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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER XVII.

OUR progress homeward was so slow, filled as the time was with halts, visits, conversazioni by H. P. B. and lectures by myself, that we did not reach Bombay until the seventieth day after leaving Simla. The incidents of the tour were memorable, picturesque, sometimes important—among the latter an illness imperilling H. P. B.'s life. I shall treat them in their proper order.

Our first halt was at Amritsar, the city which is adorned with that architectural beauty, the Golden Temple of the warlike Sikhs. It is also the *entrepôt* and a chief manufacturing centre of the Kashmir shawls and Rampur *chuddars* so prized by women of good taste. As we were then in full favour of Swami Dyánand Saraswati, our relations with his followers were most friendly and the local Branches of his Arya Samaj gave us cordial receptions and generous hospitality everywhere. Thirty Samajists met us at the railway station of Amritsar and took us to an empty bungalow, gave a cook to wait on us and a few necessary articles of furniture, including large striped *durries*, or Indian cotton carpets, laid on a portion of the beaten earthen floor, for our visitors to sit upon cross-legged when calling. The walls were of brick laid up in mud after the almost universal fashion of India, and adorned with a number of cheap German lithographic pictures of ladies of palpably easy virtue, more or less bedizened with jewelry and flowers, and much uncovered as to dress. I almost exploded when—our Reception Committee having departed and H.P.B. and I being left alone in the big room—she turned her eyes from one to the other of the prints, and suddenly broke out into a most uncomplimentary and forcible remark as to the respectability of the damsels who figured in them as allegories. For hours we derived amusement and instruction from a study of a huge white-ant nest of clay that protruded from the wall at one side. Drawing our chairs up we watched the little builders coming and going by thousands and constructing their chamber walls under the evident

supervision of their engineers. We punched small holes into the nest and watched them repairing the breaches ; H. P. B. laid a bit of a match or an unsmoked end of a cigarette in the holes and timed the ants to see how soon they would have them covered with mud. After wearisome waiting our boy Babula and the other cook got food prepared for us, and then we drove out to see the Golden Temple.

The Temple is a most poetical object to look upon. It comprises a central fluted dome, rising from four arches which cap the walls of a central tower, and is flanked at the four corners of the main, square building, by as many mauresque kiosks, like those on the Taj Mahal. The walls of the temple are capped with tiny domes standing close together ; ornamental bay windows with highly artistic open-work carved stone lattices and screens, project from the four sides ; and the first story walls are broken into large and small panels full of carving. The structure stands on a marble-paved, bronze-railed platform, on a small island in the centre of a tank of crystal-pure water, like a magician's illusive palace rising from the sea. Access to it is by a causeway paved with squares of Italian marble, and the whole tank is bordered by a broad pavement of the same rich material. The upper portion of the temple is overlaid with gold and its radiant appearance when the Indian sun beats upon it out of the azure sky may be imagined better than described. As it stands to-day it dates back hardly more than a century, for the original fane, begun by Ram Das in 1580 and finished by his son, was blown up with gunpowder by Ahmad Shah in 1761, the sacred tank—*Amrita Saras*, the Fount of Immortality—was filled with mud, and the site was desecrated by the slaughter of cows upon the spot: a touching proof of the superiority of one religion over another for which bigoted soldiers and theological politicians have great partiality. But as I am to play neither the guide nor the moralising archæologist, I must take H. P. B. back to our mud-walled bungalow, in our dust-and-mud-besmeared, jolting *ticca gharry* (hackney carriage), drawn by two skeleton horses, to receive visitors. Before leaving we flung our offering of copper coins on the ground in the central room of the temple, and lingered another minute to hear the *akalis* intoning verses from the Granth, or Sikh holy book, which is written on tanned bullock hides. We were glad to retire early after a fatiguing day.

The next day a delegation of Samajists came from Lahore, headed by Rattan Chand Bary and Siris Chandra Basu, two most intelligent and honorable gentlemen, whose friendship I have been fortunate enough to keep up to the present moment. A very interesting conversation and discussion was held with some 30 or 40 of the Swamiji's followers, and in the evening, when we were alone with the two above-named friends, H. P. B., rang the 'fairy-bells' more clearly and beautifully than I had heard her do them before in India. She made a proposal to them which led to an unfortunate misunderstanding between them and herself, which it is best that I should narrate to prevent the fact being cited against her by an enemy in the

future. Up to that time Mr. Sinnett had had no opportunity of discussing Indian mystical philosophy with any educated Indian, much to his and our regret. His correspondence with Mahatma K. H. was going on, but he wanted to come face to face with him or one of his pupils. Finding Mr. Rattan Chand well qualified to be such a spokesman, H. P. B.—as she told me, and him— with the Master's concurrence, tried to persuade him to go to Mr. Sinnett as the bearer of a note from K. H. and play the part of his messenger. He was to abstain from giving Mr. S. any facts about himself, his name, condition and place of residence, but to answer fully all his questions on religious and philosophical subjects: the assurance being given him by H. P. B. that every needed idea and argument should be put into his head at the moment when needed. Mr. R. C. and his friend S. C. B., not aware of the extent to which this thought-transference could be made, and seeing neither Mahatma nor letter about H. P. B., showed the strongest repugnance to undertaking the affair. Finally, however, they consented and left for Lahore to get the required short leave and return next day. When they were gone H. P. B. expressed to me her satisfaction, saying that the mission would be a real one, would have the happiest effect on Mr. Sinnett, and be very fortunate for the Karma of the two young men. The next day, instead of their returning, a telegram came to say that they positively refused to carry out the compact; and in a letter they plainly said that they would not be parties to such an act of deception, as it seemed to them. H.P.B.'s annoyance and indignation were strongly expressed. She did not hesitate to call them a couple of precious fools for throwing away such a chance as few persons had had to work with the Masters in accomplishing great results; and she told me that if they had come, the letter would have been dropped out of space right before their eyes and all would have gone well with them. This is just one of those cases where a thing, entirely possible for an occultist, whose inner senses are awakened and whose psycho-dynamic powers are fully active, seems the wildest impossibility to the ordinary man, who cannot conceive of the object being attained save by the use of trickery and fraudulent conspiracy. Our undeveloped young friends being left to make their own Karma, chose what they deemed the only honorable path, and so, as was said by H. P. B., wrought injury to themselves. In how many scores of cases has not poor H. P. B., been similarly misunderstood, and punished for the spiritual ignorance of others, to help whom was her main desire?

That same day we had another disagreeable experience. Our candid exposition of our eclectic views as regards different religions, at the conference of the day before, seemed to have so chilled the ardor of our Samajist hosts, that they left us all to ourselves in our cheerless quarters; and when we wanted our meals Babula told us that no food, fuel, ghee or other cooking necessaries had been sent. So there was nothing for us but to send to the bazaar and buy our own supplies. At

sundown, as nobody had turned up, H. P. B. and I took a hackney carriage and drove in search of the Samaj officers. We found one at last and came to an understanding with him, and through him with the others; whereupon they apologized profusely, and the next morning we had plenty to eat and fuel to cook it with.

In the afternoon we revisited the temple to enjoy its beauties once more. We saw some hundreds of fakirs and gossains, more or less ill-favoured; akalis praying; crowds of pilgrims prostrating themselves; lighted lamps sparkling inside the temple; tall Punjabis moving majestically over the smooth marble pavements, and everywhere animation and life. Crowds followed us about showing kind civility, garlands and sugar candies were given us at the temple; and at a shrine where the swords, sharp steel discs, coats of mail, and other warlike weapons of the Sikh warrior-priests are exposed to view, in charge of akalis, I was greeted, to my surprise and joy, with a loving smile by one of the Masters, who for the moment was figuring among the guardians, and who gave each of us a fresh rose, with a blessing in his eyes. The touch of his fingers as he handed me the flower caused a thrill to run throughout my body, as may easily be imagined.

On the 27th of the month (October) I lectured to a large audience on the "Arya Samaj and Theosophical Society," and again on the 29th on "The Past, Present and Future of India" the text of which is to be found in my book "Theosophy, Religion and Occult Science." People who imagine the Hindus to be devoid of patriotic feeling, should have seen the effect of this lecture on my huge audience. As I depicted the greatness of ancient and the fallen state of modern India, murmurs of pleasure or sighs of pain broke from them; at one moment they would be cheering and vehemently applauding, the next keeping silent, while the tears were streaming from their eyes. I was surprised and delighted, and my own feelings were so wrought upon by the sight of their silent grief that I almost broke down myself. It was one of those occasions, so frequent in our relations with the Indians, when the bonds of brotherly affection were woven between our hearts, and when we felt we were blessed in having been able to come here to live and serve among her spiritual kinsmen. I recall just such an experience when I was escorting Mrs. Besant on her first Indian tour. It was at some South Indian station that she was lecturing—on "The Place of India among the Nations", if my memory serves. Giving way to the divine impulse, and employing almost my identical phrases, she swept her audience with her, and made them respond as though they were one great harp from whose strings her deft fingers could awaken whatsoever harmonies she chose. Driving home in the carriage, neither of us could speak a word, but only sat in silent rapture, like one who has just left a room where a Master of Music has been evoking the symphonies of Devaloka. He who has not himself felt the thrill of inspiration pulsate through his being, knows not what the word oratory means.

I must mention the visit was of a pandit from Jummoo, Kashmir for what he said about our learning Sanskrit. He had a clear, firm voice, a fluency of language and an impressive appearance. We had a long and interesting discussion with him and found him rather a bigot than an eclectic. As he was leaving he turned to me and said I ought by all means to learn Sanskrit as it was the only language that would be useful to me in my next birth. Perhaps he thought we might be reincarnated in some hitherto undiscovered Panditloka!

Our stay at Amritsar was prolonged a few days that we might have the unique pleasure of seeing the Golden Temple and tank illuminated for the celebration of Divali, their New Year's Day. The spectacle was well worth waiting for. A carriage was sent for us at dusk and we were driven to the Clock Tower, a modern construction which faces the tank, from which we had a perfect view. The beautiful temple was crowned with golden and crimson lamps, alternately placed, in a vivid glory. From the finial of its central dome to the corner kiosks ran strings of colored lanterns. The base of the building was one fret-work of lighted *chirags*, or small clay yoni-shaped lamps, attached to a framework of bamboos arranged in the artistic geometrical patterns that one sees throughout Upper India in house-balconies, window-screens, doors, etc.: the distant effect being that of the temple being enwrapped in shining gold lace. The outlines of the causeway, the steps around the whole tank, and the façades of the houses surrounding it were lit up with innumerable similar lamps. A grand display of the fireworks for which the Indians have always been famous turned the scene into a sort of fairy-land. There were huge vases of colored fires, great flower-pots of spouting flame, Catherine wheels, Roman candles rockets, and bombs set off from the tops of the buildings at the four corners of the enclosure; each blaze of colour tinging the sky, reflected back from the smooth, unruffled surface of the lake, and lighting up the large model of an ancient Hindu ship that was moored near the causeway. From time to time a flight of fire-balloons would gently rise into the cloudless blue sky, trailing out their line of little lights like floating stars. In great set pieces would be displayed the religious emblems, the phallus, the yoni, the double triangle,—seal of Vishnu—and others. Each was greeted with a great shout of voices mingled with the clangor of bells and the music of a military band; while at the height of the excitement a procession of thousands of Sikhs moved around the tank, headed by a tall *akali* carrying the banner of the Great Gurus, and all joining in chaunts of hymns in praise of the Founder, Guru Nanak.

The next day we took train for Lahore where a warm welcome awaited us. A large delegation of Arya Samajists met us at the Railway Station and took us to our quarters—a detached bungalow connected with a large Anglo-Indian boarding house near the Public Garden. They left us to ourselves while they went to their homes for dinner and, returning at 9 o'clock, sat on the floor along with us and talked metaphysics until a late hour, after which we were both glad to get to our rest.

The *crux* was the nature of Īswara and the personality of God, about which H. P. B. and I entertained beliefs very antagonistic to theirs.

The Anglo-Indian papers were just then full of malevolent writings against us, which made us appreciate all the more the friendliness of the Indians. I lectured to the usual overflowing audience on Sunday, the 7th November, and among the Europeans present was Dr. Leitner, the famed Orientalist, then President of the Punjab University College. At the close, the alleged Yogi Sabhāpathy Swami, read a rambling complimentary address in which his praises of us were mingled with much self-glorification. He came to our place the next day and favoured us with his company from 9-30 A.M., until 4 P.M., by which time he had pretty thoroughly exhausted our patience. Whatever good opinion we may have formed of him before was spoilt by a yarn he told us of his exploits as a Yogi. He had, he said, been taken up at Lake Mānsarovara, Tibet, high into the air and been transported 200 miles along the high level to Mount Kailās, where he saw Mahadeva! In-genuous foreigners as H.P.B. and I may have been, we could not digest such a ridiculous falsehood as that, and I told him so very plainly. If, I said, he had told us that he had gone anywhere he liked in astral body or in clairvoyant vision, we might have believed it possible, but in physical body, from Lake Mansarovara, in company with two Rishis mentioned in the Mahabharata, and to the non-physical Mount Kailās—thanks, no : he should tell it to somebody else.

Seven of the Arya Samajists, including our two skeptical visitors of Amritsar, joined the T.S. and helped to form a local Branch. Our time at the station was largely taken up with visitors and discussions of religious topics, but we were not without other distractions. For instance, the Viceroy, Lord Ripon, arrived on the 10th and we saw the showy pageant of his reception. He mounted a huge elephant which was covered with a housing of glittering cloth-of-gold and wore enormous gold or gilt ornaments on its head. The howdah was gilded, and over His Excellency's head a golden umbrella was held by a picturesquely clad Asiatic servant. The Punjab Maharajahs and Rajas followed on elephants according to their right of precedence, and all were escorted—it almost seemed to H.P.B., guarded—by European civilians, also on elephants. There were European and Bengal cavalry, native soldiers in red, Indian spearmen and halbardiers, outriders, bands of musicians, war drums and cymbals clashing ; in short, a Barnum circus-like affair which only lacked the caravans of wild beasts, the great band chariot, and a camelopard or two to make the illusion complete! I am quite sure that every Englishman in the parade felt foolish, and every once independent native chief degraded by this public exhibition of conqueror and conquered, the real meaning of which everybody knew that everybody else knew as well as himself. H.P.B. and I saw the show from one of the turrets of the battlemented, fortress-like railway station, which is, in fact, constructed so as to serve as a fort in case of need. Her comments on the show and the bedizened participants,

kept me in continual laughter, and later on, in one of her incomparable letters to the *Russky Vjestnik*, she set all Russia laughing over the incident of the absence of the Maharajah of Kashmir from the parade; which was at first suspected to cover some political plot, but which turned out to be only a case of diarrhoea!

The Shalimar Gardens, the far-famous plaisance built by Ali Mardán Khan in the 17th century, were illuminated in honour of the Viceroy's visit. Of all the spectacles I have seen in India this was one of the most pleasing. The garden was laid out in seven divisions representing the seven degrees of the Paradise of Islam, but only three now remain. The centre is occupied by a pond-like reservoir bordered by an elaborately indented coping and studded with pipes for fountains. A cascade falls into it over a slope of marble corrugated in an ornamental carved diaper. There are kiosks, towers and other constructions, and long narrow basins with copings almost as low as the grassplots which frame them in, stretch far away in different directions. Fancy this pleasure ground on a starlit Indian night, glittering with *chirags* which mark out the tanks and border every walk; with the trees aglow with colored lanterns, the central water-basin suffused with the gorgeous hues of chemical fires, and every inch of space in the paths and avenues crowded with the most picturesque, showily clad and virile multitude of human beings the world could produce; while over all from the serene sky the radiant stars look down. I have seen many countries and peoples, but never any human concourse that compared with that crowd of Sikhs, Punjabis, Kashmiris and Afghans, in their cloths of gold and silver, their fair olive complexions, and their turbans of every delicate shade of color that the dyer's art has produced.

H. S. OLCOTT.

ATLANTIS AND THE SARGASSO SEA.

THE story of the lost continent of Atlantis is a theme which has always had a great attraction for a large portion of the human family in all ages. Of late years the story of the loss of that great landmass with its teeming population, with its busy industries, its manufactories, its shipping, harbours, temples, &c., has been discredited by large portions of the Western peoples, notwithstanding that the detailed, though incomplete, narrative of Plato; but circumstances relating to it have always a considerable charm and interest for the reading public. It is ever so in all things where great destruction of property takes place, and where there is great loss of human life as the result of such volcanic or earthquake disturbances. When the solid earth gives way beneath the feet of those who live thereon, a feeling of dread and apprehension is created in the breasts of all who hear the particulars of the occurrence, even though they be far removed from the scene of such disturbances. As instances reference may be made to the destruction of Lisbon, and the later eruption of volcanic forces in the Lake District of New Zealand, on

the 10th of June 1886, when a magnificent display of Nature's forces was witnessed and the whole topographical features of a large district were completely changed. From whatever cause the feeling may arise, there is no doubt that a weird interest is cherished by the inhabitants of all countries respecting volcanic disturbances, and it is probably to some extent owing to the existence of this feeling, that such a deep interest is always felt when the circumstances relating to the submergence of Atlantis are referred to.

There is one circumstance, however, in connection with the supposed site of the lost continent of Atlantis that may be worthy of drawing attention to. It may be an important factor in the consideration of the question, or it may be a circumstance which is easy of some explanation to which I am a stranger. I allude to what is known in works on the physical geography of the sea, and in some works on Nautical Science, as "The Sargasso Sea." This is a large area in the Atlantic Ocean always so covered with a dense mass of sea weed as to present the appearance of solid ground when viewed from a little distance. This mass of sea weed is chiefly composed of the plant known to botany by the name of *Fucus Natans*. There are other forms of vegetation mixed with the great mass, but this plant predominates over all the others in immense proportion. The first time that the attention of Western peoples was drawn to the existence of this mass of sea weed was during the first voyage of Columbus in search of the American continent. All readers of the *Theosophist* are no doubt well acquainted with the circumstance. They will remember that when Columbus and his vessels reached the Canary Islands, off the West Coast of Africa, they rested for a short time, took in a fresh supply of water, provisions, &c., and then sailed away in a south-west direction. Sometime after they had left the Canaries discontent appeared amongst his crew, as they believed that their chief was sailing on to speedy and certain destruction. There seems never to have occurred to them a single thought of the uselessness of quarrelling with one who was evidently so vastly superior to them in every way on the broad surface of an ocean they knew not. Effective mutiny in such a case would probably have resulted in the certain destruction of the vessels and the lives of all on board. But it always is so when ignorance and prejudice set up a howl about that of which they have absolutely no knowledge, and thus the real progress of the race is not only retarded, but injury inflicted upon the innocent. However, in a short time the exploring vessels came upon a mass of apparently floating vegetation, which revived the hopes of the sailors, as they all believed, and probably truly, that the great mass of vegetation seen was growing there, and that the water where it was seen was shallow, and probably a series of banks and islands. For days they sailed along the edge of this mass of floating vegetation to which Columbus gave the name of "The Sargasso Sea." As the south by west course was pursued, in time this strange spectacle, so far from any known land, was left behind, when trouble again arose, but it

would be foreign to the object of this paper to follow the fortunes of the bold navigator, or describe the consternation which occurred on the deflection of the compass being noticed, or the enthusiasm evoked in the subsequent discovery of the island which was named San Christoval.

All navigators of that part of the Atlantic Ocean since those days have also met with the Sargasso Sea, and the description given of it by Columbus is very much what an ordinary sea captain of the present day would give. From whichever side it is inspected it presents a very uninviting field for exploration by a captain who wishes to make a smart run from port to port, and thus it is given wide berth, captains preferring to so shape their course as to clear it rather than make any attempt to penetrate it. The attempts in this direction which have been made have been anything but encouraging, for after a short distance from the outer edge of this floating mass, the vegetation becomes so compacted that the progress of the vessel is stopped, and as the winds in that quarter are uncertain, it is easier to get into a difficulty there than to retrieve a mistake where one has been made. If the difficulties are great for sailing vessels to penetrate the almost solid mass, it is still more unfortunate for steam vessels, as the long, tough, fibrous weeds play havoc with the operation of the propeller. From these and other causes this large space of the mid-Atlantic Ocean remains a practically unknown district to the present day, though its existence has been known to European navigators for several hundreds of years.

As to the superficial area covered by the Sargasso Sea, estimates vary. It is generally stated to extend about 15 degrees of North latitude, and about 10 degrees of West longitude, but all charts I have seen on which this sea is distinctly marked, with the surrounding ocean currents, have always shown a very much greater Western prolongation than the degrees. However that may be, its superficial area, estimating from the general appearance of charts, is probably greater than the combined areas of Spain, Portugal, France, Germany, Austria, and Italy; or if the most restricted measurements are taken as reliable, it is probably not less in area than the united areas of France, Germany and Austria. If the idea formed by Columbus and his crew, when they first saw this mass of sea weed, that it indicated a series of banks, islands, and shallow water generally, on which the weeds grew, and which thus formed an obstruction to hold and retain any weeds that might chance to float there from other districts, be the correct version, it will be seen what a vast area of land must have been under the control of the power that occupied this district before its submergence. The modern countries named by way of comparison to make the area covered by the Sargasso Sea more easily understood than by merely stating the boundaries by latitude and longitude, comprise a vast aggregate population, maintain great industrial activity, possess a vast national annual trade, and can put in the field when occasion requires, an enormous armed host. Should this Sargasso Sea be yet proved to be part of old Atlantis, spoken of by Plato, Egyptian priests, and others, one can easily conceive the enormous

power which the political government of that country exercised among the councils of the nations of that time, as recorded and believed in by the peoples of the East to this day. The Sargasso Sea lies within the area where it is believed Atlantis before its submergence existed, and as the islands of De Verde, the Canaries, Madeira, and the Azores are looked upon as some of the mountain tops of the submerged continent of Atlantis, on the assumption that the Sargasso Sea is comparatively shallow water, if not largely dry land, it would at once provide a convenient area of extension for that continent, let alone the other shallow banks found in places further North and South. All these lend strength to the supposition that a large land mass, which was once dry land, now lies at the bottom of the Atlantic Ocean.

In all my readings of H. P. B.'s works, and the writings of other Theosophists which have come under my notice, there is no reference to the existence of the Sargasso Sea to be found; and while H. P. B. devotes so much attention to the lost Atlantis, I have frequently wondered as to the cause of her silence respecting the Sargasso Sea. In several portions of the "Secret Doctrine" it is pointed out that the day is close at hand when several startling discoveries are about to be made upon the physical plane, which will give unlooked-for proofs of many of the traditions of humanity respecting pre-historic civilizations, but the localities where these discoveries are to be made are not given. Is the Sargasso Sea one of these? Are there to be seen within this vast weed-encircled area evidences of Atlantean civilization, in the form of temples or other things relating to the highest pitch of development attained by the sons and daughters of the Fourth Root Race? time will no doubt unlock this and other mysteries connected with races and civilizations which existed long prior to the earliest now embraced within the pale of what is recognized as the historical period.

It is very much to be regretted that so little is practically known of the vast area covered by the Sargasso Sea. Again and again evidences have been seen by vessels skirting the edge of this sea, of the remains of wrecked vessels, with of course no record of what became of the unfortunate crews. In the times of the Buccaneers it is suspected, many of them may have found a safe place of shelter and hiding ground in this forbidding mass of apparently floating sea weed; but of course any secret of this kind, if such existed, would not be disclosed by the daring men who carried on this unlawful occupation. But, on the assumption that this mass of floating sea weed is largely growing where it is seen, and not merely flotsam and jetsam gathered from all quarters of the broad Atlantic, and peacefully floating in still though deep water, the rumours of the Buccaneers having found shelter there are quite comprehensible. It required only a local knowledge of the channels leading to sheltering havens in the concealed islands among the sea weed, a favouring breeze and the darkness of night not only to effectually elude pursuit, but to find comfort-

able and even luxurious quarters inside the forbidding exterior of floating plants. If such rumours have any foundation in fact, it is quite possible that there may be yet found stores of ill-gotten wealth, relics of those lawless days, by the venturesome explorer of the now little known but much dreaded Sargasso Sea. On the assumption that islands are included in that area, there are no doubt channels leading thither, and these being searched for, cleared, and perhaps buoyed, may provide the means of safe enough exploration to some extent, and should this area be a part of the at one time Atlantic Commonwealth, who shall be bold enough to assert that some relics may not yet be found to throw light upon a civilization which existed long ages before the last days of Egypt, and which had perished long, long prior to the time when Greece and Rome were born.

It must be frankly admitted, however, that such anticipations are not in accordance with the generally accepted ideas on the subject. The Sargasso Sea in the popular science of the day is regarded as the "rubbish heap" of the Atlantic Ocean. It is looked upon as it were a "dead centre" in oceanic circulation, and here all floating substances are supposed to come by some mysterious power which is not very easily explained. Not only sea weed, but all derelict vessels are supposed to gradually come here, slowly rot and decay, and never more be seen. But if the supposition be admitted that there is shallow water in the Sargasso Sea, if not actually dry land, the appearance of vessels within the mass of sea weed could easily be accounted for by such vessels being driven there by stress of weather, and becoming stranded in the shallow water, if not on rocks awash with the ocean's surface. However that may be, it is but right to state and pass in review the opinions entertained respecting it. Lieut. Maury in his "Physical Geography of the Sea," a text book on the subject, thus tries to explain its existence. He says (p. 8, edition 1871): "To the eye, at a little distance, it seems substantial enough to walk upon. Patches of the weed are always to be seen floating along the outer edge of the Gulf Stream. Now, if bits of cork or chaff, or other floating substance, be put into a basin, and a circular motion be given to the water, all the light substances will be found crowding near the centre of the pool, where there is the least motion. Just such a basin is the Atlantic Ocean to the Gulf Stream; and the Sargasso Sea is the centre of the whirl."

Just so: but the conditions of the Atlantic Ocean and a basin held in a person's hands for the purpose of producing circular motion in the water, are very different. When we oscillate a basin of water in the way suggested a regular motion by the holder of the water basin is produced, and as a resultant the water at the edge or upper lip of the basin rises considerably above the surface of the water in the centre, a fact which can be proved by any one making the experiment. In fact, it looks as if the hollow produced were a place for the embodiment of a somewhat flattened cone. But will any one say that the water does not

find its level in the Atlantic, that the surface of the Sargasso Sea is considerably depressed as compared with the surface of the Gulf Stream as it flows northward along the Eastern coast of the United States, or the current that comes southward along the Western coast of Africa? Few will be prepared to affirm the truth of the necessary result of the theory suggested, let alone the special cause which gives it the circular motion similar to the basin in one's hands. But the two well-known facts, acknowledged by all, and proveable at any time by those who seek such proof, that a current flows northward on the western side of the Sargasso Sea, and another southward between it and the West African coast, would seem to be sufficient evidence to most unprejudiced minds that there was an obstruction in the way of the Sargasso Sea to the northward sweep of the vast equatorial current. Water is a fluid, and, like heat and light, naturally spreads out on the plane on which it rests unless it meets with some obstruction. It is hardly conceivable that water in motion, the great equatorial current coming up from the South, would seek a comparatively narrow strip of the ocean westward of the Sargasso Sea and eastward of the American Continent, if the ocean floor were equally deep and equally smooth at the Sargasso Sea as at the place where that stream now forces itself northward, known as the Gulf Stream. Nor, on the other hand, can we conceive the current coming southward along the West African coast, conforming itself to a restricted space, unless there were in both cases the same condition, in a relative degree, as what obtains in a flowing river. Here the water flows within well defined banks, in a perfectly formed channel much below the level of the surrounding land on each side, although in flood times the river may overflow its banks while the channel is not of sufficient capacity to carry off the vastly increased volume of flowing water. Is it unreasonable to suppose, from what we know of flowing water, that the causes which compel the drainage of large areas of dry land to keep to well marked lines, are different from those which compel the great oceanic currents to keep to well defined courses although the intervening spaces may be covered with water? I think not, and the cause in both cases is that the water naturally follows the lowest line of depression on the surface on which it rests. Rivers of fresh water thus keep within their channels because it is the law of moving water to follow the lowest level, and the same law will no doubt hold good in the case of all oceanic currents, which I have no doubt will be found to be the case when the sounding line is used in the channels along which the currents now flow, and the depth thus found compared with the general depth of the adjoining water where the currents do not run. Tested by this means, I think it will to a certainty be found that the area known as the Sargasso Sea is much shallower than the bed of either of the ocean currents that flow to the East and West of it; and consequently, the present popular notion about it being a "dead centre" of a circular motion such as that set up in a basin of water, would fall to the ground. The chart at the end of Lieut. Maury's volume shows the currents referred to very distinctly, and

it is surprising that the appearance of his own handiwork had not suggested to him that the Sargasso area was much shallower than the space occupied by the current channels to the East and West.

However, although the information obtainable respecting the true character of the Sargasso Sea is extremely scanty, at least there is one witness in the field who bears personal testimony in the direction indicated, and in opposition to that usually entertained. I refer to the rather rough experience of a Danish botanist, Professor Auckarsward, a little over twenty years ago. I have not seen the complete published account of his experiences, but only extracts from it in an American journal, and am therefore unable to say what subsequent action has been taken in the matter, if any. As the account goes, he was sailing on a wrecking schooner in June 1870 from Madeira, and skirted for some distance the Sargasso bank or sea. The sight so fascinated him that he began devising apparatus for overcoming the obstructions which the sea weed presented to a thorough exploration of the district. As the subject took such a hold on his mind he no doubt anticipated that a thorough exploration of this large area of ocean or earth surface would settle many important points in physical geography, and he may also have discounted to some extent the honor and glory which would fall to his share from the accomplishment of such a task. Be this as it may, according to the published account it would appear that in 1871 he was engaged in a botanising expedition in one of the West India Islands. During his stay there he made the acquaintance of an Englishman, the owner of a steam yacht, then lying there. In the course of their acquaintance the Professor mentioned to Mr. Lisle, the yacht owner, the notions he entertained respecting the exploration of the Sargasso Sea, should ever a fitting opportunity present itself. Mr. Lisle at last became interested in the subject, and made preparations for a cruise either in or about this unexplored sea. A start in due course was made, and Professor Auckarsward's apparatus was placed on board. It was a drum or hog'shead with hoops inside, 10 feet in diameter at the centre, and 8 feet long. The frame of the drum was made of well-seasoned live oak, the hoops of hickory were bent with mathematical accuracy, and the planking of cedar was laid on and lapped clinker fashion, and fastened with copper. In the centre was an iron axle, the length of the drum, playing freely in well-oiled bearings at each end. To the centre of this axle was attached a stirrup, to which the water vessel and provisions could be suspended. On the inner surface of the drum, cleats were nailed a foot apart. The operator put his machine in the water, and holding on to the stirrup, climbed up the cleats like a treadmill horse; the machine rolling forward with every step, propelled through the water by the over-lapping of the edges of the drum skin. It was the obverse of an undershot mill wheel. Its draft was only five inches in the water, and it could be worked on land or water. The drum could be balanced, trimmed, and steered with ease, propelled at the rate of 40 miles a day. Lisle and Auckarsward on February of that year steamed

into the Sargasso Sea on the yacht. On the 7th the weeds stopped further progress. On soundings being taken the lead only sank 20 fathoms, and the mast of a sunken vessel was in plain sight. Steam was blown off, the fires banked, and the sea balloon or drum was got out of the hold and made ready for a trip. Mr. Lisle and the Professor made a visit to the sunken vessel, a barquentine, the "Santa Maria de Toledo, of Carthegena, 1817." The next day Professor Auckersward started for the sea weed banks, Lisle agreeing to wait with the yacht 20 days, and signal by rockets every night. He was provided with a compass, a quadrant, and provisions. Part of the report which he made was as follows:—

11 A. M. ship no longer in sight.

Noon: sun very hot. Stopped to dine and rest. Distance travelled 14 miles and three-quarters. Many turtles in sight, floundering about on the grass: grass so thick and matted that little water is seen. Put my foot in it and tried to walk, but will not bear my weight. Sea birds, (*Larus ridibundus*, *procellaria*, and some *gallatores* of unknown species) digging the sea weed up with their bills in search of crustacea. How came these waders here?

6 P. M.—Distance 23 miles. Tired out. Rest here. Very little wave motion of the grass, but tide motion quite perceptible. Shall have to close my windows to-night. While at supper just now, an enormous conger, as thick as my leg, looked in upon me as if he might do battle.

Feb. 9, 5 A. M.—Rested well. But for the birds these sea meadows would be awfully desolate. Excepting some small pools on the surface of the weeds the water has entirely disappeared. Nothing but an illimitable level green everywhere.

3 P. M.—Have just stopped to examine the bow of a vessel that protrudes above the weeds. She is sunk stern down, and the bow protrudes almost perpendicularly. I will not be believed when I say that a brass cannon, hanging to her bleached deck, the carriage long since rotted away, has the Spanish crown mark and the date, 1625. Was this a galleon returning with treasure from Caracas, or Darien, and captured by this treacherous Sargasso?

5 P. M.—The bottom of the Tiber is thought to contain relics of priceless value and of many ages, but this Sargasso Sea, if it could be searched, would yield more curious and valuable things still. Imprisoned here must be vessels of all centuries, from the time when the Phœnician's galleys sailed outside the pillars of Hercules, to the date of the latest missing brig from Boston to the Cape or the River Plate. I do not like the appearance of the heavens. A storm is brewing.

7-30 P. M. Distance run 27 miles. I am tired, and ill-prepared for the tornado that is coming. I wish I had brought a grapnel or even a boat hook. My harpoon is useless. Heaven help me!

Feb. 10, 1-30 A. M. The storm about to break. I never saw such lightning, the thunder is awful, and the wind—I knew it would blow!

I light my candle to write this. Should any thing happen to me and this log be found—not likely—let it be known I do not regret the end.”

The above was the last entry in Professor Auckarsward's log for many days. In his narrative he said that the hurricane came, and as he feared, the drum rolled before it with appalling rapidity. He had a light in his lantern. He sprang into the stirrup, lashed himself there, and clung to the axle, while the drum spun before the storm with sickening velocity. He was forced to put his light out. He closed his eyes, and had finally no consciousness of anything but clinging with desperate tenacity to his supports, of hearing the wind shriek and the thunder roar.

A sudden lull in the storm aroused him, after how long he could not say. He tore open a shutter and sprang out. The weeds were firm under his feet, but the storm was rushing up again. He put his shoulders against the drum, seeking to slew it round so as to be end on to the gale. He lifted it; it came slowly round, the wind struck him like a flail, and the rain smote him: he had only time, as he felt himself off his feet, to fling himself flat on his face, dig his hands and toes in the matted *Fucus*, and so keep from being blown away like a feather. At last day broke. The rain had ceased. The tornado only survived in a chill north east gale. He saw low down a clump of trees, four or five miles off. He walked towards them. They were mangroves, short and stunted, with a cocoanut tree beginning to grow among them. An island formed or forming in mid ocean. It grew lighter: half a mile off he saw another and larger grove of mangroves. He approached it, and his heart beat high when he saw, dashed at the foot of a tree, the wreck of his drum. He put things to rights, re-embarked, and made his way out of the sea again, undergoing a series of hardships and narrow escapes no less exciting than before. Mr. Lisle found him in a sad state both physically and mentally, all but dead. Auckarsward however recovered, and in May 1872, he returned home. He believed that there is a large area of land in the Sargasso Sea and banks, and that in the masses of external *Fucus* are cushioned the wrecks of ages still keeping their treasures of gold and silver and jewels.

Two or three points here deserve special notice in respect to the depth of the water. Where the yacht stopped, the lead found a depth of only 20 fathoms. The first wreck explored by Mr. Lisle and the Professor appears either to have been afloat—not very likely—or stranded in shallow water. The old vessel found by the Professor standing stern up, may fairly be inferred to have been resting upon the ocean floor, therefore the depth of the water there would probably have been under 300 feet. The islands where the mangroves and cocoanut tree were growing, show a still less depth of water—the soil really awash with the ocean's surface.

From the above it would appear that the field is one well worthy of careful exploration, especially when viewed from a Theosophical stand-

point seeing that Atlantis is looked upon as the principal sphere of operations of the Fourth Root Race of humanity, which attained a high degree of civilization, pushed a world-wide commerce, and attained great excellence, especially in the mechanical arts and sciences. It is the race from which the Egyptians originally came; indeed, in the very early days Egypt was one of the colonies of Atlantis, just as Canada, Australia, New Zealand, &c., are at the present time colonies of Great Britain. The early Egyptians, and the other early nations along the Mediterranean seaboard, of which a dim record is left in the mythology of the West, all looked upon Atlantis, just as we do now upon Britain, as the mother country. The acknowledgment of this fact supplies the want which has always been put by all classes of scientific investigators into the early records of Egypt, for with that country there were no early days. There never was a period in the earliest known history of Egypt which indicates a preceding period of barbarism, savagery, or want of culture. The earliest records of that country through which the river Nile was a leading waterway, show the inhabitants always to have been cultured people, a people versed in literature, the fine arts, and sciences; and so far as her records go, there was never a period in her history when her people were not able to conduct the largest enterprises, either in the peaceful walks of industry, or in troublous times of war. This peculiarity of Egypt has always been a puzzle to investigators into the early periods of her history; but when we postulate the existence of the seat of a mighty empire in the middle of what is now the Atlantic Ocean, an empire which had attained to a great height of civilization and skill in all the arts and sciences of the day, with strong commercial enterprise among her mercantile and naval marine, with navigable water thence up the Mediterranean Sea and the Nile Valley, what more likely than that such a people should plant colonies along the routes of their commerce? And thus the skill of the early Egyptian people is easily accounted for. That such a result is not unlikely may be inferred when it is remembered that the traditional record is to the effect that when Atlantis went down in the midst of tremendous earthquakes and volcanic disturbances, 64,000,000 of human beings at the same time met with fiery and watery graves. The fact that popular opinion among Western nations at the present day regards the existence of Atlantis, her civilization and subsequent submergence as a myth, does not affect the real question. This change of opinion has arisen from the general adoption of religious views which fix the age of the world, and consequently of humanity, at only about 6,000 years: but may not the day come that will reveal some incontrovertible evidence that the traditions of our race respecting the past are not wholly illusory, just as explorations have revealed in an undeniable manner that the story of the flood was known to the Chaldeans at a period prior to that which is usually assigned to Moses, who has been supposed to have got the Bible account of that reputed event at first hand.

But the Sargasso Sea is not the only place in the Atlantic which gives evidences that portions of the present ocean floor may have been some time ago dry land. The island which Plato tells of having been sunk outside the Straits of Gibraltar under the name of Atlantis, was evidently not the main territory of that country, but the remnant of what once formed a mighty empire. A few years ago the United States Government caused some of the war vessels of that nation to make soundings, in that quarter and off the Coast of Portugal, and between that country and the Azores, to see if any trace of the submerged island of Plato could be found. The result was that the bank now known as the Dolphin Bank, just to the West of the Azores, was found, as well as a shallow bank nearer the European coast. At one spot in this bank, about 200 miles from the European coast, the United States warship anchored in 32 fathoms, where formerly there was supposed to be deep water. This last named bank is probably the site of Plato's island, and is slightly to the north of a straight line from the entrance to the Straits of Gibraltar.

Some may take exception to the instability shown by the alternate rising and submergence of continental masses. But a little consideration will show that some such process is necessary to preserve dry land for the human family to dwell upon. Of the 199,000,000 square miles of surface on our earth, no less than 145,000,000 square miles is covered with the oceans, leaving only 52 millions of square miles of land surface. In an exhaustive discussion of the height of the land above sea level, and the depth of the sea, published in 1888 by Dr. John Murray, it is stated that 54 per cent. of the surface of the land of the globe, and 84 per cent. of its bulk, was between sea level and 1,500 feet; 36 per cent. of surface between 1,500 feet and 6,000 feet, and only 9 per cent. above that elevation. In the Ocean, on the other hand, only 17.4 per cent. of area had a depth between sea level and 6,000 feet, and this contains 42 per cent. of its bulk; 77.8 per cent. of area and 56 per cent. of volume lies between 6,000 and 18,000 feet. The total volume of the ocean is 14 times as great as the total volume of dry land; so that if all the land were levelled down to sea level only one-fourteenth part of the Ocean's surface would be filled up. Seeing the disproportion between land surface and the ocean, how long would the dry land remain above sea level if there were no raising up of land and alternate submergence? Some geologists estimate that from 600,000,000 to 400,000,000 years have elapsed since sedimentary rocks began to form upon the earth. The formation of this class of rocks would, of course, be dependent upon the fall of rain, and the gathering of the rain waters into streams and rivers which finally emptied themselves in the ocean. In other words, this period would be co-existent with the beginning of conditions necessary for vegetable and perhaps some forms of animal existence. Supposing that the earth's surface by the action of rains, wind storms, the disintegrating action of frost and snow, the washings of rivers, &c., should be denudated only to the extent of one

inch in every 100 years, all the land surface on the globe might have been washed away several times during that period, even only allowing such a slow rate of action as stated, which is certainly below the actual result. It will thus be seen that it is necessary that a cycle of change in ocean areas and land surface should occasionally take place to maintain dry land on the globe. Occultists regard the time that has elapsed since sedimentary rocks began to form on the earth, as between 300,000,000 and 400,000,000 years; so that it will be seen that some scientific investigators require a longer period to account for the geological changes which are recorded, than do the sages of the East. But while Western religionists suppose man to have been on the earth nearly 6,000 years, the Eastern schools of thought say 18,000,000 years. Taking this period, then, as the standard of computation, at the rate of one inch in 100 years the rains and other atmospheric agencies could have levelled the whole land surface 15,000 feet during that period had there been no periodical elevation of land masses, which of course necessitate corresponding depressions, either of dry land or water-covered surface to be a counterpoise. Viewed in this light, it will be seen that alternate submergence and elevation is really necessary to the preservation of the human race, instead of its being a thing to be regretted.

Over wide areas of the earth's surface great cosmical changes of this character have taken place, and are still in progress. The colony of New Zealand is regarded as only the mountain tops of a once large continental area, and a large portion of South America is at present sinking steadily, and has been doing so for a long period. The Andes appear to be in the decline. In accordance with recorded statements, Quito, the capital of Ecuador, was found by La Condamine in 1745, to be 9,595 feet above sea level; Humboldt, in 1803, could only make 9,570 ft. of it, or nearly 26 ft. less; Boussingault, in 1831, was surprised to find the measurement to show only 9,560 feet; Oston, in 1867, found it reduced to 9,520 feet; and Reuss and Stubel ascertained, as late as 1870, that it had actually shrunk to 9,349 feet. Quito, it seems, had sunk 246 feet in 125 years, and Pichincha 218 feet in the same period. The remarkable fact appears, from a definite determination, that its crater has sunk not less than 425 feet during the last 26 years, and Antisana 165 feet in 64 years—(McCarthy's "Annual Statistician," 1884). From these recorded observations it appears that a large portion of the South American Continent is at present on the down grade, and no doubt other places will be found to be similarly affected, though no notice may have been taken as yet of the circumstance. If it is on the downward arc of a depressing cycle, some future generation may have to record its disappearance from the surface of the globe, and some other land, now water covered, which has been having a long rest, may take its place, and thus provide a new land for the descendants of some portion of the present human family.

W. W.

AUCKLAND, N. Z., 1895.

PSYCHISM AND SPIRITUALITY.

NO two words perhaps have been more used and less understood than these. They have often been taken as synonymous terms and yet it is certain that the qualities which they represent are of a very different nature. It would be well to determine the meaning of the word psychic, and ascertain whether the faculties and powers which have been so designated are to be considered as necessarily partaking of the nature of, and pertaining to, spiritual development. Psychism is usually taken to mean the exercise of abnormal faculties, bringing the individual so endowed into relation with other planes of nature than that of the physical. The clairvoyant, the clairaudient, mediums and seers, prophets and religious mystics are usually spoken of as psychics, and all the phenomena outside the material plane are considered as psychic phenomena. It is thus evident that in this one word Psychism we get the expression of a wide range of experience, and it becomes necessary to discover what is the development that underlies these manifestations, and what is implied when we speak of a person as a psychic or possessing psychic powers. All nations, all ages have had their psychics, however far back we go in time; from the savage tribe to the civilised Greek, we find that the unseen has ever claimed its votaries, who have professed to see and hear that which was withheld from those who did not possess the magic power. The medicine-man wields his staff and mutters his incantations, and he beholds the fate of the chieftain and the result of battle. The vestal of the temple takes her place on the sacred tripod, and reads from the invisible magic scroll, the issues of life and death. In ancient days prophet and priest held converse with unseen powers, and sought to give sanction to their words by signs and wonders. In these modern days, the downward arc of the cycle of materiality has brought discredit on the possessors of the unknown powers, and yet, even now, in the most densely materialistic city, the signs and wonders of old have not quite passed away. From the lowliest even to the highest in the land, men and women still dream dreams of the unknown, and become cognizant of a world lying behind our world of sense, and many, on that account, claim to be revealers of truth and teachers of wisdom.

It is very difficult, from the external view, to characterise the qualifications that cause the difference between people, so that while some walk on, oblivious of anything beyond the physical objects of sense, others are conscious of sights and sounds, that have nothing in common with the matter which responds to the ordinary organs of sight and hearing.

Modern Spiritualism, which began rather more than half a century ago, has been the latest expression of the powers which have ever been manifest in the world in some form. Those who initiated this great movement, did but use and intensify that which was already at hand, but there is little doubt that since the time of its first unfoldment as an organisation, up to the present, it has made a marked difference in the

psychic development of the world, that is to say of the Western world, for happily the Eastern world was not in the same need of an assurance of an after life, and did not require such a dangerous experiment, which in the opinion of those most able to judge has unfortunately worked more harm than good.

Some countries seem to be more subject to such examples of abnormal powers than others. In Scotland the faculty of second sight is by no means uncommon and in America the number of persons with mediumistic power is far beyond the average of other countries. But all people have the psychic nature and attributes latent, whatever may be their race and physical development, and however dense may be the sheath of matter which surrounds them. We have therefore to consider, what are these faculties and powers which have only to be developed to enable the possessor to cognise realms of nature which have no existence for the ordinary individual.

Consciousness, or that which constitutes the individual a functioning unity, has of course its operation on all planes of nature, but the vehicle and extent of its manifestation depend upon the degree of evolution which it has passed through. In order that consciousness should manifest as a self-conscious entity on all the various planes, the individual has to develop the faculties which lie dormant within him.

In the Theosophical teaching on the subject of the constitution of man, we find it stated that consciousness manifests through seven principles. These principles may be called sheaths or vehicles of consciousness, and it is the development or unfolding of self-consciousness in these vehicles, which enables the individual to cognise the other planes of nature. It must be remembered that in all evolution a great cyclic law comes into account. Humanity in its passage through this chain of worlds has to pass through conditions of the same stage of consciousness, both on the descending and ascending arc. Each time on the downward path it seems to lose in spirituality as it sinks lower and lower into the density of the physical world, but humanity emerges, on the upward arc, to the same states of consciousness which it had before, only with the added development of experience.

In the same way, consciousness in its descent into matter passes through all the planes of manifestation on the descending arc, each lower principle being the sheath or vehicle of the next higher till, having reached the outermost ring of differentiation in physical development, it returns, so to say, upon itself and begins the upward journey that is to lead it to self-conscious union with the one.

Now the planes of consciousness may be classified as physical, Astral, Devachanic, Sushuptic, and Nirvanic; with the two latter we are not concerned at this moment, they belong to a condition of consciousness in which psychic perception can have no part, as in these states the consciousness is quite beyond the necessity of the recognition of objects.

In many Vedântic works these states of consciousness are considered as four, *Jagrat* or waking, *Svapna* or dream, *Sushupti* or dreamless slum-

ber, and *Turya*. The first, *Jagrat*, is defined in the *Panchadasi* as "that condition in which consciousness takes hold of a subject by the instrumentality of the senses." It is the plane of objectivity, and so long as we find *objects* as the particular response to consciousness, it is evident that consciousness is functioning on the lowest of the four planes. But, it must be remembered, that every state is itself again divisible and the state of *Jagrat* includes both the physical and astral plane. In its physical division objects respond to the consciousness through the physical senses only, while on the astral plane objects respond to the psychic senses, but both these planes are as much planes of objectivity the one as the other, and indeed the astral is but very little removed from the physical. It is only when we come to deal with the next stage, that of *Svapna* or dream, that a difference of an essential character is to be observed. *Svapna* may be considered as the link between the objective condition and that state of consciousness in which there is an utter absence of the perception of objects. It is connected on the one side, with the higher divisions of the astral plane and on the other with the *arûpa* planes of *Devachan*, which form the threshold so to say, of the *Sushuptic* consciousness in which the notion of objectivity is excluded. In a translation in an early *Theosophist* of Sri Sankarâchârya's "*Atmânâtmâ Vivekah*" entitled "Spirit and not Spirit," *Svapna* is thus defined: *Svapna* is that state "in which objects are perceived by reason of desires, resulting from impressions produced during wakefulness." It is thus evident that the ordinary *Devachan*, of the inter-incarnation period, must lie entirely on this plane, because it is the essential character of that condition that the objects produced in it are the result of desires of the earth-life consciousness, and it is only when desire for objective reality has been to a great extent eliminated, that the ego can rise to the *arûpa* or formless planes of *Devachan*.

It has been necessary to make this short analysis of these states of consciousness in order that we may have a clearer view of the nature and significance of psychic phenomena. It will be evident that the ordinary occurrences of the séance room, and the powers and qualifications of most of the spiritualistic mediums, are entirely concerned with the astral plane and its various divisions. In most cases the psychic faculties are natural, and not developed, that is to say the person has shown more or less tendency to psychism from his earliest years, in fact it is generally the case that people seem to possess the psychic faculty in early life, and lose it as they grow older. The reason for this will be seen when we come to consider what is the cause of the psychic faculty, and in which of the vehicles of consciousness it inheres. The principles of the seven-fold division of the constitution of man, are so well-known to Theosophical students that it is unnecessary to enter into any explanation of them, but it will be remembered that they form the vehicles of consciousness for the purpose of manifestation on the various planes of nature. The astral body and the *Kâma Rûpa* (or the

post mortem astral body) are the vehicles which can function on the astral plane.

The Kâma Rûpa is the name given in occult writings to the vehicle of consciousness in which the individual manifests on the astral plane *after* death, and therefore need not be referred to in connection with the subject of psychism. The other vehicle of the consciousness on the astral plane is the astral body proper, or that vehicle in which every entity, consciously or unconsciously, can leave the body during life. It is necessary at this point, in order to understand the subject of psychic development, to realise the important fact that the lower vehicles cannot function on the higher planes. Every manifestation of the ego on a higher plane of consciousness necessitates the unfoldment of higher faculties in a vehicle appropriate to the plane of manifestation. When therefore the development of the ego is such as to allow it to pass on to the Devachanic level, it cannot rise to that plane without having formed a vehicle of a higher order in which to function. This vehicle is always spoken of as the Mâyâvi Rûpa. During the life of the body it is always formed consciously by the occult student, first with the help of a Master and afterwards by his own acquired power. Therefore no untrained psychic can ever rise to the Devachanic plane. After death its formation is in accordance with the natural development, which follows when the entity, having passed through Kâma Loka, rises to its condition of spiritual reward in the rûpa planes of Devachan. It must not be forgotten however, that although the lower cannot function on the higher, yet the higher by reason of its greater development always includes the lower in its cognition, so that those who have advanced to the higher levels of consciousness are able to function on any lower plane at will. They are able to exercise the faculties pertaining to that plane, and by reason of their greater knowledge are not liable to be led into the errors which arise from the mere possession of astral perceptions.

The astral body proper, or that vehicle which can function on the astral plane during the life of the individual, would seem to be the one in which the astral senses are really developed. The Linga Sharira or Etheric Double is formed in harmony with the development of this astral body, so that it carries on from birth to birth whatever advance may have been made in the unfoldment of the psychic or astral senses. For the Linga Sharira is the mould on which the physical body is formed, and every characteristic of the ego must in some way be built up in the Linga Sharira by those who have the charge of the Karma of the individual. This is the reason that psychics often show their powers even at an early age. These powers of astral sight and hearing having been the fruit of development in the astral body of the past life, the Linga Sharira is made, so to say, the storehouse of the acquired faculty, and the physical body is born psychic. Whether the particles of the physical body undergo any specific change, or whether the physical is in any sense different in the psychic and non-psychic has not

been definitely decided; it would seem that as the body is the exact duplication of the Linga Sharira, any change in that must be reflected in some way in the physical.

Psychic development of one kind and another has been much sought after. We have only to refer to the practices of many schools of occultism, to the Indian yogis and to dervishes and fakirs, while even here in the West an idea seems to have become prevalent, that those who possess the psychic faculties must of necessity be nearer the spiritual life. The consequence of this belief is, that we find men and women striving to develop the psychic powers without seeing the effect of what they are doing, or the goal to which they are tending. In India this science of the development of the psychic nature has been so systematised that numberless treatises have been written on the subject. There are the two great divisions the Rāj-Yoga and the Hatha Yoga; to the latter belong the Tantras which are religious and magical works dealing almost entirely with the development of magical powers. Most of these works are undoubtedly pernicious in every way, and would surely lead the unwary disciple to the worst evils of psychic development. All the Hatha Yoga practises begin on the physical plane and prescribe exercises which are calculated to subdue the physical and give complete control over the bodily organs. The Rāj Yoga on the contrary has nothing to do with physical effort; its chief characteristic is the concentration of the mind, the bringing it back from the external objects of sense, to fix it with one-pointed devotion on the spiritual unity. Many writers and teachers in India claim to show that the Rāj and Hatha Yoga are but complements, the one of the other, and that Hatha Yoga is intended for the purification of the nature previous to the pursuit of the higher development of the Rāj Yoga. In the Sanskrit work on Hatha Yoga of Swātmārām Swāmi, it is said in the opening shloka, "Hatha vidyā is only for the attainment of Rāj vidyā, not for the attainment of the Siddhis."

This may be, and indeed we have it on the authority of Shri Shankarachārya in his "Aparokshānubhūti" that it was so intended. Unfortunately, through the growth of selfishness, the earlier intention has been lost sight of, and that which at one time was only taken as the means for the attainment of spiritual union, has now made those very means the sole object of pursuit. It is this pernicious consequence of psychic development that all students and followers of true spiritual progress should endeavour to remove.

Let us for a moment consider the effects of the attempt to arouse the psychic senses. It is a law of Nature that all effort secures a result in proportion to its energy; "as ye sow ye shall reap" is true on every plane of manifestation, and the man who seeks for psychic development will assuredly obtain it. Why is it that so many sensitives, particularly those whose powers are directed entirely to the lower aspects of the next plane, are so often irresponsible in their actions and apparently wanting in moral qualities. Is it not the natural conse-

quence of undue and irregular development in a preceding life or lives? There may have been considerable impetus given to the will in a certain direction, but instead of that will being directed to the spiritual plane it has been focussed and expended on the plane of psychic result. The effort thus made to transcend the boundary of the physical senses has met with its reward; the energy expended on the astral plane has developed the psychic powers, but that energy has exhausted itself in the effort, or rather being expended only on the psychic plane, there is no store left for the spiritual life, which in consequence is drained of its proper energy and at least becomes almost atrophied in its development. There is little doubt that in the early history of occult training, the unfoldment of psychic powers was looked upon as the necessary preliminary to Initiation, and each step in the occult progress was marked by the acquirement of certain powers which showed that the candidate was fit for admission to a higher stage. It was this idea in the early ages of the race, which gave so much value and impetus to psychic development, and which after a time necessitated the reform which was brought about by Gautama Buddha the great spiritual Teacher of the fifth race. From the time of his appearance, we find the acquirement of moral and spiritual qualities insisted on as the sole condition of Initiation. The great distinction now between the schools of the adept hierarchy and many of the other occult brotherhoods, is that while these latter, without being absolutely evil, are still trusting to the old régime, the Masters of the White Lodge, to which our own great Teachers belong, discourage in their chelas the mere pursuit of psychic powers, and impress them with the necessity of moral and spiritual advance, as the sole condition of acceptance and progress in the adept Brotherhood.

The reason for this will be evident if we consider the result of the opening of the astral plane, through the unfoldment of the psychic senses, before the growth of will on the spiritual planes has been effected. The "Transaction" of the London Lodge on "The Astral Plane" gives a very clear and striking account of the entities and powers that are there to be met with. There are forms of evil, and forces that drive the unwary on to the shoals and quicksands of error and deception, and which, unless he can by great effort tear himself away, will eventually drag him down to the lowest spheres. The very psychic powers which he has been at such trouble to cultivate, instead of aiding him to rise to a clearer and closer realisation of spiritual truth, will be so many channels by which the principles of evil, desire, cruelty and lust can obtain stronger hold over him. There is also another very important point to remember in connection with this subject, and that is, that desire when transferred to the next plane is far more potent, and has a far greater influence on the spiritual evolution and development of the entity, than those desires which take shape in the material and physical world. Just in proportion to the plane of their energising is the strength of their vitality.

FRANCESCA ARUNDALE.

(To be continued.)

THE FIRE-TREADING FESTIVAL.

IN commemoration of the incidents narrated in the Mahabhárata, a festival is celebrated in the Dharmaraja's temple at Mulapet, Nellore, for 21 days-during which period the book is also read and explained. On the 19th day, before the idols of Dharmaraja and Draupadi are carried in procession, the ceremony of walking over fire is performed, and this is said to be done in remembrance of the legend that Draupadi went through the fire ordeal at the close of Vanavasam (residence in the forests).

Nine days before the festival a kankauam (thread) is tied around the wrist of each votary to denote that he has made the vow to walk over the fire. Thenceforward he has to abstain from animal food and intoxicating drinks, and to live in the temple until the fulfilment of the vow. During this period the votaries have to bathe in the morning and evening, and are allowed to take only the food which is prepared in the temple and offered to the deity.

On the day of the fire-treading festival, the votaries, after the morning bath, light up a fire and offer sacrifice to the idol of Draupadi, and the fire is transferred to the Kundum (pit) through which they have to wade. The sacrifice performed, the votaries go to the various temples in and around Nellore within a distance of 10 miles. In the tanks attached to all these temples they bathe and worship the deity. They have to bathe 101 times in all, that day. During their absence from the temple, the Kundum, which is a shallow pit, is prepared and filled with firewood, and by the time the votaries return the pit is full of glowing embers.

I shall now describe what was witnessed this year. At about 5 p.m., the pit was ready, the glowing cinders were spread out, and the heat was oppressive and unbearable even to the Hindu spectators standing at a distance of 7 or 8 feet, although water was poured from time to time around the pit to cool the ground.

On their return from the adjoining villages the votaries went to the temple of Dharmaraja for worship, and then started in a procession, the pujari carrying on his head the red-painted and fierce-looking idol of Draupadi. They went in a body to the temple tank for the last bath, and after smearing themselves from head to foot with sandal and saffron profusely, returned to the pit and went round it three times.

Before proceeding further, a peculiar test had, according to custom, to be applied, to see that the goddess was satisfied; and it is said that unless this proved successful, the votaries could not venture into the fire. A garland of jessamine is thrown into the pit, and if this remains unburnt, it is taken as an indication that the goddess is pleased. This test was applied, and the result was satisfactory. The garland remained unburnt, although it faded to some extent, until the votaries walked over the pit. After the garland test, the pujari took a handful of the embers and tied it up in his cloth. The votaries standing in a row, then offered

a silent prayer and at once went into the pit. The pit was 9 feet wide and 21 feet long and the embers were a foot deep. The votaries walked over it three times, rather at a hurried pace, with resigned countenances. There was no expression of fear or pain in their faces, nor was there even the slightest sign of a bruise or burn on their feet. Thanks to Draupadi—there was no necessity for medical aid, though the European District Surgeon was watching the scene all the while with suspicion, and was ready to give any help that his skill could afford.

THE NELLORE BRANCH T. S.

A'NANDA LAHARI'.

(Continued from page 175).

XXIX.

THY household servants, that order Brahma, Vishnu and Indra to doff their head-ornaments, are greeting with well-chosen words Sadâsiva (thy husband) as he enters suddenly when they (Brahma and others) are prostrating before thee.

This is but a praise to Sadâsiva as superior to the other 3 deities.

Pra. Btja. Klmîm. On gold plate. 1,000 times a day, 45 days. Even wild men turn sane.

XXX. If one contemplates thee as surrounded by thy lustre of Animâ and other seven devatas, what wonder is there, if that person attain equality with Sadâsiva (25th tatva), O eternal one, for the great fire of Pralaya performs to him but the ceremony of lustration.

The eight Animâs, &c., are as follows; (1) Animâ, (2) Laghimâ, (3) Garimâ, (4) Mahimâ, (5) Prâpti, (6) Prâkâmyâ, (7) I'sitva, and 8 Vasitva.

Pra. Bija Om. On gold plate. 2,500 times a day, 45 days. Should be worn on the head. Will be able to enter other bodies and to attain Siddhis.

XXXI. Siva (the Lord of Pâsus) promulgated first the sixty-four Tantras (on Black Magic), treatises on several Siddhis (connected with this world). Then on thy compulsion, he again made and spread thy Tantras which are able to give all Purushârthas.

L. Pasupati—The Lord of senses. The 64 Âgamas (on Black Magic) are enumerated with a brief account of each.* The invention of these works by Siva is accounted for. He is said to have done so for the benefit of a variety of people, to meet a variety of purposes. The method described in these works is to be used by Sudras, Anulomas and Pratilomas (cross and mixed class people) alone. Next the 8th Âgamas†

* This subject is dealt with in one of the back Volumes of "The Theosophist" so I need not repeat the same again.

† Vide the introduction.

which are for twice born men ; here Sudras in good habit may be included. He condemns the twice born men who take part in the 64 Āgamas, and the commentator says, such men should be excommunicated. These 64 Āgamas and some portions of Misra group are recognised as Vāmāchāra (left hand method). Next and last, Subhāgama Panchaka. Here Lakshmidhara says he is one of the followers of this section, and according to the principle laid down in these* works he commented upon this and other works on Mantra Sāstra. This is called Dakshina-mārga (right hand method).* These are designed for Dvijas alone. Here too there are some divisions like Karmakānda and Jñānakānda in Vedas, some important Vidyas for Jñānis and Sannyāsins, and others for middle class people.

D. Also the same.

Pra. Srīchakra should be held in hand. He will become the favourite of all, especially of kings.

XXXII. The letters (or Mantras) indicated by Siva, Sakti, Kāma and Kshiti, by Ravi, Chandra, Smara, Hamsa, and Chakra, and by Parā, Māra, and Hari, when joined at the end of each pāda with the particle hrīm, are, O divine mother, the limbs of certain aspects of thine.

L. This is the keystone of the whole *Samaya Mata*. The Mantra cannot be given publicly, but must in secrecy pass from spiritual preceptor to pupil. So the important Mantra *Shodasī* indicated here by the presiding deities of each letter of the Mantra. The 16th letter should be known from the spiritual guru *alone*, and is not mentioned in the text. Some may doubt that the *Panchadasī Mantra* is mentioned in this sloka, and not *Shodasī*, because we find 15 letters alone in this Sloka. Such men do not know the real truth of it : owing to the last 16th letter being kept in the utmost secrecy, it is not described in this Sloka—not even indicated by the presiding deity. The Mantra contains 4 pādas or parts as Gāyatri, and the 4th one is to be practised by advanced men alone, as the 4th pāda of Gāyatri is. The Devata described by the 4th pāda is above all the Tatvas, unexplainable by speech and inconceivable even by mind. That is called Parā Sakti or Chaitanya. The other 3 pādas indicate the following devatas and tatvas ;—Agni, Sūrya, and Chandra, Kriyā, Ichchā, and Jñāna Saktis ; Jāgrat, Svapna, and Sushupti stages,

* These five Āgamas, it seems to me, are not independent works like Purānas and other Āgamas : but these are the commentaries upon Vedas, I mean Samhitās and Aranyakas, explaining the passages esoterically as the great Sāyana did on Karma Mārga. As I said in one of my previous articles in *The Theosophist* the great works of 5 Rishis are very anterior to Sāyana's ; for the latter quotes, in his Rigveda and other commentaries where the occult meaning should be explained, these Samhitās without mentioning the author's name. Now-a-days it is very difficult to get hold of any of these works. I found a small portion of Vasishtha's commentary on Taithariyāranyaka, in Govt. Oriental Library, Madras. We do not know what valuable thing these works contain. If we find any one of these ancient commentaries on Rigveda, which Veda, all the Oriental Scholars think is the earliest prattling of the Aryas and upon this weak foundation alone all the historical houses were built by these so-called scholars, we can blow up these houses within a minute's notice.

corresponding to Visva, Taijasa, and Prâjna, and to Tamas, Rajas, and Satva gunas, respectively.*

Taitariyârâyaka describes how the Rishi, the founder of this Mantra, got hold of this Panchadasit and the method of his worship of the Devatâ. I will translate this passage as it would give some pleasure to the readers.

Taitha. Book I. II, 6 and 7. (There was one) Vaideha, the son of Niruriti.

Com. The Niruriti means Lakshmi; i.e., Manmatha. Sâyana. Niruriti.—Mâyâ. Vaideha—The reflection of Chidâtma, Brahman.

He is in the form of chaitanya (itself) and without mind.

Com. Being incorporeal he has no mind and other senses; and he is omnipresent.

He got the jewel.

Com. That Manmatha saw first the jewel‡ of all the Mantras that is Pamchadasi.

That (Rishi) worshipped (this Mantra) without fingers.

Com. Though the seer of this Mantra is bodiless, yet he received the jewel by hands with veneration.

Next (The Rishi again) wore (this jewel) in his neck, though neckless.

Com. The jewel in this Mantra is designed to wear in the neck.

He (again) praised (the Mantra) though he has no tongue (to praise).

Com. The following is the purport of this text. Ananga (the bodiless one) saw first the jewel of all the Vidyâs, in the form of 15 letters (Panchadasi) and 16 presiding entities thereon (Shodasi), scattered in many Vedas, in many Smritis, in Purânas as well as in many Âgamas. Then seeing the Mantra scattered (in the above-mentioned books) first he worshipped this; then making it into concise forms with 15 letters, he divided it into 3 groups. Again he made the 16 eternal Devatas to preside over these 15 lettered Mantras. Then Agni, Sûrya and Chandra, Rudra, Vishnu, and Brahma became the presiding deities of 3 groups respectively. Then the bodiless one contemplated upon this Mantra, quintessence of all the Mantras, of Tatvas, of Vedas, of Devas, of letters, and in the form of 3 gunas, above all attributes, and which is called otherwise Sádákhyâ

* Sri Sankarâchârya, the author of this work, has written a separate commentary upon this Mantra by name Panchadasibhâshya, and we can get as many copies as we require from different places in Southern India.

† If we omit the last 16th letter then the Mantra is called Panchadasi. So there is no material difference between Panchadasi and Shodasi.

‡ Each Mantra has its own Rishi such as Siva, Vishnu and others. Like that this Mantra also has one Rishi by name Vaideha, that is bodiless, which means that this Mantra should be used by those alone who have relinquished this world and become Vaidehas or liberated ones.

(ever-remaining), and the union of Siva and Sakti of 26th Tatva; and he continued until he became fixed upon that; then he drank the nectar, produced from that (this means he became immortal and without body).

One can enter this city without knowing him.

Com. This prohibits the outward worship; because in outward worship alone there will be necessity of knowing who is the Rishi, the seer of Mantra, and what is metre and Devata, &c. In inward worship there is nothing to be known except the thing contemplated, and to continue the same knowledge. So it is understood by this verse that the twice born men should not practise the outward worship (Bâhyapûjâ), and this is left for other people alone. He quotes an authority to support this verse from Sanatkumâra Samhitâ, one of the 5 Subhâgamas."

"One should not practice the Bâhyapûjâ, and this should be observed by the outcaste people alone. And this one will give a small and unmeritorious result. The Bâhyapûjâ worshippers are those Kaulas, Kshapanakas, Kâpâlikas, Digambaras, (naked) the advocates of Itihâsas and Āgamas. The Autarapûjâ-practitioners (inner worshippers) are those Brahmavâdins, and Jīvanmuktas (liberated souls) wandering everywhere in all these three Lokas without care."

Com. Kaulas—the worshippers in Mûlâdhâra alone.

Kshapanakas—The worshippers of the female generative organs.*

Kâpâlikas and Digambaras are guilty of the above-mentioned practice.

Itihâsas. The Advocators of Bhairavayâmalâ and other Āgamas.

Tantravadins. Some worshipping Srîchakra alone, made of gold and other metals.

Brahmavâdins who have the knowledge described in 5 Āgamas (Subhâgama panchaka).

If any one wants to enter (this city), enter after deep contemplation.

Com. (मिथः) means Union. So after knowing the union of Siva and Sakti (in Sahasrâra) enter means to become one with this union. Sâyana says, after giving up the false knowledge for the true knowledge got from the Upanishads, one should become Brahma itself.

This is the vow of Sambhava (Manmatha).

* This wretched practice is even now continued in some places in India by some learned pandits also; and they interpret all the Vedas and Āgamas to suit their own view. I myself feel much ashamed to betray my countrymen who stick to this practice. But Lakshmidhara, the learned commentator, "says, one will incur sin even if he recollect" in his mind such men and show his utmost hatred too much to this practice. I regret to inform the readers that there are such works in Āgamas which strongly advocate this bad practice. I don't know when and how this came to supplant the pure philosophy in Hindu minds. I am going for the present through these works to find out the true history and origin of these Āgamas.

Sâyana—The Rishi by name Sambhava has himself practised in this way. So every one must do in this way as the Rishi has done.

L. As the Rishi did, every one should take this Mantra and practise as prescribed above and get Moksha. Here ends the quotation from the said Aranya.

The commentator attaches occult meaning to the 15 letters in the Mantra and finds some mystical connections with each 15 days of the solar and lunar fortnights. And again he supports this view with the quotations from Tai—Aranyaka; and identifies every thing with the microcosm. For example, he says, the sun and moon as they move always in Devayâna and Pitriyâna (northern and southern orbs) in macrocosm, are travelling by Idâ and Pingalâ day and night (in microcosm incessantly). The moon always travelling by left Nâdi (Idâ) bedews the whole system with her nectar. The sun travelling by right Nâdi (Pingalâ), makes dry the system (wetted by nectar). When sun and moon meet at Mûlâdhâra, that day is called Amâvâsyâ (new moon day).The Kundalini also sleeps in Adhârakunda..... When a Yogi with the mind under his control is able to confine the moon in her own place, and the sun also, and the moon and sun become confined, consequently neither the moon becomes able to shed nectar, nor the sun to dry it; next when the place of nectar becomes dried by the Svâdhishtâna fire with the help of Vâyu—then the Kundalini wakes herself, owing to want of food, and hisses like a serpent. Afterwards breaking through the three knots she runs to Sahasrâra and bites the chandra which is in the middle of the same. Then the nectar begins to flow and wets the (another) Chandramandala in Ajnâchakra; from the latter the whole body becomes bedewed; afterwards the fifteen eternal Kalâs (parts) of Chandra in Ajnâ go to Visidhi and move thereon. The Chandramandala in Sahasrâra is also called Baindava. There one kalâ always remains. That kalâ is nothing but *chit* itself, otherwise called also *Atma*. We call her *Tripurâ Sundari*. It is understood by this, that in order to wake the Kundalini, one should practice in the lunar fortnight alone—not in the solar one..... Then the commentator goes on dealing elaborately with occult forces which I do not fully understand. So I finish the commentary abruptly.

The Mantra splits into two the Kâdi and Hâdi vidyâs. L. Alone holds that it is Kâdi, and others of repute that it is Hâdi. L.'s is followed by most in Southern India, and the other view prevails in the North.

A. and D, and others hold Hâdividyâ.

D. This is the essence of the Vedas, and he quotes authority from Tripurâtâpini Upanishad.

Pra. On gold plate. 1,000 times a day, 45 days. This confers alchemical powers.

R. ANANTHAKRISHNA SASTRI.

(To be continued.)

A CHANGE OF PERSONALITY.*

(Continued from page 233.)

I THEN took him by the hand and, projecting my magnetic fluid by will-power, the body became insensible and the subject lost memory. After two or three minutes Mireille's personality re-appeared and told me that Vincent's spirit had been expelled from her body through my action, that he sent her in order to prevent me from doing so, and to beg me to call him back so as to enable him to give his own explanations.

I recall him by will-power and he returns under the ordinary conditions, *i.e.*, that Mireille's head falls backward, she loses consciousness, and, at the end of a minute, assumes with the return of cutaneous sensitiveness, Vincent's personality. Vincent, thus returned, tells me that he had not reflected that, as the body he occupied was highly charged with fluid, but little was necessary in order to compel him to leave it.

I asked him then different questions: "What would happen if a person whom you have known and for whom Mireille did not entertain the same sentiments as yourself, entered the room during your temporary incarnation" ?—

"I would receive him according to my own feelings, but I would draw from the recollections of Mireille's body, which I now occupy, the necessary recollections as a guide to my conduct."

"Could you live long in this body" ?

"I don't know; sooner or later there would probably be some accident; perhaps a spontaneous detachment would take place the first time I fell asleep naturally. Above all we must know what would happen when you demagnetised me; try it, but be careful."

Following this injunction I demagnetised Mireille's body slowly by transverse passes. I produced then a lethargic stage, at the end of which I asked: "Who are you" ? She knew nothing any more and was again insensible. I did not deem it prudent to go further this same day; with the aid of some longitudinal (sleep producing) passes, I restored the sensitiveness of the skin and Vincent's personality, which personality I made disappear by the ordinary process, and I then awoke Mireille.

Sometime afterwards—the 29th of July 1895—I resumed my experiments. The incarnation of Vincent having taken place, I prolonged the transverse (awakening) passes until the subject seemed perfectly awake. The benumbing of the memory seemed to have gradually disappeared, the cutaneous sensibility came back, but it was plainly Vincent's personality manifesting itself in a rather alarming fashion.

Vincent was quite astonished to find himself among persons and surroundings entirely strange to him†; he seemed embarrassed as to his

* Translated by Elin Salzer.

† The séance as an exception was held at the house of Baroness W., a mutual friend of Mireille and myself and where the spirit of Vincent never had been evoked. The only spectators present were the two relatives who for the first time took part in a séance of this kind.

deportment and tried, not without violence, to go out of doors, which troubled us a good deal as it was 10 o'clock in the evening and we were in an isolated villa at St. Cloud.* I succeeded nevertheless in getting hold of his hands, and in reassuring him, reminding him that it was with his own authority that I had attempted an experiment with magnetism, an experiment which had confused his ideas, but that I would restore him to his normal state if he would give himself up to me a few minutes longer. He consented and I hastened to magnetise him energetically. He passed again through all the lethargic stages and I brought him back to the familiar time of his incarnation, when he seemed to have regained his usual calm, but I did not think it judicious to continue the conversation. Feeling rather uneasy as to the result, I asked him to send me back Mireille's spirit, which accordingly returned under the ordinary conditions.

I proceeded then to the re-awakening process. Mireille felt very tired when she woke; she did not remember anything that had taken place, with the exception of having remained a very long time in the cone which, she told us, was, according to Vincent's injunctions, perpetually held over her physical body, following its every movement, so as to facilitate the re-entrance of her spirit.

This experiment ought to have been repeated in order to elucidate certain details, but I never had the opportunity as I left a day later for Dauphinée, where I am writing this narrative.

On the 6th of December 1895 I renewed this experiment at my house, in the presence of the relative who was present at the first one. As usual the curtains were drawn so as to make the room almost dark.

The subject being brought to the point where not only the astral body or soul was separated from the physical body, but also the spirit was separated from the soul, I summoned Vincent, whose luminous cone Mireille said she saw beside her. The change of personality was effected as usual. I notified Vincent of my project; he approved of it and went to recommend the spirit of Mireille, transferred into the cone, not to try to come out again; for, said he: "The spirit is only there as in a safe shelter; it is not a prisoner and can get out if it wishes." He further advised me to suggest to him from time to time, as I recall the astral into the physical body: (1st) to remember whom he was, without otherwise indicating in order to avoid spoiling the result of my researches; (2nd) to feel no fear or trouble on awakening him about reminding him that he had voluntarily submitted himself to the experiment.

I then proceeded to the awakening by means of demagnetising passes, conformably with the indications he had given.

After a few moments, he passed through the different phases already noticed: loss of cutaneous sensitiveness, loss of touch with the

* The occupied body being that of a young lady, who could not without impropriety parade the streets at night.—O.

persons present, complete obscuration of the memory; then, little by little memory again brightened, the perception of the witnesses was restored; finally the cutaneous sensitiveness having returned, he opened the eyes and quietly looked around him. His first words were: "Why cannot one see here?" I made some light by raising the curtains, and asked him if he knew who he was. He reflected some seconds and then said: "Wait! all that I know clearly is that I am dead; why am I here?" I then told him that we had been acquainted for about two years, since I had communicated with him, thanks to the person whose body he was occupying. "Then you are occupying yourself with magnetism?" Yes: "Are you a doctor." "No." "What are you then; a savant?" "I am a colonel of engineers." "Ah! yes, your colleagues usually treat the science of the soul as they do the art of constructions; they are afraid to rise and remain earth upon earth." Then he added with a smile: "Well what do you wish to know?"

I questioned him as to the state of his actual memory.

He recalls in memory his human form, his physiomy and the leading points of his terrestrial life, above all "passional instances." He became tender at the recollection of those whom he had loved and especially of his still living mother. He remembers with much precision the circumstances of his death, the sensations had at that moment, and his entire existence in the earth's atmosphere. He has no recollection of what has happened to him since he emerged from it; he feels however that he has entered into a new life where he is happy, but as one knows, on waking, that one has dreamed without knowing what he has dreamed. When he tries to recall his recollections, he misses those which are his own and those which belong to the astral body in which he now is, like images reflected in a glass, upon which are super-imposed other images and forming a confused whole which dissolves away when one wishes to study details,* and I ask him if he wishes to rise, to enter into conversation with those who are present; he declines; he seems tired and sad.

I propose to recall him to his normal state; he accepts.

I try to put him to sleep; to my great fright, he does not fall asleep; he moves uneasily in his chair, reopens his eyes, remains conscious. I ask him if the experiment has not gone too far, if I have not allowed too close a reunion to occur between the different elements of this personality. He notices my emotion, consoles me and tells me that hitherto he had never been a subject and that consequently I should have more difficulty in acting upon the astral body of Mireille, when occupied by his spirit than on the astral body when united to the spirit of Mireille, which had long been accustomed to my experiments.

I doubled my efforts; finally, after some minutes of energetic action, I saw him, with a sense of great relief fall into lethargy. The

* One must ascertain by other experiments, if this recollection of the past life is due to suggestion, and if, without suggestion, the memory of the preceding incarnation has been nothing or at any rate inconsistent.

rest of the operation was accomplished without difficulty, although more gradually than was usual.

Separated from the physical body which regained its sensitiveness, and once more in touch with everybody, Vincent was now in full possession at once of the memory of his actual life and of that of the state of momentary resurrection which he had just experienced. He joked me about my fright, and told me that the substitution of one spirit for another could not notably modify the bonds which united the astral body to the physical body of Mireille.

Replying to my questions, he explained that if he had seemed so ignorant of his surroundings, it was through indolence (a defect which he had when living), that he had been able to find in the memory of Mireille all that concerns me, but that not having the knack of making use of it, he did not know exactly what touches he should make to cause the recollections to spring up and so he had found it easier not to try. If I had left him in that body, from which he could not emerge without my assistance, he should have felt the necessity of not having to pass as insane; in order to escape the douche bath [of the asylum], he would have made the necessary effort to conceal his real personality and continue to live, in the eyes of persons not initiated as to our operations, with that which I had forced upon him, up to the moment when the normal term assigned to the body of Mireille should have released him. I would have played him a very scurvy trick in forcing him to undergo the experiences of another terrestrial new life and death; but, in a word, this resurrection had been for him, as regards consequences, exactly identical with that which would have resulted from a new incarnation by natural birth, his actions would have continued to have gained for him merits and demerits for the evolution of his spirit. As to the spirit of Mireille, it would have probably emerged from the cone after a certain time and would have rejoined the plane to which her moral density attracted her, exactly as though she had died from accident. "You have just," added he, "touched the Tree of Science [Knowledge?] of which religious tradition speaks. It is a privilege which has been, doubtless, given to few men and which brings with it great responsibilities. You have obtained it by the simple help of your reason and God, who has permitted it, has doubtless His own designs; meanwhile do not forget that it is not enough not to do wrong; one should in addition *avoid making it easy for others to do it.*"

Thus, since this second incarnation ended like the first, without injury to Mireille, I consider it foolhardy to repeat an experiment which has taught me all that it seems to be lawful to know, and I shall take care to keep to myself the details of the procedure by which I obtained the phenomena of which I have just spoken.

IV.

Up to the present moment I have only given Mireille's own testimony as a support of the reality of her visions. I have nevertheless

attempted to have that of others by using subjects brought into the hypnotic state, when they say they perceive phenomena analogous to those of which I have spoken.

I have had two séances in this manner with two different controls.*

In the first, the one of the 24th of July 1894, my young friend Laurent was the control, and his impressions were published in *Les Annales des Sciences Psychiques* (No. for May-June 1895). The audience consisted of Mr. B., Doctor of Theology, and Mr. de V., Engineer; whom I asked them to write out, each one separately, an account of the proceedings, which I shall now reproduce side by side on account of their slight differences.

Report of Mr. de V.

The séance begins at 3½ o'clock. Mireille and Laurent are put to sleep simultaneously in such a way as to be kept in the same hypnotic stage. Laurent sees appearing the right half of his double; Mireille sees nothing.

Laurent sees the other half of his double; Mireille does not yet see anything. Laurent sees Mireille's body surrounded by a brilliant aura. Mr. de Rochas a moment later feels a cold draught and is about to rise to close a door that he thinks is open, when Mireille tells him that it is her double that is just gone out with a single effort and is resting on the hands of Mr. de Rochas. Laurent confirms the above. Mr. de Rochas does not feel the cold any longer although Mireille's double still rests on his hands. Mireille, detached from her physical body, sees Laurent's double as of a blue color. Laurent sees his own double rising; Mireille follows with difficulty; she says that the difference between the magnetic fluid that pervades her and the electric current that

Report of Mr. B.

The first series of experiments consist in putting to sleep at the same time two subjects, Mireille by Mr. de Rochas' magnetic passes, Laurent by the action of the currents through a Wimshurst machine worked by another operator, and by causing the subjects to control [watch] each other.

Laurent passes through the regular phases characteristic of his somnambulistic state. Mireille, in some way or other passes by the halting places without stopping, but by feeling one's way one succeeds in pushing the two subjects along parallel lines so that they are in the same state.

Laurent first sees, at a distance of about one metre, a kind of luminous pillar† forming, on his right side, of about his own height and of a blue colour; then a similar red pillar, at the same distance on his left; at last the two pillars melt together into one, which is half red and half blue. This double in proportion as the stages become more profound Laurent has been brought as far as

* By this word M. de Rochas does not mean the 'spirit controls' of mediums, but other clairvoyant observers who can check the revelations of his subject, Mireille.—O.

† This luminous pillar reminds one of the pillar of fire that guided the Hebrews in the desert.

fills Laurent, is partly the cause of the difficulty that her double experiences in trying to approach Laurent's and follow it.

to the 12th stage) changes place, first horizontally in detaching itself from the body, then elevating itself as if gathering for a spring, and is then finally carried into the higher regions of the atmosphere.

Mireille extricates herself in a different way.

The sensitive effluences arrange themselves in luminous layers, parallel to the surface of her body, through which Laurent sees her as if through concentric envelopes. This matter is then instantaneously condensed and the double is formed at once without first going through the two partial side formations as in the case of Laurent. This double is a luminous column which later on in the luminous region into which it is drawn is transformed into a kind of ball with a tapering caudal appendage that makes it resemble a comet or a tadpole. The designs by which the two subjects try to represent the way in which they see their double coincide sufficiently to give the impression of a single impression described by two different observers.

Each of the two subjects has seen the formation and the different states of the other's double, from the minute when it is formed to that to which it darts forth into space.

But here the difficulties begin; Mircille who usually rises at once to the luminous regions, complains that she is detained in a less brilliant sphere. She had ceased to see Laurent's double; uneasy about her solitude, she wishes to see him and that he shall see her, so as to be sure that her impressions are real and not effects of her imagination.

Mr. de Rochas consequently commands Laurent to search for Mireille's double; in doing so he fails at first; then, all of a sudden without any transition and without seeing her coming from afar, as one would naturally suppose, he exclaims that he sees Mireille's double in a place designated and where Mireille really is; she sees also Laurent at which she expresses the greatest joy.

The hypnosis of the two subjects is deepened simultaneously; Mireille's by means of the passes, and Laurent's by the electric machine.

It is difficult to keep the two doubles at the same height; sometimes the one, sometime the other escapes, and Mireille appears very much frightened when she loses sight of her companion. The one who has risen too high is brought back either by transverse passes (Mireille) or by reversing the current of the machine (Laurent).

As the experiment goes on, Laurent continues to see Mireille's double, but his own goes farther and farther away, he cannot see it any more; when he is brought back a hypnotic stage by reversing the currents of the machine, he sees then his double, to which he is bound, he says, by an auric column. He sees Mireille's double more brilliant than his own. The two doubles keep side by side in space; they are brought back close to the sleepers by demagnetisation; they remain without any mutual motion "like two logs," says Laurent.

At one moment Mireille evidently is suffering; she says that she is penetrating Laurent's dou-

Laurent is asked under what form he sees himself. He says that in proportion as he rises higher his double becomes less and less perceptible to him; now he does not see it at all, but he feels decidedly that he has the perception of existence at a determinate point.

The two subjects are asked to place their doubles in juxtaposition, do so, and Mireille as well as Laurent sees the two doubles.

The two doubles thus brought into contact with each other remain inactive "like two logs" says Laurent.

Laurent has compared the sensation produced on him by the contact of Mireille's double to that of

ble. When the two doubles are again separated they try mutually to approach each other.

Laurent compares the sensation he experiences to a douche of cold water. The experiment is stopped. The two subjects are progressively awakened; they retained even after awakening a mutual sensitiveness of the sides of the doubles that had been in contact; Laurent's left and Mireille's right side, *i.e.*, that if one touches Mireille on the right side of her body Laurent feels the touch in his left side, and *vice versa*.

They recollect, by the ordinary method, what has taken place during sleep and show great mutual sympathy.

a cold water douche falling on the body.

The two subjects are asked to try to make their doubles blend together, an operation that takes place without much difficulty, and without leading to any particular impressions, but is prudently not prolonged.

The two subjects are informed that they are about to be awakened. Mireille recommends Laurent to carefully watch the re-entering of her double so as to know if it goes back by degrees, like Laurent's, or all at once as when it went out.

The awakening proceeds by inverse means to those that had produced the hypnosis. Laurent sees his double returning to his body after first dividing itself; then the red column first enters his body, and is followed by the blue. He sees Mireille's double re-descend on her body, enwrap it, and then enter all at once.

When the two subjects are awakened they have, as usual, lost all recollection of what had taken place, but when the point on the forehead that corresponds to the hypnotic memory is pressed, they try to recall the incidents of their joint wandering in space.

This work of reconstruction is rather troublesome on account of the many incidents which have occurred: * the spectators notice the sympathy begotten suddenly between Mireille and Laurent who, at the beginning of the séance, hardly knew each other and rather gave signs of the kind of mutual repulsion so often perceived between

* These incidents, having no direct bearing on the subject in question, have been suppressed in the two reports.

subjects. We ascribe this change to the fact that their astral bodies have penetrated each other for a moment.

At the second séance Madame Z., a very intellectual woman of about 50 years of age, was the control. After having attended some experiments at my home she asked me to magnetise her so as to give her, by suggestion, sleep, as she had been suffering from insomnia, for several months. I succeeded without difficulty, and in a very short time I was able to detach her astral body under different conditions from those in the case of Mireille, in so far that she saw at the same time both her astral and her physical body, while Mireille usually only saw her physical.

On the 20th of July 1895, I put Madame Z. to sleep; I push her to a suitable degree and I ask her to carefully observe what takes place; then I put Mireille to sleep and instigate Vincent's incarnation according to the usual method.

I give here the account of the séance as written down by one of Madame Z.'s friends, the only person who, with the exception of the two subjects and the operator, was present at the experiment.

"Madame Z. saw her own astral body form itself, at the distance of about one metre, on her right side, in the shape of a luminous, bluish cloud. When Mr. de R. put Mireille to sleep she saw a ball of light detach itself from her head, and remain on top of it."

"Mireille then saw Madame de Z.'s phantom at a designated place attached by a fluidic thread to her physical body. This ray had in the middle of its length a part more luminous than the phantom itself. Mireille said that the cause of this light was that Madame de Z.'s spirit had left her physical body but without fully following the astral and thus, when placed between the two, saw them both. Mireille interrupted these explanations in order to say that the cone that transports Vincent had arrived; she saw it in a certain corner of the drawing room; she fell into a lethargic sleep and revived after a few moments, with the personality of Vincent."

Madame de Z. who, was still asleep, attentively followed the proceedings and spontaneously described them: saw a luminous circle whose edge appear animated by a kind of vibration, which she compared to a brilliant monstrance without the foot*; from this circle a luminous ray descended to the luminous ball above Mireille's head and united them.

"At the moment when the change of personality took place the luminous ball ascended by the ray and entered the circle; immediately afterwards a flame went out from the circle, followed the ray in the reverse direction and entered Mireille's body.

* *Monstrance*, a vessel in which, in the Roman ritual the Host is displayed to the people. It comprises two crystal discs, set vertically, with a circle of glittering metal rays surrounding it, like flashes of light.—O.

“When the incarnation was finished Madame Z. saw the flame remount into the circle and the luminous ball re-descend by the same road on Mireille’s head.”

V.

In perusing the preceding article I could not refrain from thinking that, had they been written by somebody else, I should certainly have said that they contained nothing but a mixture of recollections, of suggestions and auto-suggestions. I remembered cases of somnambules pursuing with vigorous logic, sometimes for several months, a series of delusions whose deceptiveness afterwards was absolutely demonstrated.* I told myself that Mireille has a very lively imagination, that humility is not her besetting sin, and that she has given way, more or less unconsciously, to the desire to show herself in relation with a superior being who seldom omits to pay her compliments.

Nevertheless I have tried to avoid all the causes of suggestion; I have obtained the concordant testimonials of the controls as to phenomena which, so far as I know, never have been described,† and could not have occurred to the mind had they not had reality. The different terms in which the testimonies are given go, besides, to prove that they are not due to a transmission of ideas but the production of real facts.

In any case the statements of those who pretend to be in communication with the dead, give a reasonable description of their new life and are sufficient to make us reject one of the principal arguments of the materialists.

“If, with the logicians,” says Mr. Boedeau‡ one admits that the criterion of certainty is the inconceivability of the contrary, it would be easy to demonstrate by the absurdity of the negative, the necessity for death. When one endeavours to depict a state where death should be excluded one finds, in fact, nothing but irrational consequences, and impossibility for life to last and to develop itself. How can such affirmations dare still to formulate themselves in the presence of grandiose conceptions which have inspired thinkers with the knowledge of the immensity of the universe, and the innumerable proofs of the existence of intelligent forces, which official science only refuses to admit because they have not yet come within the narrow frame of its teaching.

ALBERT DE ROCHAS.

[EDITOR’S NOTE :—The second half of Colonel de Rochas’ account of his experiments on his two subjects, Mireille and Laurent, is even more interesting than the first half. The researches throw much light

* *Les états superficiels de l’hypnose*, p. 50.—*Les états profonds de l’hypnose*, p. 56.

† I shall be very grateful to the readers of the *Theosophist* if they will indicate any agreement there may be between the visions of Mireille, especially as to the existence of the luminous cone, with the religious traditions or recorded mediumistic observations of the Orient.

‡ *Le Problème de la mort et la science positive*, 1893.

on the mystery of those changes of personality which are so often recounted in mystical literature. The learned experimentalist has actually, as the alleged spirit Vincent said, laid his hand upon the Tree of Knowledge: one more step and he would find himself in the company of the students of the school of our Oriental Initiates. One more step forward and he would perfectly comprehend the mystery of the writing of "Iais Unveiled" and other world-work done by great living entities through the available bodies of sympathetic, yet not of necessity learned or perfect, consenting agents. Already he has made comprehensible how the spirit of Lurancy Vennum could be put aside "under shelter", as Mireille's was, while that of Mary Roff occupied her body during four months; and Mary Reynolds' proper self be suppressed during the period of forty-three years' by some other inhabiting intelligence. The process of transformation of personality is very succinctly explained, at first hand by the spirit Vincent, and at second hand by the two lady clairvoyants cited. Vincent did a real favor to Colonel de Rochas in warning him against making it easy for others to do wrong, *viz.*, by helping a discarnate entity to temporarily incarnate itself in a sensitive's body, and make fresh Karma; and the Colonel a wise thing in taking the resolution to keep secret the processes by which he effects the incarnation. In this he acts as the White Magician and draws good influences to himself, which will help him as they have Crookes and Edison, to make brilliant discoveries and gain great renown.

As to the luminous 'cones' described by his subjects as the protective envelopes in which their spirits may find shelter and travel while out of the body, every reader of Mr. Leadbeater's essay on *Dreams* [Trans. London Lodge T. S., No. 27] will be struck with the resemblance between the "cone" described above and the egg, or sphere, which Mr. Leadbeater tells us to form about ourselves by an effort of will-power before falling asleep, as a protection for the etheric brain from the streams of bad influence that are flowing eternally throughout space. "Let a man" says he "when he lies down to sleep think of the aura which surrounds him; let him will strongly that the outer surface of that aura shall become a shell to protect him from the infringement of influences from without, and the auric matter will obey his thought: a shell will really be formed around him, and the thought-stream will be excluded." Of course, what any untrained person may do for himself if possessed of a moderate power of concentration and a moderately firm will, can be done for one far better by an outside intelligence, incarnate or disincarnate, which is stronger and better trained than one's own. I think it is known to comparatively few, moreover, that whenever a Mahatma does quit his retreat, to mingle temporarily among men for the accomplishment of some important work, he keeps himself constantly surrounded by just such an impermeable auric sphere, cone, or egg—as you like—to protect himself from the baser aura of the animalised multitude with whom he must

mix. And as this exhausts one's reservoir of psychical or spiritual force, they keep aloof as much as they can on the *physical plane*, and deal with mankind on the higher levels of consciousness and of action.

Colonel de Rochas would gain very useful hints by studying the literature of Theosophy, and take a very wise step by entering into close relations with Mr. Sinnett and the experimental school of the London Lodge T. S.]

H. S. O.

THE COMPLEXITIES OF KARMIC LAW.

IN FINDING out what cause or causes tend to bring about an event, we see that they are many in number. But when we dive deeper and wish to find out the real or the one cause of an event, we feel our difficulty. When the immediate cause is known, the other causes become the effects of the one cause. Take for instance the death of a person who goes to rest under the shadow of a tree. Three friends went along chatting together on a high road when the threatening sky fulfilled its threat by pouring down its torrents along with a furious wind-storm. Thereupon they took shelter under the branches of a tree hard by. The tree unable to withstand the power of the storm fell flat on the ground, smashing one of the three. Now what is the immediate cause of the death of the one person above referred to? Of the many causes, *viz.*, the storm, the fall of the tree, and the man's travelling along the road, the immediate cause may be stated to be the fall of the tree. But when we go still deeper and put the question why the tree should slay that one individual and not the rest, we are obliged to pause and think. A Hindu would go beyond the present physical causes and attribute his death to an ideal cause. He would ascribe it not to accident—as the Westerns would—which is but a word and not an explanation, but to Karma. He would urge that the past actions of the deceased had latent potentiality in the ideal world and that that ideal cause bore fruit then in the shape of physical effects. Like Plato, the Hindus urge that it is the thought that begets the act.

Let us now see how this phase of Karmic Law is exemplified in our books, in the Itihâsas and Purânas especially. To begin with the Bhagavad Gîtâ. In the third chapter of the same, it is said that those who do not offer food and other objects of enjoyment to Devas, the rightful owners of the same, are no better than thieves. Thereby we infer that our food is due to the Devas and hence they have to be worshipped ere we take our food. Further on the Gîtâ says —

“ All living things are generated out of food ; food out of Parjanya : Parjanya out of Yajna ; Yajna out of Karma.” What do these stanzas mean ? The food that we have is generated by Parjanya or the god of rain, which again is generated by the heat of Yajna. In other words it is the heat of the cosmic yagna that, coming in contact with the cool Parjanya, produces rain. But whence the heat ? If it is due to the

mere mechanical action of the heat, in conjunction with the cool clouds, how comes it we have not, at proper or periodical times, rains? Here it is that the ideal law has to step in to explain the same. The Karmic thoughts of men set afloat in the *Akâsa* do account for the normal or abnormal rains we have. As the ether is surcharged with the bad thoughts of men, a tumult is created therein, which produces a variation in the natural order of things. Hence it is that, should humanity grow viciously disposed, we shall have rains not at proper time and the people will begin to suffer grievously. Otherwise, when people are virtuous generally, the clouds will be regular in their periodical discharges. Such is the account given in the *Purânas* too.

In the *Purânas*, whenever evil becomes rampant on the surface of the earth, *Prithvi* or the *Devatâ* of the earth, unable to bear her load of sins committed by the *Asuras* incarnate on earth, goes along with *Indra* and other *Devas* to the court of *Brahma* for the redress of her grievances. The Four-Faced One leads them all to *Kshirâbdhi*, the resting place of *Vishnu*, who promises to soon assume a bodily form and incarnate on earth, and advises the *Deva* hosts also to find their convenient places therein to incarnate. In all these stories, *Brahma* is made the agency through which all the *Deva* hosts are made to apply for aid to *Vishnu*, simply because *Vishnu* is no other than the preservative aspect of *Brahma*, the creator of the *Devas*. In these cases, the primal cause of destruction, which itself is due to a previous cause, emanates from the ideal world of *Brahma* or *Vishnu* and bears fruit as effects in a physical state. But there is another story in the *Mahâbhârata* where the Karmic Law is exemplified in its many bearings. The story of *Janamejaya's* *Sarpa-Yâga*, or the sacrifice of serpents, is in the memory of most of the Hindus. The real cause that brought about the carnage of so many serpents was set afloat in the ideal world. The earth began to abound in and be overspread by multitudinous noxious serpents. A few serpents there were that were not prone to mischief, but only worked out the Karmic Law. Of the century of the *Ophidian* species that came out of the womb of *Kadru*, the wife of *Kâsyapa*, *Seala* or *Adisesha*, the foremost of them, not addicted to instincts of its race, got a boon from *Brahma* to uphold the earth. Of the rest, some only kept within bounds; but others with their brood began to commit all manner of devastations on earth. In this connection, some explanations have to be offered with respect to the genealogy of the serpents. According to the Hindu theory of evolution, primarily no doubt, man's body was evolved out of that of animals; but at a certain epoch of evolution on this earth of ours—there having been other earths on which he existed according to Hindus—it was the womb of human beings that gave life to animals, &c. The events recorded in the above story refer to that epoch when man gave rise to an order of creation lower than his.

Returning to the main story, we find that *Brahma* wanted to clear the earth of its many obnoxious serpents and preserve the good ones,

Here out of the mind of the Demiurge, or creator, did the first cause germinate. Let me then trace out its action in the physical world. First I shall relate what occurred in the Ophidian family itself. Kadru, the mother of serpents, and her sister, by name Vinatā, the mother of Garuda and Aruna, once disagreed as to the color of the tail of the horse Uchchaisravas, which rose from out the Milky Deep at the great churning; the former asserting it to be black and the latter, white. A wager was agreed between them that the loser should become the slave of the winner. To render her position secure, the mother of serpents requested her progeny to perch upon the tail of the ocean-born quadruped and blacken it; but the serpents at first refused to be privy to such an imposition being practised upon their mother's sister and step-mother; whereupon their mother curses them with destruction. Afraid of the curse, they reluctantly accede to their mother's behests, after which the curse is modified into one of the destruction of the bad ones.

Turning to the next episode, we find king Parikshit engaged in the chase after deer, some of which he observed passing through a Rishi's Āsrama. Approaching Samika—that was the name of the Rishi—the king enquired, of him the direction in which the deer escaped. Getting no response to his repeated calls, from the Rishi who was then engaged in Samādhi, the spiteful ruler twined round the neck of the holy one, a dead serpent. Sometime after, the Rishi's son, named Sringin, hearing that the author of this mischief was king Parikshit, cursed him with death from the fangs of the serpent Takshaka within seven days. The father did not approve of the course adopted by his son and sent information to the king of his danger. To avoid it, the king took all precautions and safely ensconced himself in a place where no serpent might approach him. On the seventh day, the serpent Takshaka asked two or three of its species to assume the guise of Brahmins and approach the king with flowers and other things, itself being like a black spot in one of the garlands. On the day after, Kāsyapa was bribed and made to return in order that their intentions might not be frustrated, the seeming Brahmins welcomed the king with garlands, &c., on the seventh day; and when he put one garland round his neck, Takshaka, who was like a black spot in it, expanded himself into the normal size and form, and bit the king, from which he died. Hearing this event, his son Janamejaya began to perform a great yaga for the purpose of the destruction of this species.

The third episode which I shall have to deal with in this connection, is about Rishi Utanka. He was a disciple of Veda along with Janamejaya and Paushya. After the last two had left their teacher, Utanka served out his term and when he was about to take leave of his guru, asked him to demand his preceptorial fee. As this was left to the discretion of the guru's consort, the disciple went to her and she asked him to fetch for her the ear-rings of Paushya's queen. Having attained his object, Utanka was, on his return, deprived of it by the serpent

Takshaka. Then the disciple recovers the same from the serpent and hands over the perceptorial fee unto his guru's wife. Burning with rage against Takshaka for the pilfering of the ear-ring, the disciple encouraged his co-fellow and king Janamejaya to accomplish the destruction of the serpents and gladly joined him in the same.

To complete the whole, I shall have to narrate another incident that occurred in the family of the venomous reptiles. A certain Rishi by the name of Jaratkâru was roving over the worlds as a celibate performing hard penances. Once he observed his Pitris or ancestors hanging over head and suffering great pains. The cause of the same, having been discovered to be due to his non-transmission of any offspring, he vowed from that day to marry one that went by the same name as his. **Vâsuki**, the serpent, had a sister of the same appellation and married her to the Rishi. The result of their union was the learned Rishi **Astika**. Now when Janamejaya performed his **Sarpa-Yâga**, almost all the venomous reptiles had become a prey to the all-devouring jaws of the goddess Agni, when Rishi Astika appeared on the spot and asked for a boon from the king, which was no sooner granted than the Yâga had to be stopped at the words of the Rishi. Thus were preserved some serpents such as Takshaka, Vâsuki and others which belonged to the virtuous species; Takshaka having performed its work, incited thereto by the Karmic Law and not by any malice.

From the foregoing, it will be evident that the ideal cause for the destruction of the vicious ones in the Ophidian species arose from the creator's mind as also for the preservation of the good ones. Accordingly the thought begat the act. In the sacrifice, all the vicious ones had been disposed of, while Rishi Astika came in for his share of Karma to preserve the good ones. But what is the use of the first three episodes mentioned above? To my mind they typify the causes in the external world, though, when related to Brahma's Sankalpa, they become effects only; as in the case of the death through the fall of a tree, mentioned by me at the commencement of this article.

Generally, three causes are enumerated in our books. They are **Nimitya** (instrumental), **Upâdâna** (material) and **Sahakâri** (auxiliary). These causes are also said to have their subsidiary ones, when the reasons for their being such causes have to be understood. The *homakunda* in the sacrifice is the material cause for the destruction of serpents, while the instrumental is represented by King Janamejaya; the reason for his being so is due to the death of his father Parikshit. King Parikshit dies of the serpent's bite owing to his frolicsome trick of having coiled round the neck of a Rishi a dead serpent and the consequent curse pronounced upon him by the Rishi's son. The auxiliary causes that tended to this carnage were Kadru's curse and Utanka's proceedings. The offspring, *viz.*, the serpents, were cursed with destruction by their mother at their non-compliance with their mother's behests: while Rishi Utanka, finding his ear-rings purloined by Takshaka, allies himself with King Janamejaya who was also bent upon the same purpose.

Studying the inexhaustible stories of the Mahābhārata and the Rāmāyana, there is one principle underlying and common to them all, and that is that there is an intimate connection between this world and the higher as cause and effect. Causes engendered in the physical world, or body, do inure as effects in the ideal ones which, in their turn, become the causes for the next creation or life. Then fresh causes are generated which do repeat themselves similarly, *ad infinitum*. But in the Sarpayāga, many events are interwoven to exemplify the complexities of the Karmic Law. Similarly, if we read the other stories in the Itihāsas and Purānas, we shall find the many aspects of Karma illustrated.

K. NARAYANSAMI Aiyer.

**A SCIENTIFIC EXPLANATION OF PURITY OF THOUGHTS,
WORDS AND DEEDS, AS TAUGHT BY
ZOROASTRIANISM.**

(Continued from p. 226.)

No. 2.

WE have thus proved by actual scientific experiments how the invisible can be made visible, how the power of sound can be made manifest to the eye as well as to the ear, and how it is capable of building up forms. Further, we have seen that the forms so generated assume some one or other regular geometrical shape. When we study outside nature a little more closely than we generally do, we are struck by the strange fact, that everywhere we find geometrical shapes. This regularity of shape or form is to be found both in the mineral and vegetable kingdoms. The simplest forms are built on the simplest lines or axes, and the more elaborate the form the more numerous will be the axes on which it is built. In the vegetable kingdom forms are built on the spiral arrangement. This will be easily seen by the examination of a twig of a tree with leaves on it. There is no irregularity in the building up of vegetable forms as would seem at first sight. The most apparently irregular arrangement is only a complicated spiral; for "that which is chaos to the senses is kosmos to the reason." Plato's dictum thus comes to be true that "God geometrises."

"Not only can sound build, but it can also destroy. Thus the builder of form can destroy the form; and while gentle vibrations build, vehement or violent vibrations tear apart that which the gentle ones have brought together. Inasmuch as no form is solid, but every form consists of molecules with spaces between them, the vibrations of the sound going between the molecules make them vibrate more and more strongly and throw them further and further apart, until the time comes when the attracting force which keeps them together is overcome, and they shoot out and the form becomes disintegrated." ("Building of the Kosmos," page 22). To demonstrate the truth of the above statements the following experiments will be sufficient. Take a glass or tumbler and half fill it with water and find its "fundamental note, which can be done by drawing a bow across its edge and

seeing how the water divides. When the fundamental note is found, produce this note near the glass on some instrument from which great intensity and loudness of sound can be obtained." The glass will give out the same note and the water in it will be thrown into vibrations without any apparent contact from outside. As the pitch of the sound is raised higher and higher the water in the glass is thrown into greater and greater agitation, so that a regular tumult of waves is set up in the water, and when the vibrations of the glass which cause all these movements in the water become too great for the glass to stand them, it finally shivers to pieces in every direction by the sheer force of the vibrations caused by the sound. ("Building of the Kosmos," page 22). Similarly, a single note of music 'delivered from the mouth of a master in music' is capable of breaking to pieces an empty glass or tumbler. Another experiment which is given by Prof. Tyndall to prove the powerful effects caused by the vibrations of sound is this. Take a glass rod and hold it with one hand at its middle and then rub the upper half gently with some other substance which will produce a gentle sound; rubbing it more briskly the sound grows intenser, and when the friction is carried to a very high velocity acute sound is generated in the glass rod, until the vibrations thus created are too powerful to preserve the rod in its original shape, and the lower half of the glass rod is shivered into small circular fragments; thus showing the power of the note which the glass itself had generated.

The potency of rhythmic sound is such that the largest and strongest structures may be made to tumble down and disintegrate under its effect. This is due to the effects of what is known as sympathetic vibrations. It is a well known fact in acoustics that if one of the wires of a harp be made to vibrate vigorously its movement will call forth sympathetic vibrations in the corresponding strings of any number of harps placed round it, if they are tuned to exactly the same pitch. Thus if any one knows at what rate to start his vibrations, that is, knows the keynote (or the vibratory force which holds it together) of the class of matter he wishes to affect, he will be able by sounding that keynote to call forth an immense number of sympathetic vibrations from the matter or substance against which he is operating. When this is done on the purely physical plane no additional energy is developed, but on the subtler or astral plane there is this difference, that the matter dealt with on this plane is in a far more active condition, so that, when it is called into action by these sympathetic vibrations, it adds its own living force to the original impulse, which may thus be multiplied a thousand fold, and then by further rhythmic repetition of the original impulse the vibrations may be so intensified that the result is out of all apparent proportion to the cause as regards the tremendous effects of sympathetic vibrations on the physical plane. We may refer our readers to the astounding discoveries made by John Morrell Keely, of Philadelphia, with reference to the potency of Inter-etheric forces.* In fact there is

* *Vide Keely and his Discoveries*, by Mrs. Bloomfield-Moore.

scarcely any limit to the conceivable achievements of this force in the hands of a great adept who fully knows its possibilities, for the very building of the universe, as already observed above, was but the result of the vibrations set up by the spiritual force acting upon primordial matter. Certain classes of mantrams or spells which produce their results not by controlling any elemental or nature-spirit, depend for their efficacy upon this action of sympathetic vibrations. The phenomenon of disintegration is also brought about by the action of extremely rapid vibrations, which overcome the cohesion of the molecules of the object operated upon, as we have seen in the experiments cited above. A still higher rate of vibrations of a somewhat different type will separate these molecules into their constituent atoms. A body reduced by these means to the etheric condition, can be moved by an astral current from one place to another with immense rapidity; and the moment that the force which has been exerted to put it into that condition is withdrawn, it will be forced by the etheric pressure to resume its original form. It is in this way that objects are sometimes brought almost instantaneously from a great distance at spiritualistic *séances*, and when thus disintegrated they could be passed with perfect ease through any solid substance, such as the wall of a house or the side of a locked box. As examples of the immense power of vibratory sounds we may quote the following examples.

It is stated that when the iron bridge at Colebrook Dale was in the course of building, a fiddler came on the spot where the builders were at work and told them that he would fiddle down the bridge. The workmen laughed in scorn and told him to fiddle away to his heart's content. The fiddler, who knew the mighty potency of music or sound, began to play until he struck the key note of the bridge and under its influence it began to sway so violently that the astonished workmen entreated him to stop. At one time it was found by the workmen engaged in a mill in America that on certain days they experienced considerable annoyance and hindrance in going on smoothly with their accustomed work, and that on some days the building was so much shaken that pails filled with water would be nearly emptied, while on other days nothing of the sort would happen though the mill was working during all these days as usual. On searching for the cause of those mysterious disturbances it was found that when the machinery was running at a certain rate these phenomena took place. This mysterious disease of the mill was cured by simply making the machinery run at a slower or faster rate so as to put it out of time with the vibrations under which the building was originally constructed. Because all structures, large or small, simple or complex, have a definite note of vibrations, depending on their material, size and shapes, as fixed as the fundamental note of a musical chord; so that if the vibrations which maintain them in shape are intensified by the creation of similar vibrations within or near them, the form or shape of the building or object is disintegrated and it falls to pieces. It is for this

very reason that when marching armies are crossing a bridge order is given to stop the music, break step, and open column, lest the measured cadence of condensed masses of men should urge the bridge to vibrate beyond its power of cohesion. Neglect of this rule has led to fearful accidents. The celebrated engineer Stephenson, the inventor of the steam engine, has said that there is not so much danger to a bridge when crowded with men and cattle as when men go in marching order over it. It is stated that the bridge at Broughton, near Manchester, gave way beneath the measured tread of only sixty men. A terrible disaster once befell a battalion of French Infantry while crossing the suspension bridge at Angiers, in France. Repeated orders were given the troops to break into sections, but in the hurry of the moment they disregarded the order, and the bridge, which was but twelve years old, and had been repaired recently at considerable cost, fell and almost the whole of the battalion was destroyed in its fall. For this same reason the Swiss muleteers when travelling over the snow clad mountains of their country are said to tie up the bells of the mules lest by their measured, musical tinklings they might disturb an avalanche or ice-field from its bed and bring it tumbling down upon their heads. A nightingale is said to kill by the power of its note, *vide* "Theosophical Gleaner," Vol III, page 204. Examples and experiments proving the mighty and mysterious potencies of sound can be multiplied to any extent. But what we have to gather from this is that everywhere we have proof that sound can create and sound can destroy, according to its quality and nature, and not only that, but sound can also preserve what is built up, because without sound there could be no form or shape, in short without sound nothing can exist on either the objective or the subjective planes. Because "everything is in constant motion; one sort of motion builds up the form, another preserves the form, a third destroys the form, and the destruction of one form is the building up of another. That which is destroyer in one shape is creator in another. In fact nothing is annihilated, nothing is lost, for every death in one sphere is a birth into another." (The "Building of the Kosmos," page 23).

Having thus seen the mighty effects produced by sound, or words, on the physical plane, we shall now proceed to examine the subtle and invisible effects exercised by the origin or root of sound, or words, which is in the plane of thought. Because thought, as already observed, is nothing but inaudible sound, and sound is nothing but thought made audible or even visible, and just as the effect of the audible sound can be perceived on the visible plane, so the effect of the invisible sound, in other words, thought, is to be looked for on the invisible plane. We have now to see what this invisible plane is. This plane is known to the occultist as the astral plane or *Akâsa*—the ether of modern science, though the latter is the lowest and grossest form of *Akâsa*. This plane is also commonly known as the astral light or astral matter. It is in this astral plane or *Akâsa* that

we can trace the cause of the visible effects of thought on the physical plane, such as the sudden and inexplicable calamities that befall humanity in the form of earthquakes, pestilence, conflagrations, floods, &c. To explain the nature of this astral plane or astral light we cannot do better than quote from that remarkable monograph on this subject "The Astral Plane", by Mr. C.W. Leadbeater which forms Transaction No. 24 of the London Lodge of the Theosophical Society :—" This astral matter or astral essence pervades the kingdoms of nature lying behind the mineral. It is wonderfully sensitive to the most fleeting human thought, responding with inconceivable delicacy in an infinitesimal fraction of a second to a vibration set up in it, even by an entirely unconscious exercise of human will or desire. When any portion of this essence remains for a few moments unaffected by any outside influence (a condition, by the way, which is never realised) it is absolutely without any definite form of its own, though even then its motion is rapid and ceaseless; but on the slightest disturbance, set up perhaps by some passing thought current, it flashes into a bewildering confusion of restless, ever-changing shapes which form, rush about and disappear with the rapidity of bubbles on the surface of boiling water. These evanescent shapes, though generally those of living creatures of some sort, human or otherwise, no more express the existence of separate entities in the essence than do the equally changeful and multiform waves raised in a few moments on a previously smooth lake by a sudden squall. They seem to be mere reflections from the vast storehouse of the astral light, yet they have usually a certain appropriateness to the character of the thought-stream which calls them into existence, though nearly always with some grotesque distortion, some terrifying or unpleasant aspect about them..... The fact that we are so readily able to influence the elemental or astral kingdoms, at once shows us that we have a responsibility towards them for the manner in which we use that influence; indeed, when we consider the conditions under which they exist, it is obvious that the effect produced upon them by the thoughts and desires of all intelligent creatures inhabiting the same world with them, must have been calculated upon in the scheme of our system as a factor in their evolution. *In spite of the consistent teaching of all the great religions, the mass of mankind is still utterly regardless of its responsibility on the thought-plane; if a man can flatter himself that his words and deeds have been harmless to others, he believes he has done all that can be required of him, quite oblivious of the fact that he may for years have been exercising a narrowing and debasing influence on the minds of those about him, and filling surrounding space with the unlovely creations of a sordid mind.*"—"The Astral Plane," pp. 48, 50.

"The elemental or astral essence which surrounds us on every side is in all its numberless varieties singularly susceptible to the influence of human thought. The action of the mere casual wandering thought upon it, causing it to burst into a cloud of rapidly-moving, evanescent forms, has already been described; we have now to note how it is affec-

ted when the human mind formulates a definite, purposeful thought or wish. The effect produced is of the most striking nature. The thought seizes upon the plastic essence, and moulds it instantly into a living being of appropriate form—a being which when once thus created is in no way under the control of its creator, but lives out a life of its own, the length of which is proportionate to the intensity of the thought or wish which called it into existence. It lasts, in fact, just as long as the thought-force holds it together. Most people's thoughts are so feeble and indecisive that the elementals created by them last only a few minutes or a few hours, but an oft-repeated thought or an earnest wish will form an elemental whose existence may extend to many days. Since the ordinary man's thoughts refer very largely to himself, the elementals they form remain hovering about him, and constantly tend to provoke a repetition of the idea they represent, since such repetitions, instead of forming a new elemental, would strengthen the old one and give it a fresh lease of life. A man, therefore, who frequently dwells upon one wish often forms for himself an astral attendant which, constantly fed by fresh thought, may haunt him for years, ever gaining more and more strength and influence over him; and it will be easily seen that if the desire be an evil one the effect upon his moral nature may be of the most disastrous character."

(To be concluded.)

B. E. UNWALA.

OBSESSION AND ITS TREATMENT.

S—led a very queer life from the very beginning. Her constitution was peculiarly delicate, so much so that the slightest physical work would fatigue her. This was amply made up by a good intellect. She was a poet in her own Vernacular and knew Sanskrit, things that could not be said of every non-Brahmin woman. Her caste allowed her marriage to be put off some years after she attained maturity.

A year after that, she one day happened to undress in the presence of her mother's sister, who was said to be possessed. From that time, she had fits of violence, burning her clothes, eating enormously, &c. She was cured by a fakir.

There was a beautiful Rajput boy living opposite to her house, with whom she fell in love and the feeling was reciprocated. But the strict supervision of her people allowed only occasional glimpses of one another and exchange of letters through a servant. Soon after, the boy left the town and her troubles began. Every night she was visited by the boy, who came and sat by her side talking for hours, but no further. She was profoundly asleep and could recall the events only in the morning. Her anxiety to go to sleep in the night as soon as possible, was so great as to be remarked by her people, who got out of her the story. That night the boy appeared to her and upbraided her for

having told her people of him while he did her no harm. Every time that she spoke of it to others the visits ceased for some days. Her relatives wanted to cure her of this and a Gosavi was brought in. He gave her a cane and told her to go round the house and collect earth from the four quarters. "You will feel some one following you, but you need not fear." The earth was brought and placed upon the floor adorned with various mystical figures in various coloured rice powder. A handkerchief with four knots in it was placed at the outside of the circle; upon the intonation of mantrams it gradually jumped from one handful of earth to another. He then wrote some questions on a piece of paper and asked her to sleep with it under her head. The next morning it was covered with beautiful Sanskrit writing on the other side, to the effect that it was a Gandharva; that he would not harm the woman, but go away after some time. The Gosavi wanted them to tell him what to do with the spirit—whether to confine it to some place or to drive it out simply. The former he said was cruel, as perhaps he might die without having a chance to release it; so since it was not harmful in any way the best thing was to allow it to go away of itself. He then strongly advised her people to get her married. She used to see the phantom occasionally as a big Maharajah in all his pomp and power; and his visits ceased, when at the instigation of her people, she asked of him riches.

There was a Brahman in the town who was a priest in a temple of Hanuman; he lived an apparently innocent life. But in reality he was an extremely wicked, selfish sorcerer. Any young girl who rejected his proposals was removed out of the way in a week, and the husband suffered a similar fate, if he came to know of it. S—was subjected to his persecutions, but indignantly rejected them. He then left her with threats of vengeance and wanted to secure some piece of her dress, specially some impure portion. It seems that after due ceremonies, it is placed inside a plantain tree which begins to fade and rot from that date; the victim too dragging out a miserable life in horrible agonies. Fortunately he did not get it. But he managed to set an elemental upon her which she saw in the shape of a white dog on her lap one evening. After great trouble and suffering she was cured. Again her life was attempted and again she was saved.

Some days after, the man was seen writing something on the house wall and sprinkling colored rice in the street. This went on for a month, when the result was seen. She had adopted a son, a bright, intelligent boy of 8 years, whom she loved to distraction. One morning at about 4 she dreamt that she saw a group of women dancing about her with frantic gestures. Immediately she was awakened by the cries of her boy in the next room, whose clothes had caught fire; though there was no spark in the room. The poor boy died 8 days afterwards in great pain; in his last moments he saw the features of his murderer floating over him. That night the room where S—was sleeping was

besieged by curious noises ; violent knockings were heard on the doors and the walls and the boy's voice was heard wailing outside the house.

From that time she was subject to fits of unconsciousness, during which many earth-bound spirits possessed her and wanted their vulgar desires to be satisfied. She, to whom the fumes of tobacco would cause nausea, called for liquor, tobacco, opium, bhang, &c. Her people once gave her a cigar, frightened by her threats, but for the next two days she was vomiting severely.

It was at this time that I became acquainted with the people through a mutual friend. I was studying practical magic then, and was trying to control some lower devatas. I was requested to treat the case and a very interesting one I found it. From that time forward she has had never a visitation that I was not present at.

The entities that spoke through her were of all classes of society. They spoke their own dialect with the characteristic accent and idiom. Their actions too corresponded very closely with the class of people they represented. Most of them were victims of the above named sorcerer who is now dead. Some of them are fierce and malignant and others mild and respectful. When high class females, they request not to be touched. They are sent, they say, by their master, to suck the life fluid from the victim, and watch their opportunities very keenly. The best times are when she is impure physically or otherwise. They never speak until compelled ; they never give out the name of the master ; the violent ones, who are almost always vulgar, require a good deal of power to forego their requests and leave her. The mild ones never did her any harm, but went away after some minutes. In the beginning, the violent ones used to come in my absence, but I stopped that effectually, by placing "guards" around her room. There used to come a quiet, modest, carpenter's wife, the mildest and the most social of all. We used to have long talks upon various things. From her I gathered the following facts : The victims of the sorcerer are subject to his power even though he is dead. He has lost only his body and is more wicked than ever. He will live for ages and ages and will die only with the devata with whom he has incorporated himself. He sends his disembodied victims to vampirise his living enemies and punishes any disobedience by horrible tortures, which I could not induce her to reveal. They live by drawing the life-sap from men, trees, or by drinking the water of tanks (the aura of course). When they finish the remaining years of their natural term of life, they will be free from their tyrant. The mild spirits refuse to vampirise men, even at the cost of suffering. I have often observed that when driving out these rebellious entities, they would beg of me to allow them to remain, as they were placed between two fires.

I verified the history of their lives in many particulars and found them correct. Many other entities quite unconnected with the sorcerer took possession of her at times. One was a Brahmiu woman, her neighbour, who committed suicide because her husband was poor and

could not give her jewels. Another was an elemental that guarded the Maharaja's fort in that place, and wanted a pig. The patient had four abortions all brought about by these devilish agencies.

Once I was awakened at 3 in the night to attend her. The spirit visitor was more than usually obstinate and arrogant. From the description which the woman gave when she had a lucid interval, I came to know that it was the master himself. After two hours of hard trouble, I compelled him to leave.

Another day he returned and was made to go. I was sleeping in the same house, it being late, when I felt myself being strangled and gradually losing breath. Half unconscious as I was, I repeated mentally the mantram, and in about 2 minutes threw off the influence. Then I placed guards in the four quarters and having strongly mesmerised myself went to sleep.

This event recalls a similar one many years ago when I was simply a student of Theosophy and knew nothing of magic. One night, a sorcerer of Malabar, in a fit of drunkenness, got into my house through my neighbour's, who was his dupe. I gave him a good beating and he was taken away by his friend. An hour later, I felt my head burning as if about to melt and break into a thousand pieces. I thought I was about to be killed by the scoundrel; but I called upon my Master loudly and was saved. But for the next two days, my brain was simply a catherine wheel of shapes.

To return to S— The visitations gradually grew rarer, until they never occur now. At least I saw the last of them 6 months ago. Before these attacks she always sees some shadowy form and falls down at once. But now, under my directions, she has learnt to resist the influence strongly; and I think she has succeeded. Sometimes she would retain consciousness, but lose the power of speech; and a few repetitions of the mantrams, with passes over the parts, removed the influence.

C. R. SRINIVASAYENGAR.

Reviews.

MAGAZINES.

Lucifer.—December, 1895, Mrs. Besant, from her "Watch-Tower," bids a temporary farewell to the editorial chair before her departure for India, where so much important work lies before her. Comments are made concerning the supposed hostile attitude displayed towards Theosophy by the Editor of *Light*; on Thought-Photography, and Vivisection; and a friendly welcome is given to "Old Diary Leaves," which contains the true history of the Theosophical Society and the former daily life of its two founders. Reference is also made to the subject of Mars and Mercury as connected with our Planetary Chain.

The important and instructive article on "Dreams," by C. W. Leadbeater, is concluded. This has lately been issued as one of the Transactions of the

"London Lodge" (No. 27). "Early Christianity and its Teachings," by A. M. Glass, and "Orpheus," by G. R. S. Mead, are both continued, "Man's Place and Function in Nature," by Annie Besant, is not only evolutionary, but somewhat revolutionary in tone, inasmuch as its tendency will be to change the habits of many an earnest reader, so that they may conform to a more rational and humane ideal of life, especially in one's relations with the animal kingdom. This article should be published in pamphlet form. "Theosophy among the Quietists," by Hon. Otway Cuffe, shows the esotericism of some of the ancient Christians in a scholarly essay. Their union with the Divine seems to have been very closely related to the Eastern Yoga practice. As Madame de Guyon says—"When the will is in the state of complete union with God, it necessarily brings the whole soul into subjection, and it implies necessarily the extinction of any selfish action, and brings the mind into harmony with itself and into harmony with everything else." In Bertram Keightley's translation of the "Unpublished Letters of Eliphaz Levi," which is concluded in this number, we find a much needed appendix to the parable of the "Ten Virgins," which will be of special interest to Christians, "Theosophical Activities" show that energetic work is being prosecuted in Europe, America and Australasia. Herein, "Mrs. Higgins acknowledges gratefully the receipt of Rs. 850/61 for the Museum School and Orphanage."

E.

The Path.—December, 1895, Mr. Judge first gives an account of "The Work since May," which is followed by "Letters of H. P. Blavatsky"—the last of the series to her family. "The Doctrine of Re-birth" is presented by Bandusia Wakefield, and various objections considered and answered. William Brehon reviews the seventh chapter of the "Bhagavad Gita." As the article on "A Reincarnation," by E. T. H., was evidently not intended for criticism, little need be said concerning its glaring discrepancies and missing links in logic. "Talks about Indian Books"—fifth paper—by C. J., is on the "Rig Veda." This series of articles is a valuable one and C. J. is one of the first and most lucid Orientalists of the age.

E.

Theosophy in Australasia.—December, 1895. "The Outlook" contains many interesting editorial items. "Forging of the Blades" by Geo. Peol, is worthy of especial attention. It gives a different interpretation of the vision originally published in *Lucifer*, Vol. XII, p. 12. Activities are progressing. It is deeply to be regretted that the Countess Wachtmeister's affection of the eyes occasioned a temporary interruption of the needed work which she has been carrying on so satisfactorily. We rejoice, however, to hear from her that a season of rest and skilful medical treatment has restored her health, in great measure.

E.

The Animal's Friend.—December, 1895. This earnest exponent of man's duties to the lower animals and of their just claims upon his sympathy and care, has in this issue, a life-like portrait of Miss Frances Power Cobbe, with a sketch of her useful life and work, and views of her beautiful home at Dolgelly, North Wales. That this magazine has a great work before it, in addition to advocating practical kindness in our treatment of domestic animals, and opposing the cruelties of vivisection, may be seen by giving a few moments' thought to the following from an American author:—

"One American dealer, not long since, sold two million bird skins in a year. The items of a *single auction sale* in London, in 1887, included six thousand Birds of Paradise, five thousand Impeyan pheasants, three hundred and sixty thousand assorted (bird) skins from India, and four hundred thousand humming birds! These figures gives some notion of the tremendous influence of a silly fashion in procuring the destruction of animal life."

Shame on the followers of such a heartless fashion, who pretend to be Christians but outdo the carnivora in wanton cruelty.

E.

The Seen and the Unseen.—December, 1895. The second number of this vigorous young Australian monthly has among its appetizing contents the following:—

"From the Seen to the Unseen," "Local Spiritualism," "The Vein of Occultism," "Crystal Gazing," "Photographing Vital Force," "Hypnotism," "Psychical Research," "Palmistry," "The Mission of The Theosophical Society," "Reminiscences of H. P. B.," by the Countess Wachtmeister, together with "Questions and Answers," "Reviews," &c. It bids fair to do much good work in the Southern Hemisphere.

E.

Mercury.—November, 1895. "The Law of Sacrifice," (the first article), is a verbatim report of a lecture by Mrs. Annie Besant. We hardly need say it embodies much valuable truth. The closing paper of Mr. Fullerton's interesting series, presents in his usual clear and concise style, a mass of ideas which the iconoclast and the over-zealous reformer would do well to heed, for some good may yet be extracted from what we are gradually outgrowing. In "A Pilgrim's Reverie," the writer, T. G. E. W., sees in a vision, some pages of the book of life; and in "Behind the Veil," Mara discourses, symbolically, concerning the scriptural rending of "the veil of the temple." Under the heading of "Practical Theosophy" six different writers state in what manner Theosophy has helped them. "Around the Zodiac," "Echoes," "Correspondence," "Notices," "Reviews," and "Children's Corner," complete an instructive number.

E.

Journal of the Buddhist Text Society, Vol. III, Part II, contains an explanation of a Shan-Burmese picture—"The Titans fighting with the Gods," papers on "Buddhist Chants and Processions," and the "Madhyamika School of Philosophy," also a poem comprising 78 stanzas, on "The Story of Sri Gupta." In the Appendix the "Religions of Japan," "Government of Japan," "Japanese Customs," and "The Māhāyāna Systems" are discussed in an interesting manner.

E.

Arya Bala Bodhini.—The January number, which opens the second volume, is an excellent one in the main. The articles on "Re-birth" and "The Student Community in India" are very good, the former especially. The one on "Some Mahatmas of South India" is interesting in matter but the English is faulty and should have been closely edited before sending it to the printer. The Editor acknowledges the kind good-will shown by the Countess Wachtmeister in renewing her donation of Rs. 100 towards the up-keep of the magazine together with her best wishes for its success. It is to be hoped that others who feel an interest in the moral and spiritual

welfare of Indian youth will also come forward to help Colonel Olcott to carry the burden of its financial support. We suggest to the Editor the publication of a series of short biographical sketches of "Noble Indian Characters," male and female. A few of the best moral maxims from the Indian sacred books should also be printed in each issue of the Journal. A beginning may be made by copying the contents of the "Epitome of Aryan Morals."

"LA DOCTRINA SECRETA."

To translate a book in two volumes, comprising 1,582 pages royal 8 vo., and which treats of the most recondite and difficult questions in philosophy, metaphysics and science, is a truly appalling task: only the hope of a rich recompense in money or fame could move the average scholar to attempt it. But here has this colossal literary labor been joyfully undertaken by our gentlemen colleagues of the Madrid T. S., out of the purest philanthropy from love of the neighbour and reverence for their late Teacher, the writer of the "Secret Doctrine"—H. P. B. Not only this, but one of them, Señor D. Jose Xifré, F. T. S., upon whom the heaviest share of the labour fell, has supplied the large sum necessary to bring out the First Volume in fine topography, on excellent paper, and in rich binding—a handsome book to the eye, an ornament to the library.

The translation itself is in classically pure Spanish, to my mind the most beautiful among European languages. In their hands its musical cadences accentuate the perfection of the original and give a harmonious *swāram* to the words. Take, for example, the Spanish form of the Second Stanza:

"DONDE ESTABAN LOS CONSTRUCTORES, LOS BRILLANTES HIJOS DEL AMANECER DEL MANVANTARA? EN LAS TINIEBLAS DESCONOCIDAS EN SU AH-HI PARANISHPANA. LOS PRODUCTORES DE LA FORMA, DERIVADA DE LO IN-FORME, QUE ES LA RAIZ DEL MUNDO, ETC."

Read as that should be, with the proper Castilian accent and rhythmic swing, it sounds as sweetly as a Sanskrit shloka chanted by Mr. Pandiyaji, of Madras, or the late and ever-lamented T. Subba Rao. Yes, it is a grand task that our Spanish brothers have accomplished, and the work ought to be held as a classic in the land of Miguel Cervantes and Lope de Vega.

Señor Xifré is working very hard upon Volume II of the "Secret Doctrine" and it will be published in due time.

O.

L'AUREORE DU JOUR NOUVEAU.

We regret to learn from the December number of this Magazine, that in consequence of the regretted death of Lady Caithness, Duchesse de Pomár, its publication will be suspended. We are told, however, that later the Duc de Pomár may take up the course of his Mother's philosophical studies, and thus continue the work which was so long with her a labor of love.

THE PUNJAB THEOSOPHIST.

This is the title of a new journal started by our Labore T. S.—now an active centre after years of dormancy. The case illustrates very forcibly the exceptional condition of our Indian branches, whose members are mainly

composed of Government servants liable to continual transfer from station to station. During 1895 three "dormant" branches were revived, and every one may in its turn follow suit. The *Punjab Theosophist* contains an essay on and a translation of Yoga Sutras, a discourse on the seven principles of man, a dissertation on the spirituality of pilgrimages, which is the first of a promised series on the esoteric meaning of daily ceremonies; and a sketch of Maharaja Jai Mal's life. We think the sphere of the paper's usefulness would be increased by making it an Anglo-Hindi instead of a purely Hindi one.

Theosophy in all Lands.

EUROPE.

LONDON, January 1st, 1896.

The *Vahan* reports great activity amongst the various centres. Owing to the death of M. Arnould, the French Lodge has been re-organized, the officers elected being: *President*, M. Gillard; *Secretary*, Madame Kolly; *Treasurer*, M. Tourniel. The name of the Lodge has been changed from the "Ananta," to "La Loge Parisienne Ananta." The French Journal *Le Lotus Bleu* is now under the management of Dr. Pascal and Mons. D. A. Courmes.

The Dutch Lodge sends a very hopeful account of the spread of Theosophy in Holland. There are now centres in Amsterdam, Rotterdam, and The Hague, which are all most promising. One event of interest was that the Society of Freethinkers called "The Daybreak" had invited the President of the Theosophical Society in Holland to lecture on Theosophy. He delivered his lecture on 27th of November in a large hall which was crowded to excess by a most attentive audience, composed of all classes of society, and an open debate followed. The Amsterdam Lodge has lately opened a class for the study of Sanskrit. One of the members sends news from Java that Theosophy is interesting a Chief of high birth in that country, and he thinks that if our literature could be translated into Malay, there would be a fruitful field for work in that country.

Several Lectures have been given in the Blavatsky Lodge. That by Mr. Mead on "Theosophic Alexandria" was of great interest, showing the life and thought existing in that City in early times. The classes on astronomy by Mr. M. U. Moore are highly successful. Amongst the new books that have lately been published is "Old Dairy Leaves" by H. S. Olcott, P. T. S.; also a second edition of Mrs. Besant's translation of the *Bhagavad Gita*, and Manual No. 5, which is a new edition, revised and enlarged, of "The Astral Plane" by C. W. Leadbeater. Manual No. 6 will be entitled "Man and his Bodies," by Mrs. Besant, and another Manual will shortly appear on "Devachan" by Mr. Leadbeater. Part of this last, together with a paper by Mr. Sinnett, will appear in this month's *Lucifer*.

The December number of *Lucifer* will be found very interesting. From the "Watch-tower" we are given a statement respecting the Planetary Chain, in which Mrs. Besant confirms what Mr. Sinnett formerly wrote in "Esoteric Buddhism." Firstly, she states as the fact, that the Earth, Mars, Mercury, and four unknown planets form the chain round which the great life-wave is passing, and that the mass of ordinary humanity have come to the Earth

from Mars, and will pass on to Mercury. Secondly, we are told that the leading class of humanity came over from some other region, and did not share this general evolution, never having been on Mars at all; and thirdly, that Mars is concerned in still another and different evolution. These facts may help to reconcile conflicting statements, but they cannot do so finally, for the paragraph concludes with the remark that it will not be possible to clear the matter up to the satisfaction of exoteric students.

Also from the Watch-tower comes a welcome to Colonel Olcott's book "Old Diary Leaves." It is spoken of as being invaluable as a record of facts, and as likely to prove of service to the Theosophical Society because of its straightforwardness. Elsewhere in the magazine the book is reviewed at length and is described as a "careful and detailed history of the great movement," so vividly written that as the story unfolds itself "we live in it and feel it as though we had in truth been present." The spirit in which the book has been written is shown—in an extract given from it—to be one in which the eccentricities of the great personality whose life is therein portrayed, are entirely forgotten in remembering the debt of gratitude owing to her, as the benefactress, who, by her teaching and writings, has made known to us the Path.

In the same magazine we find the conclusion of Mr. Leadbeater's paper on *Dreams*, which gives much information as to the state of the Ego during sleep, from joint investigations that have been made by clairvoyant members of the London Lodge. The lesson to be learned from those experiments is, that if any person wishes to retain consciousness of what the Ego has seen or done during sleep, he must first obtain control over his thoughts in waking life, in order to conquer the Kamic, and put himself in accord with the spiritual nature. The Ego will then be found in sleep on a plane where it will be irresponsive to the influences coming from the lower nature, and responsive to higher things. All earnest Theosophists are urged to make a special point of raising their thoughts to a high level before sleeping, because the dream-portals may then lead to a higher state of vision, even to that state of full consciousness where the man no longer dreams.

A paragraph in the *Amateur Photographer* on "Thought photographs" has lately attracted some attention. There has been, it seems, an attempt made by Mr. W. I. Rogers, to photograph mental impressions. The experiment as described in the *Daily Chronicle* was as follows: "In the presence of a small committee, Mr. Rogers, having first gazed fixedly at a postage stamp for one minute by gaslight, closed his eyes whilst a very sensitive photographic plate was substituted for the stamp, the gas being at the same time turned out. After gazing at the plate in the dark for twenty minutes, keeping all the time the image of the stamp uppermost in his mind, the plate was removed and developed in the ordinary way, when a dull image of both eyes appeared, in the centre of each being a fairly distinct impression of the stamp." The question remains to be solved, whether the effect was produced by an unusual retention of the image on the retina, or if it came from the effort of prolonged mental concentration. No satisfactory explanation can be given until further research is made, and its results will be eagerly awaited. The *Amateur Photographer* thinks the phenomenon may possibly explain what are known as "Spirit photographs."

A correspondent of the *Daily Chronicle* calls attention to the "Devil Worship" now practised in France. It is spoken of as end-of-the-century

Satanism and as baffling all comprehension. There are, he says, four conventicles in Paris where the worshippers assemble. The functions are described as fiendish by witnesses, and the "Enemy of Mankind" is said to actually manifest himself on certain occasions. Several of the Bishops have issued notices to their clergy to guard the tabernacles in their churches, because the consecrated Host is sometimes obtained fraudulently, to be profaned in the Satanic mysteries. The correspondent's letter concludes by saying that the doings of this sect will probably soon be known to the general public.

At a recent meeting of the Royal Geographical Society, Mr. O. H. Howarth read a paper giving an account of his travels, and of the traces of ancient civilization which he had found while examining the Western ranges of the North American Continent. He describes the Sierra Madre of Mexico as a range 2,000 miles in length, and suggests that there is a great field for inquiry and ethnographic study amongst the existing isolated tribes living in these mountainous districts, and hopes such inquiry may be made quickly, as otherwise, many threads of the past may be lost. He puts before us the continued isolation of a few distinct races, planted from original sources—these sources being distinguished not only as North and South American, but probably Asiatic. These peoples are represented as being very different in customs, language and physical characteristics.

The remains or traces of ancient habitations among these mountains are very numerous and varied. During a journey made in 1893 by Mr. Howarth, he visited a valley which he thinks no other European has examined. It was deep and narrow, closed at the end by a vertical cliff and contained many caverns filled with relics of early habitations. Into these caverns were built many chambers, and the whole had the air of being fortified, splayed loop-holes of peculiar form being found in the outer line of wall. The arrangement of these buildings was such that Mr. Howarth, and a Mexican who was with him, arrived at the conclusion that their constructors must have been of Asiatic origin, and that its environments indicated a degree of civilization, and even of luxury. These habitations, he says, together with others in the same range must have belonged to a wholly distinct race, whose record remains to be traced in the innumerable rock inscriptions, which will furnish a most interesting study in the future. His view is that there must have been amongst the early races of Central America "a large though scattered contingent of Asiatics."

E. A. I.

AUSTRALASIA.

This is a large section, covering almost the same amount of space as the United States of America; but as yet the barest fringe of country bordering round the coast is at all closely settled, and indeed it is only of the Eastern coast, that so much can be said.

Western Australia is beginning to attract settlers, but as these are mostly engaged in gold mining, that mind-absorbing occupation which leaves no room for higher aspirations, the prospects of Theosophy there are not as yet very promising.

In South Australia the Adelaide Branch is sustaining a great loss in the resignation and removal of the Secretary, Mrs. Pickett, who is going to visit Colombo, and perhaps Adyar; also Mr. Cooke the Vice-President is leaving

to take an appointment as Government Astronomer at Perth, W. A. Mr. Cooke leaves many friends behind him to regret his departure.

The two Victorian Branches, Melbourne and South Yarra, are working steadily with a gradual increase of members.

In Sydney N. S. W. the two branches of the T. S., the Sydney T. S. and the Dayspring Branch are holding their weekly meetings and classes regularly.

Queensland has lately shown signs of increased activity in Theosophical matters, no doubt owing to the Countess Wachtmeister's visit and lectures, of which she delivered twenty-two during the two months she was there.

The Countess had to cease lecturing on account of serious trouble with her eyes, but thanks to the careful treatment and skill of Dr. Taylor, President of the Brisbane Branch of the T. S., the Sydney specialist whom she afterwards consulted has been able to give a re-assuring report. All danger is now past and she may resume her lecturing after two or three weeks rest. She will proceed to Tasmania on January 10th, and will no doubt reach New Zealand in the early part of February.

In New Zealand there has been an attempt on the part of two gentlemen Mr. J. St. Clair, and Mr. J. Beard to constitute a body to be called the "Theosophical Society in Australasia" affiliated and no more to the Parent Theosophical Society. The proposal which was very carefully drafted, and evidently conceived in a spirit of cloaked hostility to the T. S. has, so far as appears, attracted few adherents. The graduated Study Scheme is proving a great success in New Zealand, and in Sydney also a class of 22 members has been formed to follow on the same lines.

The Auckland, Wellington and Christchurch Branches are doing good work, and will no doubt show still greater signs of activity after the Countess Wachtmeister has spent some time with them.

H. A. W.

Another correspondent writes from Auckland, New Zealand, under date of December 23rd as follows:—

"During the month the following public efforts have been made to spread the cause of Theosophy:—On Nov. 29, at the open Lodge Meeting, Mrs. Davy read a paper upon "Consciousness"; on Dec. 6, S. E. Hughes, read a paper "The World we Live in;" on Sunday evening, Dec. 8, S. Stuart lectured to a fair audience upon "Some Thoughts on Occult Philosophy;" on Dec. 13, S. Stuart read a paper from *Lucifer* on "Theosophic Morals as applied to Education;" and C. W. Sanders read a paper on "Acquired Habits;" on Dec. 20, answers to a series of questions arising from the study of the "Secret Doctrine" were given as follows:—"The Threefold and the Sevenfold Constitution of Man;" "Enumeration of the Septenaries, Quaternaries, and Triads of Nature;" "The Theory and Purpose of Reincarnation;" and "Karma and Reincarnation." Short answers were read by S. E. Hughes, Miss L. G. Browne, Mrs. Hughes, Mrs. Draffin, C. W. Sanders, and S. Stuart. On Sunday evening, Dec. 22, Miss L. Edger, M.A., lectured on "Theosophic Thoughts suggested by Christmas," to a great audience.

This week Miss Edger goes away on a lecturing tour for two months in the chief centres of population in the Southern districts of the Colony."

CUTTINGS AND COMMENTS.

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

Our large collection of Japanese religious books—
A great priest's books. numbering 1,470 odd in all—were given me during my tour of 1889 in Japan. The collection includes a complete set of the Tripitika, the books of the Shin Shu, Jodo, Zen Shu, Shingon, Nichiren, and other sects, and various other gems of Buddhist Literature. The first-named—the Tripitika—was given me at Tokio by the Chief Priest of the Jodo sect and cost several hundred yen. But it has a special value above that because of its having been the property of the late Rev. Fukuda, Chief Priest of that sect, and esteemed in his time the holiest and most learned priest in Japan. He was equally respected by all the sects, thus affording one proof more that true goodness and true greatness are synonymous. No stronger evidence could have been given of the friendly regard felt for me than this gift to our Library.

* * *

Can the Astral body be scorched? Colonel de Rochas reports to me a distressing case where a deceased friend who had been cremated appeared to a lucid clairvoyant with his astral body badly scorched and seemingly in great pain. The corpse, even five days from the time of apparent death, seemed fresh and life-like and would have been kept longer if decomposition had not begun in the abdominal region, and the most skilled physicians pronounced life to be undoubtedly extinct. I do not recollect having read of a parallel case in this branch of literature, but I should feel inclined to suspect that life may have been still lingering in the cadaver when it was cremated: the astral body was perhaps not entirely disengaged, and the deceased person may have been struck with such horror and fright as to transfer to his 'double' the blisters caused in his flesh by contact with fire. Everybody has read of 'repercussion,' or the process by which sympathetically a bruise, wound or other injury to the double while acting outside the sleeping body reacts upon the latter and the injury is reproduced on it. In my "Old Diary Leaves" I have discussed this matter at some length and cited, among other instances, that of a bruise of the eye which I received in my double showing itself palpably the next morning on the physical eye. Is it not entirely possible, then, that an inverse action is possible, injuries to the physical body repercussing upon the astral double, as in the case of Col. De Rochas' astral visitant? There are countless stories of phantoms showing themselves to mortals with the marks of the injuries which had caused their death plainly to be seen. Is the true explanation that such lesions, contusions, etc., are actually transferred for a certain time to the double by

independent physical action, or is there merely a picture of the injury imprinted on it by the intense mental effort of the dying person?

A correspondent of the *Indian Mirror*, hearing that
A Sanyasic Feast. a Sanyasi at Meherpore, 112 years old, "had fed a score of men with only a handful of rice," determined to investigate the matter personally, and being favoured by an invitation from Babu Hari Nath Chuckerbutty, at whose house the Sadhu was stopping, he repaired thither, accompanied by a few friends. He reports as follows :—

"When we first saw him, we were not very much impressed with his outward appearance. We then anxiously waited for the meal time, which arriving, the old man appeared with a small *handi* of rice, and distributed a very little quantity of such rice on each piece of plaintain-leaf which had been previously arranged for his guests. We all sat down in a row, and the feast began in regular form—some among us laughing at the apparent and wilful childishness of the hoary head. But in a short time, the whole party was astonished at the wonderful genius of the man in rags, for we had a hearty repast."

This phenomenon may be explained in two ways, *vis.*, by the multiplication of grains, or by illusion. In the former, the Sanyasi would use the material grains of rice as the basis for creating astral duplicates; in the other, the guests would simply be hypnotically deceived into thinking that they had eaten a full meal. This is an easy psychical feat. O.

In the December number of *The Animal's Friend*,
Miss Cobbe, that magazine which is doing such useful work in
versus behalf of the next lower kingdom in nature, there is
Vivisection. a brief account of Miss Frances Power Cobbe's labours in this and other reformatory fields, from which we quote the following :—

"It was not until 1863 that her attention was drawn to the diabolical tortures inflicted by the vivisectors of the Continent upon helpless animals, not for purposes of research, but solely for purposes of demonstration and experiment. At Alfort, near Paris, Veterinary surgeons were taught to perform operations upon living animals, which might have been learned equally as well upon dead carcasses. Horses were kept for eight hours under torture. The spectacle of the poor creatures, hoofless, eyeless, and mangled in all manner of ways while they were alive, shocked visitors, while it afforded a fund of merriment for the students."

This kind-hearted and talented lady has wrought a great change in public sentiment, during the past thirty years, and now, among the supporters of this anti-vivisection movement may be numbered a long list of Lords, Nobles, Cardinals, Chief Justices, Professional men and Scientists. Let us earnestly hope that this wave of public opinion will not cease until definite and humane laws bearing upon vivisection shall be enacted and enforced all over the world.

Vivisection is nothing but a brutal substitute for clairvoyant diagnosis of life functions and disease. E.

*How to
teach
Children.*

In "*Theosophy in Australasia*," for September there is an excellent article on the "Lotus Circle," by Wilhelmine J. Hunt. Speaking of developing the moral side of the child's nature, she says:—

"This I believe can be best done when there is an intimate association of development between mental and moral faculties. *If we are to educate, we must not be satisfied merely to instruct.* Instruction is the rock on which many well-meaning persons have stranded. The difference lies in the method—whether the children are made to be the instruments of their own development, or whether knowledge (more correctly, information) is thrust on their attention, they taking no part in the acquisition. Nature has endowed children with an insatiable craving to *seek* knowledge. They are honest little beings, and have no desire to appropriate another's wealth of lore. They much prefer to prospect for themselves, and treasure it as wealth well earned when obtained. The child's play, his propensity to mischief, are his misguided attempts to tread the path of knowledge; they are *sorties* to obtain mental food—desire for knowledge run wild. The judicious teacher utilizes this gift of nature, and in nature's method he finds the key to his own success, Pestalozzi and Fröbel both knew this, and the Kindergarten is the result of their efforts. The successful teacher * * * gently leads the thought of his class to the attainment of the knowledge he wishes them to obtain, and this should be definitely and clearly before his own mental vision—no mere vague intention to keep them amused for an hour, but a certain set of facts about the object of the lesson, and a definite moral to be elicited." * * *

"Never give information, draw it out from the child himself. Never be impatient at the little that is accomplished; teach him how to see, to hear, to feel correctly; the rest he will accomplish himself." Further, we read:—"Though I strongly advocate education by questions, I as strongly deprecate any such thing as question and response, learnt in catechism or otherwise. There is no life in this stereotyped form, it has nothing in common with the child's mind; it is the thoughts of an adult thrust upon the child, * * * the child never assimilates the truth it contains. Besides this, there attends on this method, a serious evil—that of accepting without investigation and thought. No teacher ever loses dignity by disclaiming infallibility and authority on matters of knowledge. The 'I know it because teacher says so,' should always be checked." Let the child prove it to be so if possible. "No need then to preach against bowing to authority—accepting without sufficient proof. The little mind so trained would base its respect for a teacher on proved veracity, and liberality of mind. Only the unfaithful need fear this method. The child's mind thus trained to weigh, to observe, to test and to form an independent judgment, becomes a valuable instrument, a tool in the hands of an educated craftsman, not, as is too often the case, a straw floating on the stream of public opinion—a weather-cock swayed by the wind of every new influence. There is no Pope but truth for such a mind—a mind wide enough to admit every fresh ray of light, with room enough for every fresh expansion of knowledge."

Parents and teachers, everywhere are, most earnestly recommended to try this superior method of *unfolding* the child's mind.

E.