but it held too high a price in these magnificent porticoes of old Rome, wherein the jewellers and those who dealt in the most precious wares took up their standings, and was more used as a medical than as a domestic talisman; bound to the pulse it abated the heat of fever, helped to drive away melancholy and stayed the bleeding heart that cometh of anguish. Hunters probably wore it, just as warriors did the beryl, for while this excited courage even in the timid—and kept the wearers from falling into ambuscades of enemies, the former lightened the body and preserved the limbs, and being especially hallowed to Apollo, strengthened and preserved the sight. It was also regarded as a remedy against venom and poison, catastrophies which the ancients appear to have been in constant fear of.

The ruby as an amulet must have been rather a questionable comfort, for while revelling in many imaginary excellencies, hot blood, troubled sleep, and a temper easily angered, appear to have attended the wearer. It is true that if being forewarned is being forearmed, he had greatly the advantage of his neighbours, for the gem was said to change colour, and become obscured when any danger threatened him, and to recover its brilliancy when the peril had passed away. In times of pestilence also the carbuncle or ruby was esteemed a singular preservative against infection and sickness and trusting to the doctrine of icons, many wore them with this intention so late as the period of the great plague in London.

Another gem, famous in ancient times for its supposed power in relation to man, was the sacred amethyst of Bacchanalian memory, whether so-called because its fine purple colour resembled the dark grape or because it gleams in the sun like the hue of wine mixed with water, or from the prevailing superstition that it prevented drunkenness, we know not; but this we know that it occupied the ninth place on

the pectoral of the Jewish high-priest; and that Pliny says of it, that is the name of the sun and moon be graven on it, and so worn about the neck, either hanging therefrom by the hairs of a cynocephalus's head or swallow's feathers, it is a sovereign remedy against charms and poisons.

Rings of its deep violet colour flashed on the fingers of the *bons vivants*, who perhaps shared with Horace and the wanton Lyde, the full cups of that cask that bore its date from the consulship of Bibulus, and which he broached in honor of the feast of Neptune. Or perchance hung insculped with a Bacchus or Silenus (a secret charm against its potency) upon the breasts of those *al fresco* feasters, those fast gentlemen of ancient Rome, who preferred the green sward, under a plane trees shade, to the domestic triclinium, while some singing girl stood by to entertain them and a slave cooled their cups of ardent Falernian in the passing stream. Certain it is that with the classical nations, it was customary for great drinkers to wear an emethyst round the neck as a charm against drunkenness, &c. But this was not the only virtue of the gem; like the emerald it had power over the elements, and averted hail-storms and tempestuous weather, and as it was said to cause a man to have a good forecast, a quick mind to remove evil thoughts, and increase the understanding, it is easy to see why it should be supposed a countercharm to an excess, which robs him of them all.

Those were times when people suffering from diseases of the skin wore red jaspers graven with Marsyases, and when merchants and sea-captains felt all the safer with their lives and merchandize for the possession of a Neptune carved in aqua marine! In those days also, when the Roman matron (thanks to Venus and her pearls) rose up looking fairer and fresher than before, and saw her boy thrive till amulet of amber beads was set aside for the *bullæ aurea*, at once the sign of his rank and the seal of supernatural protection; when anything had happened to disturb the serenity of her lord the senator's temper, and he returned from the *forum Romanum* or the Senate, weary, heated and angry, ready to find fault even with his little son (and what mother could see this and not resent it!) perchance when some good angel—though she would call it her good genius—suggested patience for love and peace sake, instead of uttering the reproaches that rose to her lips, Maria or Julia sought the jewel-merchants in the portico Argentaria, and after a little inward debate about the virtues of cornelian and the potent sapphire, ordered an agate of Crete (which rendered the wearer eloquent, prudent, amiable, and agreeable), to be forthwith graven with a figure of Harpocrates and set in a ring, so that it might remind her to keep silence, save when the spells of the agate were upon her. Rings so graven were worn by the Roman women when Pliny wrote, and we can fancy some such gracious myth was involved in the usage.

The sardon, or sardonix, so frequently mentioned in scripture, was another precious stone on the excellence of which great stress was laid by the old naturalists and medical empirics, who sold it as a charm to render men discreet in their valour, "not hasty in battle but victors"!

The opal was another very precious stone with the dealers in amulets and talismans; because, partaking of the colour of every other gem, it was supposed to possess all their virtues; and so firmly was this superstition rooted, that we find a Roman senator named Nornimus, preferring banishment to the giving up of a favorite opal which Mark Anthony was desirous of possessing. In its presence the witch muttered her incantations in vain; it subdued all less potent spells in the hands of the enchanter; it enabled the wearer to walk safely in the midst of pestilence, and resisted the venom of poisonous beasts, which in those days, according to the natural historian and herbalists, must have abounded in cities and towns rather more numerous than in the Asiatic deserts and forests. We find scarcely a page of any old writer on these subjects in which their malignant wounds are not referred to, and charms and nostrums for the cure of them propounded, till one would imagine deadly serpents common as frogs in the Pontine Marshes, and scorpions numerous as lizards. In all these fabled virtues of the opal no doubt Nornimus was a believer; it is even possible his credulity went the length of investing it with the property that Nares so gravely assumes for it, and imagined that by wrapping it in the leaves of the tree sacred to Apollo, he could conceal himself in what somebody calls the ancientest of all colours ("for darkness was before light"); and it is not less probable, from the fact of his coveting possession of it, and the unscrupulous way in which he avenged his disappointment, that Mark Anthony shared in the same folly. But, as we said before, these superstitions were by no means confined to particular countries and times; the fact of their existence is not more curious than the universality of the faith in them, which appears to have spread over the remotest parts of the world, and to have existed full-grown at the earliest periods of written history.

SOME THOUGHTS ON VEDIC PRANAYAMA.

(Continued from page 435.)

THE Mantra to be recited during Vedic Prânâyâma runs as follows:—

"Om Bhûh! Om Bhuvah! Om Suvah! Om Mahah! Om Janah! Om Tapah! Om Satyam! Om Tat Savitur Varenyam bhargo Devasya dhîmahî dhiyo yônah prachodayât! Om âpo jyotî raso mritam Brahma Bhûr Bhuvah Svah Om!"

This Mantra is divisible into four parts.

- I. "Om" which is common to all the parts, and is a part in itself.
- II. The seven Lokas, Bhûr, Bhuvan, &c., known as the seven Vyâhritis.
- III. The Gâyatrî—"Om" Tat.....prachodayât".
- IV. Last of all, the Gâyatrî—Sîras (the head or appendage of the Gâyatrî)—"Om âpô jyoti.....Svah Om!"

I. "Om"—Brahma is the Rishi of this sacred word, Gâyatrî is its metre, Agni is its Devatâ and its application is at the beginning of all works.

II. Prajâpati is the Rishi of the seven Vyâhritis. Their respective metres are Gâyatrî, Ushnik, Anushtubh, Brihatî, Pankti, Trishtubh and Jagatî.

Their respective Devas are Agni, Vâyu, Sûrya, Varuna, Brihaspati, Indra and the Viśvedevas.

III. Viśvâmitra is the Rishi of the Gâyatrî. Gâyatrî is its metre and Savitri is its Devatâ.

IV. Prajâpati is the Rishi of the Gâyatrî-sîras, Gâyatrî is its metre, Brahma, Vâyu, Agni and Sûrya are its four Devas.

For a proper understanding of the Mantra in all its parts, let us take up the seven Vyâhritis first.

The correspondences as given in the preliminaries of the Prânâyâma Mantra will appear from the following Table:—

1. Bhûr = Gâyatrî = Agni.
2. Bhuvar = Ushnik = Vâyu.
3. Suvar—Anushtubh = Sûrya.
4. Mahah = Brihatî = Varuna.
5. Jana = Pankti = Brihaspati.
6. Tapas = Trishtubh = Indra.
7. Satya = Jagatî = Viśvedeva.

There are, however, reasons to suppose that this is not the real order of correspondences. I will refer to one matter only for the present. The Upanishads speak distinctly of the connection between Brihatî and Brihaspati, son of Angiras. In fact Brihaspati = Brihatî + pati or lord of the Brihatî metre. A'ngirasa or Brihaspati is the Rishi of the ninth Mandala of the Rig Veda composed in the Brihatî metre. Esoterically, as the Brihat-Âranyaka teaches, Angiras is the essence of all things—*Anga* (body) + *rasa* (essence).

The table given above however makes Pankti to correspond to Brihaspati and Varuna to Brihatî.

We are relieved, however, when we turn to Pingala, the greatest authority on Vedic metres.

Pingala first gives a description of the seven Vedic metres. The description is so loose, admitting of such a wide diversity, that the different metres overlap each other. For the determination of the right metre, Pingala lays down certain rules.

"When there is a doubt, (the determination shall be) with reference to the first (foot of the Metre)." III. 61.

"And with reference to the Devatâ, &c." III. 62.

"Agni, Savitri, Soma, Brihaspati, Varuna, Indra, Viśvedevas." III. 63.

Commenting on the last Sûtra, Halâyudha says: "Of the metres from Gâyatrî to Jagatî in order, Agni and others are to be known as the Devatâs respectively. Thus in doubtful metres, if Agni is the Devatâ, Gâyatrî is the metre, if Savitri is the Devatâ, Ushnik is the metre, and so on."

Thus Brihaspati becomes the fourth Devatâ and Brihatî the fourth metre. It follows from this that the Sandhyâ Mantras are not meant for teaching the order of correspondences. Now that we have brought in Pingala, we shall allow him to complete his teaching of correspondences.

"The musical notes Shadja and others." III. 64.

The musical notes, Shadja, Rishabha, Gândhâra, Madhyama, Pauchama, Dhaivata and Nishâda are in the order of the metres, Gâyatrî, &c."—*Halâyudha*.

"The colours—*Sita* (white), *Sâranga* (spotted, variegated), *Pisanga* (reddish-brown orange), *Krishna* (black), *Nîla* (blue), *Lohita* (red), and *Goura* (yellowish)." III. 65.

"Agniveshya, Kasyapa, Goutama, Ângirasa, Bhârgava, Kouśika and Vâsishtha are the Gotras (clans)." III. 66.

Ângirasa is, as we have seen, Brihaspati.

Bhârgava is Sukra.

Kouśika is Viśvâmitra.

These are partly Rishis and partly planetary correspondences.

Thus in the light of the Pingalu Sûtras, the following table may be formed:—

Bhûr = Gâyatrî = Agni = Sâ or Do = White = Agniveśya.
 Bhubar = Ushnik = Savitri = Ré or Re = Spotted = Kâśyapa.
 Svar = Anushtubh = Soma = Ga or Mi = Orange = Goutama.
 Mahah = Brihatî = Brihaspati = Ma or Fa = Black = Ângirasa.
 Jana = Pankti = Varuna = Pa or Sol = Blue = Bhârgava.
 Tapas = Trishtubh = Indra = Dha or La = Red = Kouśika.
 Satya = Jagatî = Visvedevas = Ni or Si = Yellowish = Vâsishtha.

Even in this Table, we are not sure whether the correspondences are correctly given and there are reasons to think it was never meant that the proper order should be known. But it is clear beyond doubt that the names of the Vedic metres, Devas and Rishis are not given at random in the Vedas, but that they have an intimate and inseparable connection with each other, based upon the laws of the Universe.

But we are at present concerned with the Vedic metres in their relation to the Devas and the seven Vyâhritis.

A short account of these metres may not be altogether out of place. *Gâyatrî* is ordinarily a metre consisting of three times eight syllables;

Ushnik of two times eight syllables, and one time twelve syllables;
Anushtubh of four times eight syllables;

Brihatî of one time twelve syllables, and three times eight syllables ;
Pankti of two times twelve syllables and two times eight syllables
Trishtubh of four times eleven syllables ; and
Jagatî of six times eight syllables.

Each metre has its special adaptation. Halâyudha, the commentator of Pingala, quotes the following Sruti—"One performs Yajna by Anushtubh, chants by Brihatî, and prays by Gâyatrî."

The Aitareya Brâhmana has the following :—

"He who wishes for long life, should use two verses in the Ushnik metre ; for Ushnih is life. He who having such a knowledge uses two Ushniks arrives at his full age (*i.e.*, 100 years).

"He who desires heaven should use two Anushtubhs. There are 64 syllables in two Anushtubhs, each of these worlds (earth, air, and sky) containing 21 places, one rising above the other (just as the steps of a ladder). By 21 steps he ascends to each of these worlds severally ; by taking the 64th step he stands firm (in the celestial world). He who having such a knowledge uses two Anushtubhs, gains a footing (in the celestial world).

"He who desires strength should use two Trishtubhs. Trishtubh is strength, vigour and sharpness of senses. He who knowing this, uses two Trishtubhs, becomes vigorous, endowed with sharp senses and strong.

"He who desires cattle should use two Jagatîs. Cattle are Jagatî-like. He, who knowing this, uses two Jagatîs, becomes rich in cattle."*

The following extract from Dr. Haug's Introduction to the Aitareya Brâhmana will prove interesting to the readers as a brief synopsis of the Vedic teachings on the point.

"The power and significance of the Hotri-priests at a sacrifice consists in their being the masters of the sacred word, which is frequently personified by *Vach*, *i.e.*, Speech, who is identical with Sarasvati, the goddess of learning in the later Hindu Pantheon. Speech has according to the opinion of the earliest divines, the power of vivifying and killing. The sacred words pronounced by the Hotar, effect by dint of the innate power of *Vach*, the spiritual birth of the sacrificer, form his body, raise him up to heaven, connect him with the prototypes of those things which he wishes to obtain (such as children, cattle, &c.) and make him attain to his full life term, which is a hundred years ; but they are at the same time a weapon by means of which the sacrificer's enemies, or he himself (if the Hotar have any evil designs against him) can be killed, and all evil consequences of sin (this is termed *pâpman*) to be destroyed. The power and effect of Speech as regards the obtaining of any particular thing wished for, mainly lies in the form in which it is uttered. Thence the great importance of the metres and the choice of words and terms. Each metre is the invisible master of

* Haug's Translation, pp. 12, 13.

something obtainable in this world ; it is, as it were, its exponent, and ideal. This great significance of the metrical speech is derived from the number of syllables of which it consists ; for each thing has (just as in the Pythagorean system) a certain numerical proportion. The Gâyatrî metre which consists of three times eight syllables, is the most sacred, and is the proper metre for Agni, the god of fire, and chaplain of the gods. It expresses the idea of Brahma : therefore the sacrificer must use it when he wishes anything closely connected with Brahma, such as acquirement of sacred knowledge, and the thorough understanding of all problems of theology. The Trishtubh, which consists of four times eleven syllables, expresses the idea of strength and royal power ; thence it is the proper metre by which Indra, the king of the gods, is to be invoked. Any one wishing to obtain strength and royal power, principally a Kshatriya, must use it. A variety of it, the Ushnih metre of 28 syllables, is to be employed by a sacrificer who aspires for longevity, for 28 is the symbol of life. The Jagatî, a metre of 48 syllables, expresses the idea of cattle. Any one who wishes for wealth in cattle, must use it. The same idea (or that of the sacrifice) is expressed by the Pañkti metre (five times eight syllables.) The Brihati, which consists of 36 syllables, is to be used when a sacrificer is aspiring to fame and renown ; for this metre is the exponent of those ideas. The Anushtubh metre of 32 syllables, is the symbol of the celestial world ; thence a candidate for a place in heaven has to use it. The Virâj, of 30 syllables, is food and satisfaction ; thence one who wishes for plenty of food, must employ it."

PURUNENDU NARAYAN SINHA.

(To be continued.)

SOME ASPECTS OF THE SIKH RELIGION.

NANAK AND HIS WORK.

THE religion of the Sikhs, or Sikhism, cannot lay claim to any great originality of thought, or to the possession of any very definite or systematised principles. The Guru Nânak, the founder of the religion and the writer, or rather the compiler, of the Sikh scriptures or A'di Granth, does not appear to have been an original thinker or even to have laid claims to possessing any divine revelation, as was the case with many other founders. Setting aside the fables and traditions that naturally sprang up round the real history of Nânak, it would appear that the founder of the Sikh religion, beyond manifesting a disinclination for the pastimes of youth and a preference for religious meditation, did not particularly distinguish himself in his early years, and showed no tendencies to lead his contemporaries to foresee in him a future religious reformer and teacher.* Arrived at manhood he seems to have spent the greater portion of his time in wandering from place to place, teaching and instructing those who would listen to him. His biography, as a writer has remarked, really contains very little of interest and, *mutatis mutandis*, is applicable to nearly every fakîr or sanyâsi.

Nor was Nānak, in any sense of the word, a speculative philosopher, and he does not appear ever to have formulated any definite system of thought. Some writers go so far as to say that he never had any regular training at school, which accounts for the loose and unfinished style that marks the Shlokas of the Granth. In every respect, as the barest acquaintance with the Granth shows, Nānak followed almost entirely the common Hindu philosophy of those days, and particularly the teachings of the Hindu philosopher, Kabir, his predecessor, whose writings were simple and easily understood, and consequently very popular with the masses. "This obligation, which Nānak and the following Sikh Gurus owe to Kabir," says Dr. Trumpp, "is acknowledged by the reception of a great portion of the verses of Kabir into the Sikh Granth itself. That also the writings of other famous Bhāgats were known to and used by the Sikh gurus, is sufficiently attested by the Granth, into which they were partly incorporated and thereby saved from oblivion." The system of philosophy and religion laid down in the Bhagavad-Gītā too will be found to be included in a more or less complete form in the Sikh Granth.

The Guru Nānak had nine successors, each of whom in some degree stamped the teachings with his own individuality and ideas, though the fundamental doctrines were preserved. The tenth Guru, for instance, the Guru Govind Singh, seems to have been addicted to the worship of Durga, but notwithstanding, he continued to preach the unity of the Supreme, the cardinal doctrine of Nānak's teachings,—and his innovations were directed more to the details of life than those of doctrine.

On reading the Granth the reader is struck, as on reading other Eastern scriptures, with the constant and wearisome repetitions that occur on almost every page. An illustration, or a simile, that on first reading strikes one as very apt is repeated so frequently that one soon loses one's respect and admiration for it. In the Granth the well-known illustration of the Guru being the boat in which the troublous ocean of worldly life must be crossed, occurs very frequently, as also the comparison of the relationship of the Individual and Universal Spirit to that existing between a husband and wife. These and similar repetitions, together with frequent tiresome invocations and vain prayers to various deities, do much to discourage the philosophic student, who must persevere if he would succeed in sifting out the grains of wheat from the chaff of dry dogma, represented by these prayers to the Deity and enumerations of his various qualities and attributes, which, needless to say, do not appeal to the philosophic mind. To quote the words of the Granth itself:—"From one piece of gold many ornaments are made." From this piece of gold, therefore, the Granth, which is the precious jewel of many thousands in India, we must fashion such articles as best suit our needs, remembering that it is not only for the sake of ourselves that investigations into the religious beliefs of others should be made, but rather for the sake of those others, that we may learn to know them better, by knowing

something of their religions. The Granth may in many respects be a jumble of badly-arranged and ill-assorted ideas, it may even put forward theories that strike us as entirely illogical, but for all that it is worthy of study by all earnest students of comparative religion.

It is not my present object to attempt anything like an analysis of the Sikh scriptures, but merely to draw attention to a few of the more interesting and instructive of the teachings therein contained.

THE POWER OF THE GURU.

One of the first things that must strike a reader of the Granth is the very great importance attached to the Guru. As it states in one place :—

“The very fortunate one obtains a sight of Hari
By true love to the word of the Guru.
Six philosophical systems are current :
But the system of the Guru is profound and boundless.
“By the system of the Guru emancipation and salvation are
brought about.
That true one himself dwells in the mind of the disciple.
By the doctrine of the Guru the world is saved,
If one bestow affectionate love on it.”

Again we read :—

“The Guru is the ladder, the boat, the buoy, the name of Hari.
The Guru is the pond, the sea, the boat, the Guru is the Tirtha
and the sea.”

The affection of the true Guru for his disciple is described in the following shlokas :—

“As in the sky turns about and flies the white-winged bird,
Keeping its mind behind, in its heart continually remembering
its young ones :
So the true Guru, Hari, Hari, has an affection for the disciple, the
Guru keeps the disciple in his heart.”

Who is implied by the term the “true Guru,” which is continually recurring, it is difficult to say. From certain passages it would appear that Hari, the Deity himself, is referred to. Take for instance the following passage :—

“There are six houses, six Gurus, six methods of instruction : the
Guru of Gurus is One, the garbs many.”

Dr. Trumpp, somewhat unfairly it seems to me, takes it for granted that the “true Guru” is intended to be none other than Nânak himself, and he even goes to the length of remarking, with evident sarcasm, that, “It is everywhere presupposed as self-evident that he (Nânak) is the true Guru, and he (Nânak) never takes the slightest pains to prove it.” It is hardly consistent with the unassuming and unpretentious character of Nânak, which Dr. Trumpp himself points out, that he should set himself up as a teacher of, and authority on spiritual matters, without even bringing forward proofs in support of his high claims. It is far more reasonable to suppose, taking into

something obtainable in this world; it is, as it were, its exponent, and ideal. This great significance of the metrical speech is derived from the number of syllables of which it consists; for each thing has (just as in the Pythagorean system) a certain numerical proportion. The Gâyatrî metre which consists of three times eight syllables, is the most sacred, and is the proper metre for Agni, the god of fire, and chaplain of the gods. It expresses the idea of Brahma: therefore the sacrificer must use it when he wishes anything closely connected with Brahma, such as acquirement of sacred knowledge, and the thorough understanding of all problems of theology. The Trishtubh, which consists of four times eleven syllables, expresses the idea of strength and royal power; thence it is the proper metre by which Indra, the king of the gods, is to be invoked. Any one wishing to obtain strength and royal power, principally a Kshatriya, must use it. A variety of it, the Ushnih metre of 28 syllables, is to be employed by a sacrificer who aspires for longevity, for 28 is the symbol of life. The Jagatî, a metre of 48 syllables, expresses the idea of cattle. Any one who wishes for wealth in cattle, must use it. The same idea (or that of the sacrifice) is expressed by the Pañkti metre (five times eight syllables.) The Brihati, which consists of 36 syllables, is to be used when a sacrificer is aspiring to fame and renown; for this metre is the exponent of those ideas. The Anushtubh metre of 32 syllables, is the symbol of the celestial world; thence a candidate for a place in heaven has to use it. The Virâj, of 30 syllables, is food and satisfaction; thence one who wishes for plenty of food, must employ it."

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Sikh religionists reconcile these and similar discrepancies, I do not know. I have seen and spoken with them, have watched them reading the ponderous volumes of their scriptures that are to be found in their temples, but linguistic difficulties prevented me from holding converse with them on doctrinal points, or I might have questioned them. Possibly some metaphysical arguments might have been forthcoming to explain away the apparent contradictions, though the Sikh does not somehow give one the impression of being a metaphysician and history certainly credits him with other qualities, which, though excellent in themselves, are not generally found associated with the highest philosophical culture. Dr. Trumpp suggests that the theory of "transmigration" and the "causal connection between the actions of man and the evil in this world," were introduced into the Sikh religion in deference to the popular demand, which required theories more definite than those which taught that life was a mere "sport of the Supreme." Seeing that the Granth is more or less a piece of patchwork, Dr. Trumpp's opinion is very probably correct.

TRANSMIGRATION AND REINCARNATION.

As we should expect to find, the doctrine of Reincarnation, in its essentially Hindu form of Transmigration, forms a part of the Sikh belief. The remarks made above on the possible interpolation into their religion of the theory of Karma naturally apply to the belief in palingenesis also. That the Sikhs borrowed the orthodox Hindu belief of the possibility of the birth of the human soul in the bodies of animals, is shown clearly from the following and numerous other verses:—

"In some births thou did'st become a worm and moth.
 In some an elephant, fish and deer
 In some births thou did'st become a bird and snake.
 In some births a horse, and an ox that is yoked on".

Rebirth is regarded as a much-to-be-avoided evil, and, like the Hindu books, the Granth constantly reiterates the course of life necessary to be followed by one who would free himself from the wheel of earthly existence. Freed and liberated from rebirth, the soul, according to the teachings of the Granth, becomes absorbed with the Universal Soul, attains Moksha or Nirvâna. A couplet from Kabir incorporated in the Granth expresses this belief with the utmost conciseness:

"A drop is mixed with a drop

A drop cannot be separated from a drop".

a simile which will probably recall to the minds of readers the well-known lines of "The Light of Asia."

THE DANGERS OF DUALISM.

Sikhism is non-dualistic, and Dualism in the Granth, as in treatises on Advaita, is regarded as the most deadly heresy. "Duality sinks the boat's load," remarks the Sikh scripture, in connection with one of the many repetitions of the simile of the Guru and the boat. The "Supreme Being" of the Sikhs is the "One only without a second," of the Advaita Vedântins. The Absolute is described in

the Granth as being, among other things, alone really existing, uncreated, endless, timeless, eternal, invisible, incomprehensible, indescribable. However, notwithstanding the extreme pantheism of these basic conceptions, the Sikh founder "took over,"—to quote again from Dr. Trumpp, "the whole Hindu Pantheon, with all its mythological background, with the only difference that the whole was subordinated to the Supreme Brahman." This apparent inconsistency suggests that in Sikhism, as in all Oriental religions, there is a higher as well as a lower doctrine,—a philosophy for the few, a religion with all its necessary details for the many.

Kabir, it is interesting to note, in one place ridicules idolatry:—

"The female gardener breaks off leaves, in the leaves there is life.
The stone, for the sake of which she breaks off the leaves, is lifeless.
A stone is shaped by the hammer and formed into an image, giving it
a breast and feet,
If this image be true, then it will eat the hammerer".

The following passages from the Granth, showing how impossible it is for the limited intelligence of man to grasp the Formless, the Absolute, furnish an interesting comparison with certain verses from the *Psalms* of the Christian Bible on the same subject.

Granth of the Sikhs.

True is the Formless in his own place.
If I be killed and cut in pieces repeatedly, if I be ground on the grinding-stone,
If I be burned with fire, if I be reduced to ashes :
Yet Thy value is not found out by me, how great shall I call Thy name ?
If, having become a bird, I roam about and go to hundred heavens
If I do not come into the sight of any one, nor do drink nor eat anything,
Yet Thy value is not found out by me, how great shall I call thy name ?

Granth, Siri Rag. Mahalâ I. 1.

Bible of the Christians.

Such knowledge is too wonderful for me; it is high I cannot attain unto it.
Whither shall I go from thy spirit or whither shall I flee from thy presence ?
If I ascend up to heaven thou art there: if I make my bed in hell behold thou art there.
If I take the wings of the morning and dwell in the uttermost parts of the sea.

Psalms, CXXXIX, 6—9.

THE MAIDEN MAYA.

"As soon as thou art enchanted by that fascinating young woman (Mâyâ)" says the Granth, "the desire for her no more diminishes a minute," and Kabir adds:—

"Hari, the deceiver, has practised deceit on the world
In separation from Hari how shall I live, O my mother,
Say, who is a man, who is a woman ?
Reflect on this truth in thy body.
My mind is reconciled with the deceiver :
The deceit is gone, the deceiver is known by me."

The doctrines of Mâyâ and the three *gunas* have been imported into the Granth, and they occupy in the Sikh religion very much the same position that they do in the Vedânta philosophy, presenting much the same philosophical difficulties.

THE FOUR WATCHES OF THE NIGHT.

The following verses poetically enumerate the stages through which a man passes from life to death :—

“ In the first watch of the night, O friend merchant, man has fallen into the womb by order of God.

He performs austerity within, the face being turned upwards, O friend merchant, and supplication to the Lord :

Naked he has come into the Kali Yuga, and will go again naked.

As the pen of God has written on his forehead, such a lot will the creature obtain.

In the second watch of the night, O friend merchant, meditation has been forgotten.

The child is fondly passed from hand to hand, the mother says,
My son! know, O my thoughtless, foolish heart, at the end nothing will be thine.

In the third watch of the night, O friend merchant, his mind is intent on wealth and youth

He does not remember the name of Hari, he is confused and engaged with Mâyâ ;

He is enamoured of property, drunk by youth, uselessly his human birth is lost.

In the fourth watch of the night, O friend merchant, the reaper has come and reaped the field.

When he is seized and marched off by Yama, no one has undergone a change of mind.

A false weeping is made round about him, in a moment he has become a stranger.”

PHYSIOLOGY OF YOGAM.

We are scarcely surprised to find in so heterogeneous a scripture as the Granth some allusions to the Yoga philosophy and some of its physiological details. These are contained, for the most part, in the Bavanakhri of Kabir, and comprise, among other things, an enumeration of the well-known “ten gates” of the body, which need scarcely be repeated here. The Granth, however, points out no definite connection between the practice of Yoga and the theories outlined in other parts of the book. No sort of a system of self-training is expounded, and readers of the Granth would find it hard, one would imagine, to interpret the passages that treat on Yoga without the aid of the oft-mentioned “true Guru,” who alone would be able to give the practical significance of verses like the following :—

” What thou seest, that is passing away ;
Whom thou dost not see, on him continue to reflect :
When in the *tenth gate* the key is given
Then the sight of the merciful one is obtained.”

But here, for the present at least, these notes on the Sikh religion and scriptures must end.

MRS. BESANT'S SECOND INDIAN TOUR.

IT had been planned that Mrs. Besant's second tour in India should be on a much more restricted scale than the last. The course of Convention Lectures at Adyar, a tour in the Punjâb, visits to a few stations in the N. W. P., a course at Calcutta, and a very short one at Bombay were to be all. The preliminaries for the Punjâb tour were locally mismanaged and so much time wasted that it became impossible to carry out the programme, and she had to confine herself chiefly to a course at Lahore and a few scattered visits to other places in the North. Her Convention lectures were superb. The subject "The Self and its Sheaths" afforded her the opportunity for displaying her deep insight into the esoteric meaning of the Scriptures, and her crowded audiences sat enthralled under her eloquence. The Head-quarters' Convention Hall presented a sight not to be forgotten. It was crowded to a most uncomfortable degree yet the most perfect order was preserved throughout. Many persons came long distances afoot as early as 4-30 o'clock in the morning to secure places for the lecture at 8, and many others stopped over night. Our Anniversary celebration in the Madras Town Hall was a packed audience, and at each of her remaining two public appearances she had 6,000 to 7,000 hearers. She looked very much worn out by her Australasian tour, yet her mental and bodily vigour seemed undiminished, and her progress through the country provoked the same popular enthusiasm as had the first tour. The two lecture series of 1894 and 1895 were taken down verbatim by competent stenographers, and the eight incomparable discourses are published by the Manager of the *Theosophist* in two bound pamphlets, at the trifling cost of Re. 1 and 12 annas, respectively. Her Calcutta series are also available at 2 annas for each lecture. The Calcutta journal, *Hope* says, "Mrs. Besant has given a new, and we may say, the right shape to Theosophy, which we hail with the greatest pleasure. Theosophy, under guidance, promises to accomplish great things for the good of humanity, and we trust, by the blessing of the Lord, the promise will come to be fulfilled."

Her reception at Bombay was extremely cordial, her audiences as large as the halls would hold, and the tone of the local press unusually courteous. In reply to a welcoming address by Mr. D. Gostling, F. T. S., at our Bombay Head-quarters, Mrs. Besant on rising, was received with loud applause, and thanked the Society for the hearty reception accorded to her.

"She then gave a short sketch of the work done by her in America last year, and vividly described the immense progress the Theosophic faith was making amongst the Americans. Touching upon the present crisis in the Theosophical ranks, she explained that the Society's work was not to be judged by the actions and the peculiarities of those who were and are at the head of it, but by the work which they had hitherto done in the spiritual regeneration of the various nationalities of the world. She stated that had it not been for Theosophy, almost all Hindus and Parsees in a short time would have become thoroughly Westernized, and

have given up the religion of their forefathers. Similarly, in Western lands Theosophy had successfully grappled with the rising Materialism of the day. The glimmerings of the spiritual science and knowledge were now not only gradually dawning on the minds of the advanced thinkers of modern Europe and America but also pervading the minds of the masses of people. It might be stated, as evidence of this, that the current literatures of the day teemed with allusions to Theosophical matters and Theosophical ideas. With reference to the attack made upon the character of the late Madame Blavatsky, the founder and leader of the Society, Mrs. Besant stated in justification that it was not by mere personal characteristics that she was to be judged, but by the lasting monument of spiritual wisdom and learning which she had left behind her in the form of a grand and monumental work, the "Secret Doctrine." Mrs. Besant laid great emphasis on the fact that men, whether outside or inside of the Society, were not to be judged by their personal traits and idiosyncrasies, but by the unselfish work which they had done for the general good of humanity. In conclusion she urged the members of the Society to continue unselfish work in its support during her absence in Europe for a few months. She again thanked the Society for the cordial welcome given to her.—[*Bombay Gazette.*]

One of her two Bombay lectures had for its subject "Man the Master of his own Destiny" and she handled it with consummate ability. The *Gazette's* report says:—

"The furrows of care lie somewhat deeper on the face of this remarkable woman than they did when she last stood before a Bombay audience fourteen months ago, for since then the Theosophic cult has been in troubled waters and the uncircumcised Philistines have made great capital out of the differences to which the action of William Q. Judge have given rise. But it is no new thing for Mrs. Besant to be in the thick of fight with those of her own household, and recent troubles, although they have deepened the pale hue of thought upon her care-worn face have not, to judge from last night's address, diminished the force and eloquence of her words or the air of deep inward conviction with which they are uttered. The gifted high priestess may have nearly boxed the compass of belief, and have been everything by turns and nothing long. But her beliefs, so long as she has possessed them, have been deep and fervent, and their depth and fervour seem to have been increased every time that a new faith has, Phoenix like, risen from the ashes of the old. Although suffering last night from a cold she spoke with all the fire and passionate earnestness of her nature. The lecturer having been briefly introduced by the President, Mr. Gostling, was accorded a very hearty reception. Premising her observations with a reference to the sequence of thought and action, she described man as the master of his own destiny, and said it was only his own fancy that blinded his eyes and made him imagine he had no such control. It was sometimes said that this law of Karma in the mental and moral world was calculated to make man helpless, lethargic and irresponsible, binding him hand and foot by an inexorable necessity and rendering him unable to choose the action he shall perform. As a matter of fact it was the presence of physical law which enabled a man to control the physical world and to act with a definite knowledge of the results that would accrue."

She very happily illustrated the different results of persistent good and bad, altruistic and selfish, thinking through a number of rebirths, by

have given up the religion of their forefathers. Similarly, in Western lands Theosophy had successfully grappled with the rising Materialism of the day. The glimmerings of the spiritual science and knowledge were now not only gradually dawning on the minds of the advanced thinkers of modern Europe and America but also pervading the minds of the masses of people. It might be stated, as evidence of this, that the current literatures of the day teemed with allusions to Theosophical matters and Theosophical ideas. With reference to the attack made upon the character of the late Madame Blavatsky, the founder and leader of the Society, Mrs. Besant stated in justification that it was not by mere personal characteristics that she was to be judged, but by the lasting monument of spiritual wisdom and learning which she had left behind her in the form of a grand and monumental work, the "Secret Doctrine." Mrs. Besant laid great emphasis on the fact that men, whether outside or inside of the Society, were not to be judged by their personal traits and idiosyncrasies, but by the unselfish work which they had done for the general good of humanity. In conclusion she urged the members of the Society to continue unselfish work in its support during her absence in Europe for a few months. She again thanked the Society for the cordial welcome given to her."—[*Bombay Gazette.*]

One of her two Bombay lectures had for its subject "Man the Master of his own Destiny" and she handled it with consummate ability. The *Gazette's* report says :—

"The furrows of care lie somewhat deeper on the face of this remarkable woman than they did when she last stood before a Bombay audience fourteen months ago, for since then the Theosophic cult has been in troubled waters and the uncircumcised Philistines have made great capital out of the differences to which the action of William Q. Judge have given rise. But it is no new thing for Mrs. Besant to be in the thick of fight with those of her own household, and recent troubles, although they have deepened the pale hue of thought upon her care-worn face have not, to judge from last night's address, diminished the force and eloquence of her words or the air of deep inward conviction with which they are uttered. The gifted high priestess may have nearly boxed the compass of belief, and have been everything by turns and nothing long. But her beliefs, so long as she has possessed them, have been deep and fervent, and their depth and fervour seem to have been increased every time that a new faith has, Phoenix like, risen from the ashes of the old. Although suffering last night from a cold she spoke with all the fire and passionate earnestness of her nature. The lecturer having been briefly introduced by the President, Mr. Gostling, was accorded a very hearty reception. Premising her observations with a reference to the sequence of thought and action, she described man as the master of his own destiny, and said it was only his own fancy that blinded his eyes and made him imagine he had no such control. It was sometimes said that this law of Karma in the mental and moral world was calculated to make man helpless, lethargic and irresponsible, binding him hand and foot by an inexorable necessity and rendering him unable to choose the action he shall perform. As a matter of fact it was the presence of physical law which enabled a man to control the physical world and to act with a definite knowledge of the results that would accrue."

She very happily illustrated the different results of persistent good and bad, altruistic and selfish, thinking through a number of rebirths, by

the cases of the late Lord Shaftesbury and Napoleon I; of whom, the former came to bless and help the poor and suffering, the other to wade through human blood to the imperial throne. The discourse elicited great applause throughout.

METEMPSYCHOSIS.

IN one of the late numbers of the *Monist* Professor Richard Garbe attempts to write an article headed: Outlines of a History of Indian Philosophy. The author is at a loss to account for the origin of the Indian belief in metempsychosis, seeing that such ideas are wholly foreign to the ancient times of the Rig Veda. Not that the after life is in every case credited with joy and happiness; passages are to be found which speak of places of darkness and of the horrors which await the evil-doer in the world to come. But there is only one idea prevalent throughout the Rig Veda, the idea, namely, that on the entry into the world of the blessed or into the world of everlasting darkness, destiny is for ever fixed. Such being the case it would appear that the doctrine of a series—an indefinite series—of re-births and re-deaths awaiting the soul after this life is simply incompatible with the older creed. Yet both of these creeds peacefully run side by side up to this very date. Every Hindoo believes in the transmigration of the soul, and he as firmly believes that the human soul is divine, inasmuch as it partakes of the attributes of the *Atman*—of the Universal Soul—that being the only reality in us, because, like the *Atman* of the Universe, it is not subject to change. The Hindoo believes this on the authority of the Vedas; and he holds fast to the doctrine of metempsychosis on the authority of his sacred scriptures of a later date. The first task of man in the position of Professor Garbe, who attempts to write “Outlines of a History of Indian Philosophy,” should, then, have been to inquire whether these two doctrines, to all appearance mutually exclusive, might be so construed, or so understood, as to be made tolerant of each other: then, and not before, room might be found for the establishment of a theory of transition from the one to the other.

The solution of the difficulty before us lies in the definition of the term soul. Broadly speaking, man may be said to possess a living soul, which is supposed to have imparted life to his physical frame and to keep him alive; an animal soul, by means of which he is supposed to be able to perform in common with the animal such functions as eating, drinking, moving about, etc.; a reasoning soul, best expressed in its widest sense by the term Mind; then a spiritual soul, by means of which man is capable of conceiving ideas transcending the proper sphere of the mind; and last but not least, man was believed by the ancient Hindoos to have a spark of the divine spirit—of the *Atman*—potentially dwelling in him. The *Atman* in man was supposed to be Universal *Atman* temporarily differentiated—temporarily united, if not with all the lower faculties of the human soul, at least with those faculties which

are designated as mind and spiritual soul, whereby a divine trinity within man is formed. The conception of a spiritual soul (Buddhi) reminds us of the saying of Christ when he spoke of "The light that is in you." And so does the conception of a divine trinity within us remind us of another saying of Christ, to the effect that the "Kingdom of heaven is within you." The object of this triune was supposed to be redemption; to redeem the lower elements of the soul—the mind and spiritual soul—from the instability and therefore relative unreality proper to all objects of definite, or at any rate, comparatively definite differentiation and selfdom, and to regain them back to the bosom of the unchangeable *Atman*, in whom alone reality dwells. Occult processes and mystic performances known by the name of *Yoga* have from time immemorial been enacted with the object of attaining what is considered the highest goal of man. The gist of *Yoga* in whatever mode and manner it may be pursued, is to kill the before-mentioned two lower strata of the soul, and to transform all the psychic and spiritual power there is in them into the all-pervading spirit of the *Atman*. Again, when the triumph has been achieved and a higher state of spirituality has been attained at the cost of the lower faculties, in a word when the kingdom of heaven, potential in every man, has become manifest to the Brahmin, then he is said to have attained a second birth, that he has been born again. All this is Christ's teaching, almost in the very same words. He exhorted his disciples to take their cross and follow Him, to be in the world but not of the world. He taught the doctrine of rebirth in the following words: "Verily, verily and I say unto thee, except a man be born again, he cannot see the kingdom of God." Further on: "Except a man be born of water and of the spirit (water representing in occult science matter) he cannot enter into the kingdom of God." And he added: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit" (St. John III.) The way to the attainment of the highest privileges man is ever capable of lies, according to an ancient tradition as old as the Rig Veda, through a series of deaths and rebirths.

I have hitherto spoken of the higher principles of man; as to the lower, the living and animal soul, we are reminded of the old saying that flesh and blood cannot inherit the kingdom of God. And the mind, as the middle link between the two lower and the two higher principles of the human soul—the mind when imbued with the propensities of flesh and blood, can as little inherit the kingdom of heaven as the latter themselves. Purity of mind is the first requisite for any aspiration onward. After this the reader need hardly be reminded that what the Vedas has to teach about the destiny of the soul in the case of virtuous men, solely refers to the elect, to the perfect—the Saint or the *Rishi*. In the case of the opposite extreme, in the case of men, whose mind has been so utterly brutalised that its association with a higher principle is absolutely impossible, a dissolution of the human

soul takes place, and the mind, incapable of annihilation in a world where conservation of energy prevails throughout, remains in everlasting darkness, deprived once and for ever of enjoying the light that should otherwise have been naturally associated with it, in however latent a manner. Christ, as is well known, had also spoken of eternal darkness and perdition in the case of evil doers; and people are shocked at such a doctrine, and can actually not believe their eyes while they read the respective sentences. We examine ourselves and find that we are not what we ought to be, certainly not what Christ wanted us to be; and we ask ourselves, in utter perplexity and half incredulity: "Is this to be our destiny after all?" Let such people take courage unto themselves; utter perdition is only meant for the monster; and there are just as few monsters among us as there are saints. On the other hand I do believe that ordinary men of the world, however good and pious they may be, have no right, nor any reason either, to expect to share the blessings and beatitudes reserved for the elect.

Strange to say, Christ, like the authors of the Vedas, dealt with the two extremes, passing over the destiny of the great majority of mankind in silence. So much we learn from him that "In my Father's house are many mansions" and he distinctly adds that this truth is so important that, had it been otherwise, He would have told them (his disciples) so. Is the human soul to remain fixed for ever at the stage it reaches after its departure from this life? Christ did not venture to say anything about it; nor has the Rig Veda. The latter Hindu Scriptures have, however, given us an answer to the question. The destiny of the lower triune is analogous to the destiny of the higher triune—death, re-birth and re-death, till a higher stage is ultimately reached. Of course "the glory of the celestial is one, and the glory of the terrestrial is another;" nevertheless the occult rule prevails here as elsewhere, the rule, namely, "as above so below."

Thus the theory of Metempsychosis, far from being in contradiction with the ancient teachings of the Rig Veda, is simply a complement of the ancient doctrine applied to a lower plane of soul-life.

L. SALZER.

THE CUNNING MAHANT.

THE Mahant of Buddha Gaya, like most super-cunning men, has sadly over-reached himself and given the Viceroy an insight into his character and evil methods. Our readers will have learnt from the Indian press that, to show his spite against the Maha Bodhi Society and arouse prejudice against it among the Hindus, he painted caste-marks on the foreheads of the Buddhist images, set up several in a separate building as Hindu idols, and removed from the shrine the splendidly carved and gilt image of Buddha that was presented by Japanese Buddhists, through Dharmapala, to the Budh Gaya temple. He put it outside in the compound and left it exposed to the fierce sun and dust

of the present season, and apparently would have broken it up and cast it outside but for a warning from the enlightened Collector, Mr. Macpherson. When Lord Elgin visited the temple on the 7th April (observe the date—the *seventh*!), the first enquiry was for the Japanese image. It had disappeared, and the Mahant declared he did not know what had become of it. Somebody, however, who was in possession of the facts, communicated them to the Commissioner, whereupon the Mahant, finding himself cornered, ordered his men to produce it! The effect upon the mind of the Viceroy and other officials may be imagined. The (Hindu) *Behar Times* says:

“The famous Japanese image of Buddha brought to India by Mr. Dharmapala some time ago, and which was lying in the courtyard of the Temple owing to the Mahant’s refusal to allow it to be placed in the central shrine on the second storey, was, on the day of the Viceroy’s visit, spirited away from the place; and on enquiry by Mr. Forbes as to its whereabouts, the Mahant denied all knowledge. I am told that Mr. Forbes could see through the Mahant’s trick and insisted on the image being produced. The Mahant had ultimately to admit his *coupt* to be an inglorious failure and had to produce the image of which he had previously denied all knowledge. The image was placed in the Temple by an executive order and 2 head-constables and 8 constables were posted as sentries over it. So far good, as the loss or destruction of the image might have caused international complications, and it now remains for the authorities to complete the restoration of the free right of worship in the Temple to the Buddhists.”

If there is one shrine in all the world more sacred in the eyes of Buddhists than all others, it is Buddha Gaya, and the idea of trying to change its character as this pestilent, greedy fellow has, is simply outrageous. In his reply to a flowery address of welcome from the Municipality, His Excellency made the following significant remarks:

“Governments, as you are aware, must preserve a strict, perhaps stern impartiality of which you have indicated your appreciation, but it has seemed to me that when we approach spots or deal with institutions which others hold in veneration and affection, our first object should be to do our best to appreciate the feelings inspired by them, and our second to see that we do nothing by word or deed to injure these feelings.

Depend upon it if a man look out for good rather than for evil, the opportunities for concord and amity will be found to be far more numerous than might at first be supposed, and subjects which might lead to difficulty, and even controversy will be found to be much more easily dealt with. I rejoice to hear your emphatic declaration in favour of a spirit of tolerance, and to know that your experience has proved it to be effective in the establishment of cordial relations between the members of great religious bodies represented in this district. It rests with you, gentlemen, as the leaders of the people, to see that this matter is set on a firm basis, and to carry it out in all your relations.”

This gives the death-blow to the Mahant’s expectation that the Government of India would approve of his dog-in-the manger policy.

Reviews.

MAGAZINES.

Lucifer.—Our copy for February, instead of having gone astray in the Indian mails, was, it now seems, never received at Adyar. The March number, however, is here and the first impression one receives is the feeling of admiration for its fine typographical appearance, outside and inside. It is doubtful if we shall ever be able to give our magazine so charming a dress, all the elements being unattainable. The cover of *Lucifer* is, to our mind, vastly neater and more dignified than the old one and it is to be hoped that there will be no reversion. We are sorry to see placed on permanent record the various unpleasant details of the Judge affair, before the matter has been finally adjudicated. It is an unsavoury and unpleasant chapter in our history, at best, and several reputations are badly tarnished. Mr. Mead's exposure of the Che-Yew-Tsang deception, and Mr. B. Keightley's article in criticism of Mr. Judge are very able and very saddening. The translations of Eliphaz Levi's unpublished letters are continued; Mme. Jelihovsky's digest of H. P. B.'s old family correspondence is full of errors of fact, for which, however, she is not responsible; Mr. Mead shows his usual fine scholarship in his notice of Surgeon-Major Waddell's not too authoritative work "The Buddhism of Tibet" or *Lamaism*; Mr. Edward Tregear has a very interesting paper on *Myths of Observation*; Mr. M. U. Moore concludes his essay on *Illusion* and displays at once his close reasoning and careful reading; and LL. D. and Mr. J. Stirling contribute good papers on *The New Ulysses* and *Ancient Wisdom and Modern Science* respectively. Finally, the notices of Theosophical and Mystic Publications are, as usual, very comprehensive.

Path.—If we had the least influence with the Editor of our New York contemporary, we should beg him not to publish any more of H. P. B.'s letters without the most careful revision. They are inaccurate and misleading to a degree; trifling incidents of our early days being distorted and exaggerated beyond recognition. A more inexcusable perversion of fact than her account of our landing at Bombay (February *Path*) cannot be found. We had intended copying all her letters into the *Theosophist* from the other magazines, but have stopped in despair as we should have had to add as many corrective foot-notes as there are paragraphs in them. As letters to amuse and amaze her family they were admirable; as materials for the writing of history they are far worse than useless. Mr. Charles Johnston's essay, *Talks about Indian Books*, is very fine, being, like everything he writes, full of interest, perfect in literary style, and very instructive. Dr. Hartmann gives us an article on *The New Departure*, in which he sounds the note of alarm over the assumed invasion of dogma into the T. S.: "a bagful of dogmas and doctrines, threatening the freedom of that Society and to turn it into a sect..... in which no one can attain freedom, but is bound to follow blindly the scent of a leader." His stone seems to have been flung into Mrs. Besant's garden, although no names are mentioned, yet the Doctor forgets that, if Mrs. Besant is leading a revival of Hinduism and formulating Theosophical ideas in terms of Indian literature, there has been going on since 1880 an equally energetic movement for the revival and unification of Buddhism, that the school-children of several Buddhistic countries are being daily taught out of text books issued from our presses, and that the movement has,

under Mr. Dharmapala's management forced its way even into the United States. Moreover, that the Society is exerting a powerful influence on the Zoroastrian community at Bombay. Dr. Hartmann's proposed new departure is that an *inner circle* shall be made, or allowed to evolve, to which "will belong those who, not satisfied with mere theories nor with blindly following the sounding horn of a leader, succeed in opening their own spiritual eye and receive themselves the light which shines for leaders and for followers alike." In short, Yoga: which, so far from being a new departure is as ancient as the ages. If the suggestion is that every half-fledged clairvoyant, psychic and medium is to be regarded in that *inner circle* as an illuminatus, then we prefer to stay outside and do our best on the humbler plane of good deeds, good words, good thoughts.

Theosophical Siftings. The T. P. S. continues this very useful series of publications, No. XVIII, of Vol. VII. being an essay by Mr. Hebert Coryn on *Devachan*.

Le Lotos Bleu (French), *Theosophia* (Dutch), *Sophia* (Spanish), *Antahkarna* (Spanish), *Teosofisk Tidskrift* (Swedish), *The Pacific Theosophist*, *Northern Theosophist*, *Austral Theosophist*, *Lamp*, *Sanmarga Bodhini* (Telugu), *Kalpa* (Bengali), *Notes and Queries*, *Theosophic Gleaner*, *Theosophic Thinker* are all journals edited by our members and all doing good in their respective areas of influence. *Mercury* is a child's paper that seems to be excellently adapted to its purpose. Miss Walsh has a positive genius for teaching Theosophy to the young. The *Metaphysical Magazine* is an American new-comer, with an appetising bill of fare headed, unfortunately, by a leading article by that most untrustworthy religious curry-mixer, Dr. Cones. Space forbids our noticing our journals in detail, but we wish them all the prosperity to which their good intentions and blameless effort may entitle them.

GREEN LEAVES.*

After a silence of many years the gifted scribe of "Light on the Path" speaks once more to the mystics of the day. In her new devotional treatise, "Green Leaves," Mabel Collins follows closely the teachings outlined in her previous work, though the new text-book seems to aim to some extent at popularising the former's sublimated and often veiled teachings. The transformation of human nature into the divine, not by any process of artificial forcing, but by the employment of man's natural gifts and powers, seems to be the key-note of the thoughts embodied "Green Leaves." To criticize a work of this nature is unnecessary and indeed uncalled for, because it must appeal to each reader according to his mental capacity and, it may be, his inner development. Those who may have found the short, stern injunctions of "Light on the Path" too hard, for them, may find what they have been seeking in the gentler utterances of "Green Leaves." Price Re. 1-8.

We have also to acknowledge the receipt of a new edition of "Light on the Path," beautifully printed and gracefully bound, forming a companion to "Green Leaves." Price Re. 1-8.

* By Mabel Collins. Kegan Paul & Co., London, 1895.

Theosophy in all Lands.

EUROPE.

LONDON, *March* 1895.

The law of action and re-action has overtaken my home news; for where, as last month I had many contributions sent in, this month has brought me hardly anything. I have news only from the York, Dublin, Bow, and Brixton Lodges. The York Lodge is doing a good work in bringing Theosophy into closer touch with the Unitarian element in York, for Unitarians are well-known to be liberal thinkers. So, as at Middlesborough, our brothers in Theosophy are perchance laying the foundations for the accomplishment of a greater work in the future than even they wot of at the present time. From small beginnings great things often spring, as we all know. The Brixton Lodge has started a new idea in the way of papers, for their weekly meetings; they have three or four short ones at a time, and more in the form of "a chain of suggestions linked together. But it makes a change, and give those an opportunity of speaking who for lack of time, or some other reason, could not take the whole of the evening." Bow Lodge is active and enterprising as ever, as also is Dublin.

I hear that Mrs. Besant has taken St. James' Hall for an evening at a late date in April; the subject of her lecture to be "Mahâtmas." Under present conditions this ought to draw a pretty full house, I should imagine.

Dr. and Mrs. Keightley are leaving England early next month, to attend the American Convention—to be held in Boston this year—and also to afford Mrs. Keightley an opportunity of visiting her father and mother, who have been very seriously ill. Mrs. Cleather is accompanying them, also in order to attend the Convention, and hopes to return with them, some time in May.

* * * *

In the March number of the *Arena* Mr. Allen again has a very interesting article on "A Theory of Telepathy," in which, however, he gives that faculty an unduly high place; Professor Drummond's being the saner and juster view of what is, after all, a by no means "spiritual" gift, as Mr. Allen seems to hint. He says a very true thing of the churches though, in his article, when he writes that they "have never truly digested the great doctrine of the immortality of the soul." The *Arena*, by the way, is a magazine always well to the fore in articles bearing on these all-engrossing subjects; shewing how, in America, the tide of public interest in these things keeps always up to what may be called high-water mark. In this very number, for instance, we have Mr. B. O. Flower writing on "Glimpses of the prophetic faculty of the mind revealed in dreams"; and another article on "True Occultism, its place and use."

The Theosophical Society seems at last to be receiving some tardy recognition of its work in the realm of modern thought, though probably the tremendous power that it has been—and still is—in moulding the trend of that thought will never be either recognised or acknowledged. "By the efforts of the Theosophical Society," writes an Edinburgh paper, ". . . a considerable amount of attention has recently been called to Buddhism and the religions of the East;" and a Natal correspondent of a London paper writes that "the almost phenomenal success of the Theosophical Society," together with various other causes which he names,

“All these and many such facts are, I submit, unmistakable signs of a return from the materialistic tendencies which have made us so cruelly selfish, to the unadulterated esoteric teachings of not only Jesus Christ, but also of Buddha, Zoroaster and Mahomed, who are no longer so generally denounced by the civilised world as false prophets, but whose (and Jesus’) teachings are beginning to be acknowledged to be complementary of one another.”

“The Dream of Ravan” is at last out in complete form as a tastefully bound and well-printed book, issued by the T. P. S. This, thanks, I believe, to our General Secretary’s exertions, who writes a short explanatory Preface to it, telling how it originally appeared as a series of articles in “The Dublin University Magazine” of 1853-54. All students ought to possess the book.

The Unknown World reviews Dr. Leaf’s “A Modern Priestess of Isis” in the Editorial for this month. I say “reviews” Dr. Leaf’s book, but this is done further on, and the Editorial remarks—which are most tolerant and fair-minded—are really more in the nature of a notice of the *Pall Mall Gazette’s* recent virulent review of the book, and of the letter which Mr. and Mrs. Johnston have sent out in reply to it; and which the *Pall Mall*, to do it justice, had the common fairness to insert. Mr. Waite rightly characterises the *Pall Mall* review as being “couched in language which no person could use towards a dead woman without permanent dishonour to themselves.” As to the charge of plagiarism which Mr. W. Emmett Coleman is at such pains and trouble to bring against H. P. B., Mr. Waite aptly remarks that

“Shakespeare himself was a plagiarist, and he and she had a great gift in common—they knew how to steal with genius, to create what they borrowed, and to make what they appropriated their own in a very real sense.”

Under the head of “New Mysteries of Theosophy” are reviewed at some considerable length both Dr. Leaf’s, and also Mr. Lillie’s book; Mr. Edmond Garrett’s pamphlet and the reply, also in pamphlet form, “Isis and the Mahatmas” being added. The pith of the review of Dr. Leaf’s book is the statement by the reviewer that he considers M. Solovyoff’s letters to be “incriminating letters, fatal to the credibility of M. Solovyoff’s memoir.” This is precisely what we all think, of course; but this judgment, coming from a magazine which “holds no brief for Theosophy,” and is “not concerned in defending Madame Blavatsky against the charge of transcendental hoaxes...,” has therefore additional weight.

In a capital obituary article on the late Professor Blackie, which appeared in the *Daily Chronicle* this month, the writer points out the fact that

“Professor Blackie in his ‘Wise Men of Greece’—which took the form of dramatic dialogue—essayed to show that all our nineteenth-century ideas were more than 2,500 years old, and that much of what is looked upon as startling and even new in the philosophy and science of the present day, including even Darwinism, is not new at all, but as old, at least, as his ‘Wise Men.’”

The limit Prof. Blackie places on the age of these ideas will not of course satisfy those of Theosophists! But is so far as it ante-dates Christianity, it at least helps to shew that in the opinion of many “wise men”—not Theosophists—the world was not “plunged in heathen darkness” before the year
1. A. D.

INDIA.

Since our last convention, Mr. K. Narayanaswamy Aiyar, Inspector, T. S., and a member of Kumbaconam Branch, visited Madura, Tinnevely, Dindigul, Tanjore and Mayavaram. In Madura he delivered a lecture at the Native College Hall on the "Rationale of the Yagnopavitam"—the sacred Brahminical thread. The lecturer made his subject into a very interesting discourse on the importance of symbols, parables and allegories as media for communication of recondite philosophical, occult and new astronomical ideas. A story from the Vedas—as to the elopement of Tara, wife of the god Brahaspathi (Jupiter), with Chendra (Moon), and of the offspring—Budha—the result of this elopement—was given by the lecturer, who explained it as a poetical and figurative way of depicting the course of the moon and the conjunction of Moon and Jupiter. He gave another lecture on "How to avoid cramming" to the students. The Hall was crowded with a very large audience of young and old.

After leaving Madura, he went to Tinnevely and other towns, delivered lectures on his way, and on his return, halted at Dindigul for two days and delivered three lectures. His explanations of esoteric truths contained in the Puranic symbols had such an effect on the Public that the Branch, which has been dormant for so long a time, owing to the usual cause—transfers of Government employés to other stations—was at once revived and six members were initiated the next day.—

Mr. Narayanasami Aiyar, as a Pleader, has two months' recess; during which he means to visit all the Southern Districts, as he did last year, and expound Theosophy.

Two dormant Branches.—Periacolam and Vellore were revived during the quarter and are working regularly.

Countess Wachtmeister and Mrs. Annie Besant paid a visit to Calcutta in March, Babu Upendranath Basu, the Ag. General Secretary, accompanying them. Seven lectures were delivered to large audiences, and six of these are being printed :—(1) The undermining of Materialism by science; (2) The Pilgrimage of the soul; (3) The use of evil; (4) The place of Politics in the life of a Nation; (5) Eastern Castes and Western Classes; (6) The means of India's regeneration. They can be had as issued, at 2 annas each, from the *Theosophist* Office, Adyar, Madras. Meetings were held daily for conversation, and many enquirers came to these and to seek private interviews with Mrs. Besant. Visits were paid to several schools, where education for boys and girls on religious lines is being given, and both Countess Wachtmeister and Mrs. Besant addressed the young men's Aryan Society. At Benares, whither the party returned on March 14th, two lectures were given in the Town Hall, and Branch meetings have been held three evenings a week at which the subject of Karma has been studied with some care.

The Countess left Benares on March 31st for Colombo, where she caught the Australian steamer. On April 2nd, Mrs. Besant left for Bombay *en route* for England and delivered two lectures there on April 4th and 5th; which are elsewhere noted. She sailed April 6th.

Pandit Anantakrishna Sastry, of our Adyar Library went to Narasinganallur and Ambasamudram, in the Tinnevely District, and collected some MSS. Thence travelled to Trevandram, the capital of His Highness the Maharajah of Travancore, where he stayed a month. His Highness, the

Dewan, H. H. Karala Varma Covil Thambaran and others seemed much pleased with the progress and usefulness of the Adyar Library. His Highness advanced Rs. 250 towards publishing an edition of Sankaracharya's "Ananda Lahiri." On his way back, he halted at Singampatti. The Zemindar, though young, received the Pandit very kindly and promised his help to the Library. The Pandit then left for Arianayakipuram Village, collected some copies of MSS., came to Madura, where he had an interview with the Pandara Sannadhi and Thiruvaduthurai Thambaran at Tiruvadaturai, and finally reached Head-quarters with some 50 valuable MSS. as the fruit of his tour.

During his stay at Trivandram, he was very much assisted by Mr. R. Raghonatha Row, President, Local Branch in procuring copies.

S. R.

CUTTINGS AND COMMENTS.

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

Kind words from a good Brahmo. Pandit Sivanath Sâstri, the leader of the Sadhâran Brahmo Samaj and one of the most intellectual and worthy men in India, speaks very warmly in his Samaj organ, the *Indian Messenger*, about the attempt we are making to encourage the Pariahs of Southern India to aspire to better conditions than they now enjoy. He "rejoices" over the movement and adds "it is earnestly to be hoped that the Theosophical Society will take up such philanthropic work in right earnest."

* * *

A Death Warning. The *Weekly Scotsman* (Edinburgh) of February 9, publishes an incident which is worth recording among contemporary psychical phenomena. A family named Murray live near a village in Banffshire. Mr. Murray died; the wife, two daughters and the daughter of a neighbour, on a visit to the house, had retired on a Saturday night—five females in the one room—but were not yet asleep, when they heard the (locked) front door opened, shut and relocked, the stair door opened and locked loudly; the measured footsteps of a person mounting the staircase, and turning into a passage which led to the bedroom of Mrs. Murray's uncle, who was then with relatives in the South of Scotland; his door unlocked; the chain which held it thrown on the floor; and the familiar footsteps of the absent occupant moving across the chamber. "Then," says the account, "there was one most awful crash, as if all the furniture was smashed to atoms." The terrific women shivered in their beds with fear, but did not dare to leave their room until morning when, some passing workmen being called to help, the house was examined but everything was found in its accustomed place and as left on closing the house the previous evening. Two days later,—on Monday—a telegram apprised Mrs. Murray that

her uncle had died on Sunday at 11-20 P.M. The warning had, therefore, preceded his death by twenty-four hours.

* * *

The *Statesman* of a recent date published the report of a Bombay correspondent of his visit to an alleged Himalayan Mahâtmâ calling himself Nirvikulp Yogendra, the "Ocean of Vedânta Philosophy," who had advertised his arrival and offered to give "lectures on Theosophy and Control of Mind!" The reporter put him some pertinent questions which soon proved him to be a humbug of the first degree, if the report of the conversation be true, which it seems to be. If he knew less of any other thing it was of Vedânta, while as for control of mind his ignorance was complete. Says the reporter :—

"We then entered into argument on the subject of the 'Control of Mind, but even there he was quite at sea and was unable to carry on the conversation any further than the oft-repeated statement he made, that in the first place one ought to learn what is the mind.' When asked to define 'mind,' he said as in the case of many other similar questions put to him, that he was not there to submit to any examination. One instance will suffice to show that he is 'an ocean of the Vedant and Yog philosophy,' when in reply to one of my questions he said with great emphasis that it was not the business of a Mahâtmâ to bring corrupt men and sinners to a better way of thinking, because, he asked, 'how can the world go on without sinners?' 'If all,' he said, 'are good men,' there can be no such thing as the world, and the depraved and the disgraced, without any attempt being made to improve them, may, therefore, be allowed to stew in their own juice.'"

The worst of it is that the majority of Hindus, being always on the look out for genuine ascetics, and having acquired the habit of spiritual indolence, take nine out of ten of these religious impostors at their face value and so make India an idler's paradise.

* * *

A correspondent of the *Madras Mail* sends that *The Holy Man of Ganjam.* paper an account of his personal observations of a curious ceremony at the village of Nuagada, in the Ganjam District. It seems that yearly thousands of people flock to the place to witness certain very surprising feasts performed by a Hindu ascetic. He describes them as follows :—

"A holy man comes forth, a fire is kindled, no small fire of twigs but a blaze of '20 cart-loads' with flames leaping up breast high. Through this the inspired walks unharmed, and safely through proceeds to take his seat on a pile of sharp strong thorns raised about two feet from the ground and woven into the form of a stool about two feet square. This is the crucial test. So lightly clad as to be almost naked, he sits upon the thorns. If he

is truly inspired the thorns will break beneath him, powerless to pierce his divinely protected skin. But woe unto that man into whom the true god has not entered. Not for him will the thorns fall away harmless: he shall taste to the full the bitterness of his presumption. Firmly seated upon his thorny throne and wielding a knife or axe, the god-inspired now proceeds to answer the request of the many who have come from far and near to enquire of the oracle. And to each one in turn come with the appropriate gestures the *voces responsæ Sibyllæ*. Promises of offspring to women, promises of cure to the sick, promises of relief to the distressed, these and much more does the god grant to his subjects—for a consideration. For he is a very practical god. Not even the Indulgences, which Luther denounced, were bought and sold more shamelessly than the promises and prophecies of their mercenary divinity. But his power extends to others also. He will take them through the fire and they will not be burnt; he will cut them with his knife and the blood will refuse to flow; he will seat them on the thorns and they will do them no harm. All this is clearly the relic of a barbarous rite. Perhaps it would be more accurate to say that it is the imitation of rites still practised among the aboriginal tribes but without the grosser barbarities common amongst the latter. The curious part of the rite is that the promises are practical, capable of proof and of disproof. The Delphic Oracle was notorious for its ambiguities. Every one knows the famous *Aio te Romanos vincere posse*. One is reminded of the miracles of the Old Testament. 'Here is the finger of God, a flash of the will that can.' Here is a man who might 'strike his hand over the place and recover the leper.' For the people believe in him. Year after year gives them ample opportunity for testing the truth of his prophecies, and year after year they flock to him in their hundreds, nay, even in their thousands. After this who shall say that the age of miracles is past?"

We have no independent corroboration of the story, but give it for what it is worth. The respectability and conservatism of the *Mail* go a long way, however, towards guaranteeing its credibility. It is one of the most remarkable features of psychic development, whether it appears as spiritual mediumship or independent action, that its possessor has the faculty of transmitting to others some portion of his powers. Thus, for instance, the Sheikh, or headman, of the Ais-sonas, will by passing his hand over the body of his disciple render him invulnerable to the action of fire or lethal weapons; Home, the medium, could not only handle, fire with impunity, but lay live coals from the grate upon the head of a third party without his being burnt or even scorched. It is related that he tried the experiment on, among others, the venerable William Howitt (or S. C. Hall—I forget which) taking burning coal in his hands, laying it on top of the head of the gentleman and gathering his silvery hair over it, yet without the least bad result. Highland seers communicate their passing visions to others by touching their persons, child clairvoyants cause the psychical pictures they see to be seen simultaneously by companions standing by their side, and the annals of psychology relate how epidemics of visions and other phenomena have swept through entire districts of country. The fact is that we are much more sympathetically inter-related on the psychical than on the physical plane.

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An idea can be formed of the remarkable versatility of Mrs. Besant's intellect by her progress towards mastering the Sanskrit language. A year and a half ago she scarcely knew the alphabet, yet throughout her long Indian tour of last year and her shorter one of this, she has amazed her audiences by her insight into the subtleties of Hindu Philosophy and Metaphysics, her luminous commentaries on the Shastras, and the readiness and perspicacity of her answers to the thousand and one difficult questions that have been put to her by pandits and shastrees everywhere. Her invariable custom is to carry with her in her journeyings copies of the Upanishads and Gita in the original Sanskrit, and to spend the greater portion of her time in the train in studying them. With what an orthodox pandit might rightly regard as audacity, she began on her voyage to Australia to translate into English the peerless "Indian Song Celestial," and this year has submitted her manuscript to Indian Sanskritists for criticism. The work will, therefore, have when issued the stamp and seal of Hindu orthodoxy, and those who have been entranced with her lectures on the profound problems of Sanskrit literature, expect that it will take rank above every other translation hitherto made by a Western scholar, because it will have, what all others more or less lack, the reflection of "the spirit which maketh alive" the dead-letter text.

* * *

Mrs. Higgins has, in her American assistant teacher and matron, Miss Emma Allison, F. T. S., a precious helper. Bred in the ways of practical usefulness on a Pennsylvania farm, Miss Allison is one of those natural housekeepers who, in case of a shipwreck, could improvise a comfortable home on an uninhabited island. She would be a shining member in any Swiss Family Robinson, a house-queen to a Robinson Crusoe ! Among her other accomplishments, she has a special talent for jams and pickles, as we can vouch from personal experience. She has taught the little Buddhist girls of Mrs. Higgins' schools this useful domestic knowledge and the *Journal of Education*, in acknowledging the receipt of samples of their work, praises their quality and tells an amusing story about the opinion hazarded by some of the compositors upon a tin of tomatoe jam. Says the Editor :—

"As to the excellence of the Jam, the jury of printers were unanimous, but when asked what 'Tomatoes' were and where Ceylon was, they declined to answer. At last the Printer's Devil as foreman, having passed the VIth Standard, hazarded the conjecture 'It's the bird's nest stuff that they feed the idols on in China.'"

Joking aside, it is evident that Miss Allison has done a very good thing in teaching these future Sinhalese matrons this valuable industry.

Babu Shishir Kumar Ghose, Editor of the *Amrita Souvenirs of Bazaar Patrika*, has published his recollections of H. P. B. as she appeared to him when visiting us at Bombay in 1879. "When we first met her," says

he :—

"She seemed to us to be not exactly a human being like others. What her exact age was, Heaven alone knew ; but she had, it seemed to us, the power of becoming old or young according to her fancy. Now would Madame appear to be a frolicsome girl of 16. She would laugh like one ; she would coquet and show unmistakably that she was after all a woman and a very silly one too. (!).

"A moment after, you could see in her an awful presence, which would prevent all familiarity. She would then speak to you like a philosopher who knew everything, and was an immensely superior being, fit to be worshipped like a god. She would become, by and bye, an exceedingly loveable and loving thing, a real angel, and her eyes, beaming with love, would melt your heart. But a few minutes later, you would find that the same individual was something like a tigress, who had not a drop of humanity in her."

A decided conglomerate, one would say !

* * *

The Aquarium Samadhis. Haridas Swami and the Hindu Yogis in general are being vindicated by the march of hypnotic science, which has already thrown so much light upon the ancient literature of Psychology and promises in time to solve all its mysteries. At the London Aquarium, a Mr. Morrith has successfully kept a subject, named Wootton, in a hypnotic trance inside a closed glass case, for the space of ten days and then recalled him to consciousness in two minutes and fifteen seconds. Throughout this whole period the sleeper was under medical observation night and day, and there seems no reason to doubt the reality of the experiment. Strange to say, neither *Nature* nor any other scientific journal that has come to my hand, has taken notice of this most remarkable physiological fact ; yet its suggestiveness can scarcely be exaggerated. If a raw hand can be thus deprived of external consciousness for ten days, what is there improbable in the statement that Haridas, a deeply versed Yogi who had gained complete mastery over his own body and senses, prolonged his Samadhi for six or more weeks ?

* * *

Hindu revival or dissolution? The times must be out of joint when that Hindu-hating Jingo paper, the *Madras Times*, confesses that the Hindu religion is actually reviving, with the prospect of a complete recovery of its strength. Its text was the expression used by a Missionary, more sentimental than statistical, that the present alleged revival precedes dissolution. I find from Western papers, that this is the stock prophecy of all home-visiting 'padris on collecting tours. It is per-

fectly misleading, not to employ a harsher term. And the *Madras Times* knows it and bears its testimony. Its Editor cites the historical episode of the temporary resuscitation of Paganism by the Emperor Julian, thirdson of the holy scoundrel Constantine, and known as "The Apostate." Julian seems to have been a sort of Theosophist of those days, "fond of philosophy, and even as a lad took delight in the company of orators and rhetoricians, and loved to talk with the 'Brahmins' of the Roman idolatry, whose power and prospects had crumbled away during the reign of the two Christian monarchs (his Father and Brother) and who flattered the young prince accordingly. His mind was entangled in their speculations, and his imagination was carried away with their reputed skill in augury and magic (as we are said to have been by H. P. B.'s alleged wisdom and powers)." In his twentieth year—with the memory of his Father's wickedness fresh in him—he was privately initiated into Paganism; and, eventually, when on the throne, made it the State religion. Of course, and quite in the natural order of things, *apkewaste's* of the day, the aspirants to titles, honours and state emoluments, changed creed with the new uniform, and all went well for Jupiter and his worshipful Olympic Company until two years after Julian's death, when the Christian Emperor Jovian swept the gods and chattels out of the Imperial quarters into the street and the *Kewaste's* experienced another "change of heart." But, the *Times* affirms, this incident of a factitious religious revival bears no comparison with the renaissance that we now see going on in India.

"To one who looks calmly on from outside it can hardly appear to be other than a national uprising. It is not, as in the case of Julian's revival, being forced on the people by royal letters, nor even being encouraged with approval in high places. Flaming caste-marks are not passport to Government service, nor a prototype of a Birthday decoration. The movement has grown almost of itself. Suddenly, when Hinduism seemed all but dead, a new graft of life has become visible, and the body has risen up from the bed of sickness with all the signs of lasting health. In its sickness it has been renewed, and old diseases that festered in the nation and impeded its well-being have been thrown off. Everywhere there are signs that the movement is indeed a national fact. North, South, East and West, it is occurring, and a crowded audience can everywhere be electrified to enthusiasm with the name of a national missionary or a national saint. Sanskrit presses, Sanskrit schools, religious preachers, and religious students are coming into existence on every side, without suspicion that the inspiration lies in the hope of reward. Now A man's religion,' says Carlyle, 'is the chief fact with regard to him.' The thing that a man believes, he says, determines all the rest, and to know what a nation believes is the first thing that it is needful to know. On this principle, therefore, this subject of the revival of Hinduism is of most serious importance, and it will make a great difference to India, for better or for worse, according as the revival is a critical prelude to life or to dissolution.'

Having got so much of a concession to truth, I suppose we ought not to complain because the *Times*, in its chronic hatred of our Society, should have failed to acknowledge, as an honorable oppo-

ment would, that the Hindu revival began in 1879, coincidentally with the arrival of the T. S. delegation at Bombay, and that the whole Indian press ascribe it to our efforts and the influence of our work.

* * *

Probably the belief in Witchcraft is as old as our race, and for the excellent reason that it has always existed and people have been compelled to credit the evidence of their senses. Unfortunately, there is not the least probability of its becoming extinct.

The following three cases, all of recent occurrence, prove that the knowledge and dread of sorcery exist in all parts of the world, in Christian as well as in 'Heathen' lands :—

I. RUSSIAN.

"In the village of Starai-Moultani, Russia, eleven persons known as 'Votiaks' were accused of offering up a human sacrifice to their god Kourbane. The evidence showed that in order to prevent the recurrence of famine they had inveigled a beggar into a house and cut his throat. He was then decapitated; his headless body was hung up and five cuts made in it, the blood being caught in dishes. The heart and lungs were taken out to be used in the 'idolatrous' rites. Eight of the accused were sentenced to prison for life or deported to Siberia. One was seventy years old."

II. IRISH.

An awful case has just recently occurred at Baltyvadhen, Slievanaman, County Tipperary, Ireland. A young married woman, of twenty-seven years, named Bridget Cleary, wife of a cooper, was forced to drink some vile herbal mixture, and was then held and roasted to death on a fire, on the supposition that she was a witch. While this awful tragedy was proceeding, the party of mad murderers kept repeating the words "Come home Bridget Boland" (the maiden name of the victim) in the belief that the proper owner of the body had been replaced by an imp. The crime was committed in her father's house, while her husband stood by and aided in the working of the spell. The details are too revolting for publication.

III. INDIAN.

"A case was tried at the last Thanna Sessions, which shows that belief in witchcraft survives in some corners of India :—It appears that in the little fishing hamlet of Dungri there dwelt an old woman called Lujji, and her husband Rama. Unfortunately for herself Lujji had gained the reputation of a witch. The brother of two of the accused persons was ill, and the inference was drawn, that the illness was attributable to the incantations of the witch. The brothers accordingly went one night to Lujji's house, and after making sure that she was within, fastened the door and deliberately set fire to it. Rama, the husband, was burnt to death where he slept. Lujji, crying wildly for help, burst out of the blazing house, scorched and half senseless. But the witch murderers were waiting for her, and one of them seized the heavy tiller of a boat and with one blow smashed in her skull. Then to make assurance doubly sure, he collected dried palm leaves, heaped them on the fallen body, and set fire again to this grim sacrificial pyre."

In delivering sentence upon the accused, Mr. F. C. O. Beaman, the Sessions Judge of Thanna, gave his reasons for imposing the lesser penalty of transportation for life, and they are certainly worthy of permanent record. He said that he did not rank the murder of a supposed witch, under the influence of a belief that she had cast injurious spells upon her murderer or those belonging to him, in the first degree of moral criminality, because while a belief is genuinely entertained of the power of a witch to injure individuals by a transgression of natural laws, it is evident that it may constitute an aggravation of mind, corresponding in intensity with the sensation of impotence to resist supernatural influences, that grows up under such conditions in ignorant minds. In view of the extremely low, social, and intellectual level reached by classes in this country such as those from which these prisoners come, some allowance should be made, Mr. Beaman thought, for the operations of terror and indignation founded upon a real belief in the power of a fellow-creature to work undefined injury by inexplicable means. He, therefore, sentenced both the accused to transportation for life.

* * *

*Eyesight
and
smoking.* If any smoker has not tried the experiment, it is worth his while to shut his eyes while smoking and discover the fact that unless he sees the smoke of his cigar or pipe he gets no enjoyment out of the habit. An Indian exchange says:—

“A peculiarity of the blind is that there is seldom one of them who smokes. Soldiers and sailors accustomed to smoking, and who have lost their sight in action, continue to smoke for a short while, but soon give up the habit. They say it gives them no pleasure when they cannot see the smoke.”

* * *

*Pariah
needs and
sorrows.* A thoughtful article appeared recently in the *Madras Mail* of “Life in a Pariah Village.” The wretchedness, helotry, ignorance and immorality of these poor outcasts were clearly shown. Originally, as some ethnologists surmise, the aboriginal lords of the soil, their race has been subjugated by the caste race and gradually reduced to the most abject serfdom. Their villages, or *parcheris*, are appanages of the adjacent caste villages of their tyrannical and unfeeling masters, upon whom they have to depend for their petty holdings, the bread of labour, and the hovels which shelter them. They eat meat when a buffalo dies of disease—no matter what—or when they can get possession of a garbage-eating pig, or of any offal. As this writer says, their only pleasures are gluttony, drunkenness and sensuality. If they have a few coppers they spend it in arrack to drown their misery in a debauch. The Pariah has sunk by degrees to the state of a beast, with scarcely an idea of the meaning of the virtues that are our standard of human excellence. It is “no uncommon thing to find that in a Pariah village the virtue of no girl who has

attained the age of puberty is safe from outrage. Further, there is great laxity as to what degrees of consanguinity are bars to marriage—in short, the Pariah's morals are those of a slave. His wife is a child-bearing drudge and his children are born and die with appalling rapidity."

"Once in a year or two they attend a huge festival like that at which thousands of sheep are slain and hundreds of people of both sexes dress themselves in margosa leaves only, at Pariapalayam. The rest of their lives is only toil and wretchedness.

"It is not easy to say exactly what a Pariah worships. He fears all kinds of demons, ghosts, ghouls and hobgoblins, and lives in perpetual dread of the evil eye. But the general object of worship is the small-pox goddess, Mariathal—whose little shrine, usually only a stone or two with a little iron trident stuck in the ground near and a place for burning oil or ghee—occupies some central spot in the *parcheri*. If times are good the goddess is neglected; but if pestilence or famine impend, she receives a great deal of attention. Devil dancers also make profit out of Pariah superstition. Altogether, the life of the Pariahs is a dark contrast to the generally cheerful life of the majority of Hindus. The Pariahs are serfs in all but name, so far depressed in the social scale that ordinary morality and honesty are names only to them. It is true that Government has issued very valuable orders in their favour, which they are at length beginning to know and understand; but it will be a long while before cheap schools and cheap land or missionary effort will enable them to rise above their present disabilities."

The only plank of salvation for these unhappy victims of human *force majeure* is education. That alone will fit them to compete for a better social position. As elsewhere said, the servants of us Europeans are Pariahs but, of course, they have by the circumstances of their service raised themselves above the level of their community, and among them are individuals who possess the most honourable instincts and loveable traits. Instances are not wanting of lifelong faithful service without a blemish on their characters. It is to help these people that I have opened the school at Adyar which they, in gratitude, have voted to call the "Olcott Free School." It has been in existence not yet a year, but the Missionaries, finding that children were being taken away from their sectarian schools and sent to ours are now, I hear, about to open a rival school close by, a rich European having consented to spend a considerable sum for a building in his own compound, or house-enclosure. Well, let them: the important thing being to get the cleverest of them educated to some extent, so that they may be the captains to lead their people out of the Slough of Despond to the Promised Land of an honourable career. Anything is better than to gorge with putrid buffalo-flesh, brutify with strong liquors, and live sexually like the lowest of the animals. But will no one help me in my humble effort with £ 20 a year? I will do the rest.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1895.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 7th April 1895.

The General Secretaries of Sections are notified to attend, in person or by proxy, a meeting of the General Council, at the Head-quarters of the European Section, 19, Avenue Road, Regent's Park, London, N. W., at noon on the 7th day of July next, to consider the case of the Vice-Presidency, and the several issues that will be made by the undersigned, and vote upon the constitutional questions involved.

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

II.

The undersigned having to embark at Bombay on the 10th May will not be able to preside at the celebration of White Lotus Day, but it will take place as usual at Adyar.

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

III.

ADYAR, 17th April 1895.

The undersigned will leave Adyar about the 5th and India on the 10th May. All postal matter intended for his special consideration after the 4th May should, therefore, be addressed to him only at 19, Avenue Road, N. W., London, and until otherwise notified.

All literary contributions for the *Theosophist* are to be addressed to The Editor, Adyar, Madras, only. The undersigned will himself edit the June number before leaving. He again earnestly begs that his friends will send in as many good articles as possible. Mr. H. Dharmapala has kindly promised to stop at Head-quarters and sub-edit the Magazine to the best of his ability.

All cash remittances on T. S. Head-quarters' account are to be addressed to the Treasurer, T. S. Adyar.

H. S. OLCOTT.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 22nd March 1895.

HEAD-QUARTERS.	RS.	A.	P.
Christ-church T. S. Entrance fees of 2 members	9	1	0
Transfer of Interest on Pro.-Notes of the Permanent Fund	65	7	3
PERMANENT FUND.			
Half-yearly and anticipation Interest on Rs. 1,500 Govt. Pro.-Notes of 3½ per cent.	65	7	3

(Continued on page xxvii.)

AUDITORS' QUARTERLY REPORT.

To The President, Theosophical Society.

DEAR SIR AND BROTHER,—In accordance with the resolution of the Convention held in December 1894, we beg to report that we have carefully examined the accounts of the Theosophical Society for the period from 23rd December 1894 to 31st March 1895 and found them correct. The several items of expenditure are supported by vouchers from the parties who received the payments and by accounts signed by Col. Olcott, the latter being for bazaar purchases.

We annex the accounts current of receipts and outlay for the period above indicated.

We beg to remain,
Yours fraternally,
C. SAMBIAH.
R. RUNGA ROW.

22nd April 1895.

Account Current of The Theosophical Society for the period from

Particulars of Receipts.	RECEIPTS.			
	By Cash.	By transfers	Total.	Grand Total.
Balance on the 22nd December 1894:—				
Permanent Fund			21,126 13 3	
Anniversary Fund			291 5 7	
Library Fund			957 14 11	
Head-quarters Fund			2,228 6 10	
Subba Row Medal Fund			660 9 0	
Blavatsky Memorial Fund			2,681 6 10	
Olcott Pension Fund			2,495 15 6	
Suspense Account			396 14 10	30,839 6 9
Receipts during the period from 23rd December to 31st March 1895:—				
Permanent Fund				
Anniversary Fund	390 0 4		390 0 4	
Library Fund	188 12 0		188 12 0	
Head-Quarters Fund	1,271 6 0		1,271 6 0	
Subba Row Medal Fund				
Blavatsky Memorial Fund				
Olcott Pension Fund				
Suspense Account	23 3 0		23 3 0	1,873 5 4
Total	1,873 5 4		1,873 5 4	
Detail of Balances in different funds				
	RS.	A.	P.	
Permanent Fund	21,126	13	3	
Anniversary Fund	127	13	9	
Library Fund	1,018	8	6	
Head-quarters Fund	1,168	13	10	
Subba Row Medal Fund	660	9	0	
Blavatsky Memorial Fund	2,681	6	10	
Olcott Pension Fund	2,495	15	6	
Suspense Account	420	1	10	
Rs. ...	29,700	2	6	32,712 12 1

23rd December 1894 to end of March 1895.

Particulars of Outlay.	OUTLAY.			
	By Cash.	By trans- fers.	Total.	Grand Total.
Permanent Fund ... ..	...	...	...	...
Anniversary Fund	553 8 2	...	553 8 2	...
Library Fund	128 2 5	...	128 2 5	...
Head-quarters Fund	2,330 15 0	...	2,330 15 0	...
Subba Row Medal Fund ... ..	...	...	...	...
H. P. B. Memorial Fund ... ..	...	...	...	...
Olcott Pension Fund ... ..	...	...	...	...
Suspense Account ... ..	...	...	...	...
Balance on 31st March 1895.	3,012 9 7	...	...	3,012 9 7
Permanent Fund, 3½ per cent. Govt. Paper, deposited for safe custody with the Bank of Madras in the names of Col. Olcott and V. Cuppuswamy Iyer, as per Bank Secretary's receipt No. 100, 455 of 16th May 1893 ... ..	...	...	...	...
Blavatsky Memorial Fund, 3½ per cent. Govt. Paper, deposited for safe custody with ditto, as per Bank Secretary's receipt No. 100, 372, of 4th October 1894 ... ..	...	...	21,000 0 0	...
Olcott Pension Fund, 3½ per cent. Govt. Paper deposited for safe custody with ditto, as per Bank Secretary's receipt No. 103, 972 of 4th October 1894 ... ..	...	...	2,600 0 0	...
Deposit in Madras Bank, as per Bank Pass book closed to 26th March 1895 ... ..	...	...	2,400 0 0	...
Post Office Saving Bank Deposits—	...	...	823 11 2	...
RS. A. P.	...	...	...	...
Permanent Fund 126 13 3	...	...	...	...
Anniversary Fund 100 0 0	...	...	...	...
Head-quarters Fund 100 0 0	...	...	...	...
Library Fund 700 0 0	...	...	...	...
Subba Row Medal Fund 660 9 0	...	...	1,687 6 3	...
Cash in the London and Westminster Bank in the name of Col. Olcott, £47-11-7 at 1-1¼ as per Post Office schedule No. 42, President's receipt,	...	...	830 7 0	...
In addition to £ 7-3-7½ as per Post Office schedule No. 36, in the hands of Mr. J. M. Watkins for disbursement on Library Account, President's receipt. ... ..	...	...	113 0 0	...
Sovereigns purchased for President's journey to Europe ... ..	...	...	...	...
Paid Mr. Staples for £ 5 at Rs. 18 7 0 = 92 3 0	...	...	...	...
Paid Mr. Royle for £ 5 at Rs. 18 8 0 = 92 8 0	...	...	184 11 0	...
Amount with Pandit A.K. Sastry for travelling expenses ... ..	...	...	25 0 0	...
Cash in the safe ... ..	...	...	35 15 1	...
				29,700 2 6
				Rs. 32,712 12 1

(Continued from page xxiv.)

LIBRARY.		RS. A. P.
Donation from the Maharaja of Travancore	...	250 0 0
Do Mr. D. M. Oza, Mangroul...	...	5 0 0
Sale of second-hand book	...	1 0 0
ANNIVERSARY.		
Christ-church T. S. Annual dues of 2 members	...	3 10 0
Do : do of 12 members	...	21 12 0
ADYAR, } 21-4-95. }	T. VIJJIARAGHAVA CHARLU, Treasurer, T. S.	

DEATH OF WIJESINHA MUDALIYAR.

The Sinhalese nation has just met with an irreparable loss in the death of Louis Corneille Wijesinha, Government Translator of the Mahavamsa. When I first went to Ceylon there were, outside the Priesthood, two Sinhalese scholars worthy to rank with the best in India, viz., Pandit Batuvantadave, and L. C. Wijesinha. Now they are both dead and there is no one to fill their vacant places; unless that distinction is reserved for some of the younger generation, like Mr. A. E. Buultjens, B. A. (Cantab.) who is translating the *Visuddhimagga* in weekly instalments for his journal, the *Buddhist*. As for that, time will show. To me, personally, the loss of Mr. Wijesinha is great, for I held, despite the unfavourable circumstances of his temperament and habits of life, the hope that before the end of his days he would bequeath to Buddhism one more great legacy like his rendering into English of the archaic history of Lanka, of which the lamented Turnour translated the first part only, and which he completed for the Ceylon Government. He was a warm friend of mine and gave my name to a boys' school established in his village. At my request, he accepted the Editorship of the *Buddhist* after the departure of Mr. Leadbeater, and contributed to its pages a number of articles which were interesting without being of permanent value, like those of Mr. Buultjens, his successor in the Editorial chair. I copy from the *Buddhist* the following obituary notice:—

"Mudaliyar Wijesinha, the great Pali scholar, is no more. He passed away from this life on the 25th instant, after an illness of some weeks. His remains were interred at the Galkissa burial grounds in the presence of a concourse of his relatives and friends. A large number of Buddhist monks of the Siam and Amarapura Nikāyas were present, and the Venerable H. Sumangala, Maha Nāyaka Thera, delivered a most impressive funeral oration in which after dwelling on the ripe scholarship of the deceased and his attainments in Pali and Klu which were not inferior to those of the more learned Bhikkhus, the Venerable Thera testified to the purity of the Mudaliyar's faith and belief in Buddhism. His last words to the chief monk were that though his life had not been that of an Upāsaka, yet his faith in the Triratna was firm and steadfast.

Mudaliyar Wijesinha, though never an avowed Theosophist, was a friend of Colonel H. S. Olcott, and freely and cheerfully gave his services to the Colonel when interpreting long interviews with H. Sumangala Thera on the metaphysics of Buddhism.

For many years past Mudaliyar Wijesinha took a lively interest in the work of the Colombo Buddhist Head-quarters. His articles in the *Buddhist* which he edited for over a year, were admired for purity of style and language. He was also the President of the Buddhist Defence Committee and helped to obtain relief to the Buddhists in the matter of the Anuradhapura church site.

But it was as the learned translator of the world-famed Mahavamsa that the literary fame of Mudaliyar Wijesinha will rest. There was no other man to translate the work, and no one else could have done it so well. Mudaliyar Wijesinha devoted the best years of his life and his ripe abilities to the task at the request of the Government. But after the work had been done, and done in a manner worthy of an intellect of a high order, the Government of Ceylon, whom Mr. Wijesinha had served faithfully for years as Interpreter Mudaliyar gave him but poor reward. In any other country and with any other Government, abilities so distinguished and learning so unique would have received better recognition. Was this shabby treatment of him by the Government due to the fact of his being a native and a Buddhist?

Mudaliyar Wijesinha was a conspicuous example of the failure of Christians to deal a heavy blow against Buddhism. He was the son of the Rev. Cornelius.

Wijesinha the first minister of the Wesleyans of whom very honourable mention is made in Spense Hardy's Jubilee Memorials (p. 310.) Louis had been trained up from his youth by the Rev. D. J. Gogerly, Dr. Hill and Dr. Vesson, Wesleyan missionaries, in Christian Theology, and his intellect had been polished and sharpened to destroy 'the superstition of the heathens.' He was further taught. Pali and Buddhism under the first Pandits of the day Baluvantudave and Tuduve and thus arrayed invulnerable coat of mail and provided with offensive weapons against Buddhism the Goliath of the Wesleyans went forth as minister to conquer the heathen of Dondra and Matara. Here occurred the inevitable controversy between a Buddhist monk and Rev. Gogerly on the Skandhas, the latter maintaining that Buddha taught the extinction of vinnana at death! Mudaliyar Wijesinha took part in the discussion and from that time made a further enquiry in the comparative Theology of Buddhism and Christianity. The result was that the Rev. L. C. Wijesinha was led to doubt the genuineness of certain books of the Old and New Testaments and then he left the Mission not however without receiving complementary testimonials in regard to his ministerial labours and literary attainments from the Superintendent of the Wesleyan Mission. The Rev. L. C. Wijesinha had anticipated the Higher Criticism on the Bible carried on at the present day by German and English scholars!

In Mudaliyar Wijesinha a master-mind in Pali scholarship has been lost. Professor Childers had in the compilation of the Pali Dictionary received valuable help from the Mudaliyar, whom the Professor calls 'a scholar of much learning and originality.'

The deceased leaves behind a large family and we hope the Government will see its way even now to reward his long and faithful work and his eminent services to literature."

OUR BUDDHIST COLLEGE AT COLOMBO.

Mr. Buultjens reports the laying of the corner-stone of the "Ananda College," by the Colombo T. S., on the 1st March. The civil ceremony was performed by Tudor Rajapakse, Esq., Gate Mudaliyar, a gentleman of influence in the Buddhist community. The High Priest H. Sumangala, Maha Thero, made a stirring address and led the usual religious services appropriate for such occasions. The contract for the building has been given out at Rs. 5,250 and additional rooms will be added later. The school building is to be finished by the 1st June. An excellent site has been secured in the Maradana Ward, nearly opposite the premises of the Sanghamitta School. Under the capable and energetic management of Mr. Buultjens there can be no doubt as to the success of the College. He has made our Colombo Boys' High School a worthy competitor with the oldest schools of the Christian sects, and it long ago outgrew the space afforded in the hired building it occupies. The average of culture among the Ceylon Buddhists is far lower than that in India, but they are in dead earnest in this educational movement, after having once taken it up, and their example of unselfishness and zeal puts to shame their better educated kinsmen of Aryavarta.

THE INDEX TO "SECRET DOCTRINE."

The Index, which forms a separate volume of 326 pages and is a most precious adjunct to the work, is at last in the hands of the binder, and we expect the copies due to subscribers to the New Edition within the next month. They will be sent them post free. To non-subscribers the price is Rs. 14.

THEOSOPHICAL ACTIVITIES.*

AUCKLAND, NEW ZEALAND, March 22nd.—The principal event during the month has been the annual meeting of the local Branch. This took place on the evening of the 5th March, in the Lodge room, 315, Victoria Arcade. The meeting was well attended, Miss L. Edger, President, presiding. The Secretary read the annual report which showed a fair degree of activity in our little body, and an increase of membership, though not so large an increase as in the previous year. The total number of full members on the roll is 34, and so far as is known the present number of Theosophists throughout New Zealand is 110. The finances, though limited in character, showed a healthy state, and a small addition was made to the surplus of the previous year. The report and statement of accounts were adopted. Miss L. Edger, M.A., was

* Received too late for assignment to its proper place in the body of the Magazine.—Editor.

re-elected President for the ensuing year, and Messrs. C. W. Sandur and S. Stuart, Vice-Presidents; Mr. W. H. Draffin was re-elected Secretary, Corresponding Secretary and Treasurer; and Mr. S. E. Hughes re-elected Librarian. A number of additions to the Library have been made during the past year, but it is still far from being what we would like it to be. Since the commencement of the present year, the President has established corresponding classes extending all over the colony, of the same character as those carried on for sometime past by Mr. W. Q. Judge of New York, and at the present time about 25 have joined them. For some time past the Auckland Branch has been rather looked up to by our fellow-members in the more southern parts of the colony, and when any difficulties in their studies occurred, to Auckland came the appeal for help. Recently, the Secretary issued a circular in which is given the names and addresses of the several members in the colony who are willing to aid any enquirer by trying to explain any difficulty which they may meet with in their studies. Enquirers will thus be at perfect freedom to propound their difficulties to any of the members whose names are thus submitted. It is to be hoped that this arrangement will be found useful, and that the privilege will be taken advantage of by those seeking further light upon topics which are at present dark to them.

Apart from the annual meeting, the following is a record of the public work performed by the Auckland Branch during the past month:—On February 22, at the Open Lodge Meeting, Miss Edger gave an address upon, "Truth;" on March 1, Mrs. Davy read a paper upon, "The Higher Aspects of Theosophical Study;" on Sunday evening, March 3, in the Choral Hall, S. Stuart lectured upon "Knowledge, Ancient and Modern;" on March 8, Open Lodge Meeting, Rev. S. J. Neill, read a paper upon, "Ancient Egypt;" on March 15, Open Lodge Meeting, Mrs. Hemus read a paper upon, "The Ideal;" and on Sunday evening, March 17, in the Choral Hall, Mrs. S. Draffin lectured upon, "The Purpose of Life, and the Meaning of Death."

THE ADYAR LIBRARY.

The following books and MSS. have been added during the last quarter:—

Donated:—

Manusmriti with Telugu meaning, *Kârma purâna* (Telugu), and *Sasire-khâparinaya*, from His Highness the Maharajah of Vizianagaram; *Itihâsasamuchhaya*, from Pandit Madamohan Molvee; *Bilvesvarîyam*, from Mr. P. Anandacharlu; *Vichârachandrodaya*, from Mr. P. Narayana Iyer, Madura; *Manussâkshimata*, and *Are not Hindus Christians?* from H. H. the 1st Prince of Travancore; *The Râmâyana of Vâlmiki*, and *Atharvaveda*, from Messrs. Lazarus & Co.; *Driftings in Dreamland*, from Dr. J. A. Anderson; *Yâdavagirimâhâtmya* (Tamil); *The poems of Col. Juan Lewis*; *A Manual of Theosophy* (in Urudu), from Babu Baijnath Sing; *Annual Report of the Bureau of Ethnology 1885 to 1889*, *Smithsonian Report 1890 to 1892*, U.S. *Geographical and Geological Survey of the Rocky-mountain region, Vol. VII*; *Medico Legal Journal 1893* March, June, September, December, and 1894 March and June, *Bibliography of the Athapusean Languages, Do*; *Chinookan Languages, Do*; *Salishan Languages*, and *Wakushan Languages*, from the Secretary of the Smithsonian Institution, America; *The Maya Year*, by C. Thomas; *Charakusamhita* from the Editor; 41 Mss. from Mr. Nilakandayer and 5 Mss. from Mr. Pichumani Iyer, Tinnevely District; and *Advaitaman-gari* (22nd part) from the Publisher.

Purchased:—

Buddhism of Tibet, or Lamaism, by Dr. L. A. Waddell; *Siddhiyoga* of Vrindamuni; *The Magic City*; *Journal of the American Oriental Society*, (part I, Vol. 16); *Report on Animal Magnetism*; *The Science of Religions*, by Burnouf; and *Buddhism in China*.

R. ANANTHAKRISHNA SASTRY,
Librarian.