

| No. | NAMES OF THE GURUS. | | | FIGURES AS GIVEN BY PITHA'MBARAJI. | | THE SAME ACCORDING TO THE BRITISH CALENDAR. | |
|-----|--------------------------|-----|------|---------------------------------------|--|--|------------|
| | | | | Up to | Total period of ascend- ancy. | From | To |
| 37 | Vishnu Bháratíswámi | ... | 1290 | of Sali- vahana. | 35 | A. D. 1324 | A. D. 1368 |
| 38 | Gangáthara do II | ... | 1324 | " | 34 | 1369 | 1402 |
| 39 | Nirsimha do IV | ... | 1355 | " | 31 | 1403 | 1433 |
| 40 | Sankara do II | ... | 1358 | " | 33 | 1434 | 1466 |
| 41 | Purushottama do II | ... | 1432 | " | 44 | 1467 | 1510 |
| 42 | Rámachandra do | ... | 1466 | " | 34 | 1511 | 1544 |
| 43 | Nirsimha do V | ... | 1509 | " | 43 | 1545 | 1587 |
| 44 | Vidyáranya Bháratí | ... | 1542 | " | 33 | 1588 | 1620 |
| 45 | Nirsimha do I | ... | 1561 | " | 19 | 1621 | 1639 |
| 46 | Sankara do I | ... | 1585 | " | 24 | 1640 | 1663 |
| 47 | Nirsimha do II | ... | 1601 | " | 16 | 1664 | 1679 |
| 48 | Sankara do II | ... | 1629 | " | 28 | 1680 | 1707 |
| 49 | Nirsimha do III | ... | 1653 | " | 24 | 1708 | 1731 |
| 50 | Sankara do III | ... | 1685 | " | 35 | 1732 | 1766 |
| 51 | Nirsimha do IV | ... | 1691 | " | 6 | 1767 | 1772 |
| 52 | Sankara do IV | ... | 1729 | " | 38 | 1773 | 1810 |
| 53 | Nirsimha do V | ... | 1742 | " | 13 | 1811 | 1823 |
| 54 | Sankara do V | ... | 1776 | " | 34 | 1824 | 1857 |
| 55 | Nirsimha do VI | ... | 1782 | " | 6 | 1858 | 1863 |
| 56 | Sri Sankara Bháratíswámi | ... | | | | | |

The above list of Gurus of the Sringeri Math differs in several particulars from the one already published. It is given by Pithámbaraji of Bombay in the Introduction to his elaborate Commentaries on *Panchadasi*. It is very complete, and is said to have been obtained from the Sringeri Math. It is desirable that some F. T. S. residing near Sringeri, or visiting there, should ascertain if a correct list is now obtainable in the Math. This would put the matter beyond doubt I think.

A. SIVA ROW.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XIV.

WHILE I may well despair of proving the exact degree in which the complex personality, H. P. B., may be said to have written "Isis Unveiled," yet I think it clear and beyond dispute that she digested and assimilated all the material, making it her own and fitting it into her book like bits of stone into a mosaic. As Prof. Wilder recently wrote me, "Few books are absolutely original. That these volumes were in her peculiar style is as plain as can well be. People only demand that Mr. Henry Ward Beecher's principle be applied: 'When I eat chicken, I do not become chicken; the chicken becomes me!'"

Nothing would be easier than to shirk the whole inquiry, and chime in with those who simply declare H. P. B. to have been, so to say, divinely inspired, and guiltless of errors, contradictions, exaggerations or limitations; but I cannot do this, having so well known her, and the truth only will serve me. If I have to stand between the two fires of her pitiless calumniators and her incautious devotees, I cannot help it: posterity will judge between us all. I love her memory too well to lie or juggle for her. As for shrinking from the closest inquiry into her occult and mental gifts, it is not to be thought of. I, certainly, am not going to shut my eyes to facts, and thus abandon her and her work to

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

those who would rejoice in destroying the high pedestal upon which we ought to place her, and in degrading her into the dangerous impostor which the leaders of the S. P. R. tried to show her to be. The very question of the alleged resemblances between her own hand-writing and that of a Master—one of the pet counts in their indictment—properly comes within the lines of our present discussion of the MS. of "Isis Unveiled."

One cannot fail to see, after reflection, that as regards the case in point, at least these several hypotheses must be considered :

1. Was the book written by H. P. B. entirely as an independent, conscious amanuensis, from the dictation of a Master?
2. Or wholly or in part by her Higher Self while controlling her physical organism?
3. Or as a medium obsessed by other living persons?
4. Or partly under any two or more of these three conditions?
5. Or as an ordinary spiritual medium, controlled by intelligences disincarnate?
6. Or was it written by several alternately latent and active personalities of herself?
7. Or simply by her as the uninspired, uncontrolled and not obsessed Russian lady, H. P. B., in the usual state of waking consciousness, and differing in no way from any other author doing a work of this class?

Let us begin with the last alternative. We shall discover very readily and unmistakably that H. P. B.'s education and training were quite incongruous with the idea that she was erudite, philosophical, or in the least degree, a book-worm. The memoirs of her life, as communicated by her family to Mr. Sinnett, her biographer, and to myself,* show that she was a rebellious pupil, with no love of serious literature, no attraction for learned people, no tendency to haunting libraries: the terror of her governesses, the despair of her relatives, a passionate rebel against all restraint of custom or conventionality. Her early years were passed in the company of "hunchback goblins" and sprites, with whom she spent days and weeks together, and in playing disagreeable tricks upon, and clairvoyantly telling disagreeable secrets to, people. The only literature she loved was the folk-lore of Russia, and at no period of her life before she began to write "Isis," not even during the year she lived in New York before being sent to hunt me up, did the family or any of her friends or acquaintances hear of her displaying bookish habits or tastes. Miss Ballard and other ladies who knew her in her several New York lodging-houses, and were familiar with her habits and mode of life, never knew her to have visited the Astor, the Society, the Mechanics', the Historical, the American Institute, the Brooklyn, or the Mercantile library: no one has ever come forward to recognize her as a frequenter of those alcoves of printed thought. She belonged to no scientific or otherwise learned

* Cf. Chapter VII.

society in any part of the world; she had published no book. She hunted up thaumaturgists in savage and semi-civilised countries, not to read their (non-existent) books, but to learn practical psychology. In short, she was not a literary person up to the time of writing "Isis." This fact was equally as clear to each of her New York intimates as it was to myself; and the opinion is confirmed by herself in the last *Lucifer* article, "My Books," that she wrote before her death. In it, she says that the following facts are "undeniable and not to be gainsaid:—"

"(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2). I had never been at any College, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3). Until 1874, I had never written one word in English, nor had I published any work in any language. Therefore:—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into "Isis Unveiled," I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society."

The last sentence is misleading, for she did not begin it until we were well acquainted and, in fact, were close friends. But what she says in the following paragraph is quite wide of the truth, and shows that in her then moribund condition her memory was grievously failing her. The facts narrated in my previous chapter are strictly true, but in the *Lucifer* article she says:—

"Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless I had written enough to fill four such volumes as "Isis," before. I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be re-written. Then we started on our literary labours and worked together every evening. Some pages, the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we sub-

mitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York,* who, after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* "Before the Veil". If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder's express wish that his name should not appear except in foot-notes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready, the work went to press."

I have italicised the incorrect passages. She had not even written as much as would make ten pages of the book before showing me the MSS., and it was not I, at all, who said the book must be re-written, nor was the idea her own. It was not "some," but many, many corrected pages that she copied or re-wrote from my dictation. Nor am I to be credited with all, or nearly all the English of "Isis" for, as above stated, she would sometimes hand over to me blocks of ten, twenty, or more pages which were "letter perfect" as English, and went to the printer untouched. As regards the proof-reading, she made such a mess of it, even after I had taught her the rules and signs, as to drive me and the compositors almost wild, and I fairly dragged her to the printing-office to show her what types looked like, how they were 'composed,' and what trouble and expense "proof-corrections" involved. It was long, however, before she got into the swing of it, but finally things went on smoothly enough, so far as the proof-reading was concerned. And yet no more confused statement could have been given of the progress of the proof-reading, if she had been as ignorant of the business when writing the *Lucifer* article of 1891, as she was, when we toiled together in 1876-77. If Mr. Bouton ever reads the following he will laugh:

"From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had *little leisure to do so*; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of "Isis" passed through a number of willing, but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra", that thirty-six pages of the *Index* were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been cor-

* This was done at Mr. Bouton's request, he placing every reliance upon Prof. Wilder's trustworthiness as a literary critic. Only the other day, in a letter from Dr. Wilder to myself, of date February 11, 1893—did I learn that Mr. Bouton had paid him nothing for his services as his "reader" of "Isis." The work would, however, have been refused by him if Dr. Wilder had reported adversely.

rected in a subsequent edition, my answer is simple: *the plates were stereo-typed; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher.* I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition—is still in demand."

Again, I have italicised the notable passages. My 'little leisure' was nearly two years of night work, from, say 8 p. m. to 2 a. m., or, so many of those hours as were not taken up by visitors. Prof. Wilder lived at Newark, not Jersey City; the 'six hundred dollars' for extra corrections that the Publisher charged up against the Author, were for all those made on the two Volumes (1,320 pp., Royal 8vo.) in galleys, in page, and in stereotype-plate proofs. Very little reading was done by third parties, and even that I had to revise three or more times; the last thirty-six pages of the *Index* we never saw, the MSS. having been inadvertently destroyed by Dr. Wilder's housemaid; and to say that the omission of quotation-marks and Authors' names from quoted passages was due to her not having control over the plates, is simply nonsense, and shows that her mind was all confused about these early details. She must be held blameless for the inaccuracies of reminiscence, whatever may be fairly charged against the Author of "Isis" as to sins of omission or commission. Whatever they may have been, it is a splendid book, one of the best of our times, an invaluable repository of facts and arguments for the mystic and, especially, the Theosophist: not one of her calumniators has ever or ever can write one equal to it. They are like those who throw vitriol upon dresses, or mutilate grand pictures with their knives and lancets; but that is all: the book will stand long after this generation has passed on to the Judgment Hall of Yama, the Lord of Death.

The endless substitutions of new for old 'copy' and transpositions from one Chapter or one Volume to another, were confined to such portions of the work as, I should say, were done in her normal condition—if any such there was—and suggested the painful struggles of a 'green hand' over a gigantic literary task. Unfamiliar with grammatical English and literary methods, and with her mind absolutely untrained for such sustained desk work, yet endowed with a courage without bounds and a power of continuous mental concentration that has scarcely been equalled, she floundered on through weeks and months towards her goal, the fulfilment of her Master's orders. This literary feat of hers surpasses all her phenomena.

The glaring contrasts between the jumbled and the almost perfect portions of her MS. quite clearly prove that the same intelligence was not at work throughout: and the variations in handwriting, in mental method, in literary facility, and in personal idiosyncracies, bear out this idea. At this distance of time and with her MS. destroyed, it is impossible for me to say which of her shifting personalities is mainly responsible for her alleged unacknowledged use of quotations. Whatever came

into my hands that seemed as if taken from another author I, of course, would put between inverted commas, and it is quite possible that their use with some of her own original ideas is chargeable to me; the passages in question reading as if somebody's else. When she wrote other people's words into her current argument without break of the continuity, then, naturally enough—unless the passages were from books I had read, and that were familiar to me, I would go on correcting it as H. P. B.'s own 'copy'. I have said above that I got my occult education in the compilation of "Isis" and in H. P. B.'s teaching and experiments; I must now add that my previous literary life had taken me into other and much more practical fields of study than the literature which is synthesised in "Isis", viz., Agricultural Chemistry and Scientific Agriculture generally: so that she might have given me 'copy' entirely made up of passages borrowed from Orientalists, Philologists and Eastern Sages, without my being able to detect the fact. Personally I have never had plagiarisms in "Isis" pointed out to me, whether verbally or otherwise, nor do I know there are such; but if there are, two things are possible (a) that the borrowing was done by the untrained, inexperienced literary beginner, H. P. B., who was ignorant of the literary sin she committed, or (b) that the passages had been so worked into the copy as not to draw my editorial attention to their incongruity with what preceded and succeeded them. Or—a third alternative—might it be that, while writing she was always half on this plane of consciousness, half on the other; and that she read her quotations clairvoyantly in the Astral Light, and used them as they came *apropos*, without really knowing who were the authors or what the titles of their books? Surely her Eastern acquaintances will be prepared to think that a plausible theory, for if ever any one lived in two worlds habitually, it was she. Often—as above stated—I have seen her in the very act of copying extracts out of phantom books, invisible to my senses, yet most undeniably visible to her.

Now let us consider the next hypothesis, the 6th, viz., that the book was written by several different H. P. B. personalities, or several personal strata of her consciousness capable of coming *seriatim* into activity out of latency. Upon this point the researches of our contemporaries are not yet so far advanced as to enable us to dogmatise. In his "Incidents in the Life of Mme. Blavatsky" (p. 147), Mr. Sinnett quotes a written description of hers of a "double life" she led throughout a certain "mild fever," which was yet a wasting illness, that she had when a young lady in Mingrelia:

"Whenever I was called by name, I opened my eyes upon hearing it, and was myself, my own personality in every particular. As soon as I was left alone, however, I relapsed into my usual, half-dreamy condition, and became *somebody else* (who, namely, Mme. B. will not tell).....In cases when I was interrupted, when in my other *self*, by the sound of my present name being pronounced, and while I was conversing in my dream-life,—say at half a sentence either spoken by me or those who were with my second *me* at the time,—and opened my eyes to answer the call, I used to answer very

rationally, and understood all, for I was never delirious. But no sooner had I closed my eyes again than the sentence which had been interrupted was completed by my other *self*, continued from the word, or even the half word it had stopped at. When awake, and *myself*, I remembered well *who I was* in my second capacity, and what I had been and was doing. When *somebody else*, i. e., the personage I had become, I know I had no idea of who was H. P. Blavatsky! I was in another far-off country, a totally different individuality from myself, and had no connection with my actual life."

In view of what has since been seen, some might say that the only H.P.B. was the conscious entity which inhabited her physical body, and that the "somebody else" was not H. P. B., but another incarnate entity, having an inexplicable connection with H.P.B.'s body and H.P.B. True, there are cases known where certain tastes and talents have been shown by the second self which were foreign to the normal self. Prof. Barrett, for instance, tells of a vicar's son in the North of London who, after a serious illness, became two distinct personalities. The abnormal self "did not know his parents, he had no memory of the past, he called himself by another name, and, what is still more remarkable, he developed musical talent, of which *he had never before shown a trace*." So there are many cases where the second self, replacing the normal self, calls itself by a different name and has a special memory of its own experiences. In the well-known case of Lurancy Vennum, her body was completely obsessed by the disincarnate soul of another girl named Mary Roff, who had died twelve years before. Under this obsession her personality changed entirely; she remembered all that had ever happened to Mary Roff prior to her decease, but her own parents, connexions and friends, became total strangers. The obsession lasted nearly four months.* The body occupied seemed to Mary Roff "so natural that she could hardly feel it was not her original body born nearly thirty years ago." The Editor of the "Watseka Wonder" pamphlet copies, from *Harper's Magazine* for May, 1860, the Rev. double W. S. Plummer D. D.'s account of a certain Mary Reynolds' personality, which lasted, with intervals of relapse to the normal state, from his eighteenth to her sixteenth year. During the last quarter century of her life, she *remained wholly in her second or abnormal condition*: the normal self, that was the conscious owner of that body, had been wiped out, as it were. But, observe the strange fact that all she knew in the second self had been taught her in that state. She began that second life at eighteen (of the body's life) oblivious of Mary Reynolds, of all she had known or suffered; her second state was precisely that of a new-born infant. "All the past that remained to her, was the faculty of pronouncing a few words: until she was taught their significance, they were unmeaning sounds to her."—"Watseka Wonder," p. 42.)

In the "Incidents, etc.," (p. 146), is an explanation of the way in which H. P. B. would give the Gooriel and Mingrelian nobility, who

* See "The Watseka Wonder." To be had of the Manager, *Theosophist* Office.

came to consult her, answers to their questions about their private affairs. She would simply, while in full consciousness, clairvoyantly see their thoughts "as they evolved out of their heads in spiral luminous smoke, sometimes in jets of what might be taken for some radiant material, and settled in distinct pictures and images around them." The following is especially suggestive:—

Often such thoughts and answers to them *would find themselves impressed in her own brain, couched in words and sentences in the same way as original thoughts do.* But, so far as we are all able to understand, the former visions were always more trustworthy, as they are independent and distinct from the seer's own impressions, belonging to pure clairvoyance, not 'thought transference,' which is a process always liable to get mixed up with one's own more vivid mental impressions."

This seems to throw light upon the present problem, and to suggest that it is thinkable that H. P. B., while quite normal as to waking consciousness, saw clairvoyantly, or by thought-absorption—a better word than thought-transference in this connection—the stored-up wisdom of the branch of literature she was examining, and so took it into her own brain as to lose the idea that it was not original with herself. Practical Eastern psychologists will not regard this hypothesis so unreasonable as others may. True, after all, it is but a hypothesis, and her enemies will simply call her a cribber, a plagiarist. With the ignorant, insult is the line of least resistance.

The supporters of this theory should, however, recollect that H. P. B.'s most ardent and passionate wish was to gather together as many corroborations as possible, from all ancient and modern sources of the theosophical teachings she was giving out; and her interest all lay on the side of quoting respectable authorities, not in plagiarising from their works for her own greater glory.

I have read a good deal and known something about this question of multiple personality in man, but I do not remember a case where the awakened latent personalities, or second personality, was able to quote from books or talk languages with which the normal waking self had never had any connection. I know a scientific man in England who had quite forgotten his mother-tongue from having lived abroad from his eleventh year without speaking or even hearing it spoken, until his twenty-ninth year, when he began to re-learn it with the help of grammar and dictionary, and while he was thus struggling through the rudiments of the language, spoke it correctly in his sleep. But the knowledge had in his case simply sunk into the realm of "sub-liminal" consciousness, *i.e.*, latent memory. And there is the familiar case of the illiterate house or kitchen-maid, who was overheard reciting in her somnambulant state Hebrew phrases and verses which—as afterwards proven—she had heard declaimed by a former master, years before. But who brings forward proof that H. P. B. had ever in her life studied the authors quoted in "Isis Unveiled?" If she did not consciously plagiarise them, and had never read them, how could they have come to her on the theory that

the book was written by an H. P. B. II or H. P. B. III? My readers in Western lands will have seen the unique case of Madame B., a French hysteric and patient of Professor Janet, reported and commented upon by Prof. Richet, the eminent hypnotist. The case is quoted by Mr. Stead in his "Real Ghost Stories" number of the *Review of Reviews*, for Christmas, 1891. In her case the two personalities—we are told—"not only exist side by side, but in the case of the sub-conscious self, knowingly co-exist, while over or beneath both there is a third personality which is aware of both the other two, and apparently superior to both.....Mme. B. can be put to sleep at almost any distance, and when hypnotised completely changes her character. There are two well-defined personalities in her, and a third of a more mysterious nature than either of the two first. The normal waking state of the woman is called Léonie I, the hypnotic state Léonie II. The third occult unconscious personality of the lowest depth is called Léonie III. Léonie I is a "serious and somewhat melancholy woman, calm and slow, very gentle and extremely timid". Léonie II is the opposite—"gay, noisy, and restless to an insupportable degree: she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. In this state, she does not recognize her identity with her working self. 'That good woman is not I,' she says: She is too stupid.'" "Léonie II gets control of Léonie I's hand when she is in an abstracted mood; her face calm, her eyes looking into space with a certain fixity," but not "cataleptic, for she was humming a rustic tune; her right hand wrote quickly, and, as it were, surreptitiously." When recalled to herself and the writing shown her, "of the letter which she was writing she knew nothing whatever." When Léonie I (the waking self) was effaced and Léonie II, the second self, was aroused in the hypnotic condition, and rattling on with her usual volubility and obstreperousness, she suddenly showed signs of terror; hearing a voice as if from another part of the room, which scolded her and said, 'Enough, enough, be quiet, you are a nuisance.' This was a third personality, which awakened and took full possession of the patient's organism when she had been plunged into a deeper stage of lethargy. She unhesitatingly confessed that it was she who had spoken the words heard by Léonie II, and that she did it because she saw that the Professor was being annoyed by her babble. The imaginary voice which so terrified Léonie II because it seemed supernatural, proceeded—says Mr. Stead—"from a profounder stratum of consciousness in the same individual."

Our present purpose being only to superficially examine the subject of multiple personality in connection with the hypothesis that H. P. B. might have had no other aid in writing "Isis" than her own several personalities, we need not go deeper into a problem to sound which one must turn to the Hindu philosophical and mystical authorities. The ancient theory is that the "KNOWER" is capable of seeing and knowing all when he has been disburthened of the last veil of the physical consciousness. And this knowledge comes to one progressively as the fleshly

veils are raised. In common, I suppose, with most extemporaneous public speakers, I have by long practice acquired, in some degree, the habit of triplex mental action. When lecturing extemporaneously, in English, and being interpreted, sentence by sentence, into some other tongue, I find one part of my mind following the translator and trying to guess from the behaviour of the audience, often aided by the hearing of familiar words, whether my thoughts are being correctly rendered; at the same time, another part of my mind will be observing individuals and making mental comments upon their peculiarities or capabilities—sometimes I may even address side remarks to some acquaintance sitting near me on the platform: the two mental activities are distinct and independent. The instant my interpreter has uttered his last word, I catch up the thread of my argument and proceed through another sentence. Simultaneously with the progress of these two functions, I have a third consciousness, as of an observant third, and higher self, which notes the other two trains of thought, yet without becoming entangled with them. This represents, of course, a rudimentary stage of psychical development, the higher degrees of which are indicated in some of the aspects of H. P. B.'s spiritual endowments; yet even so much experience as this helps one to comprehend the problem of her mental phenomena: it is a feeble, yet sure, sign that the Knower can observe and know.

If I were a Musalman, I should probably affirm with Mahomed himself, that the writing of the Koran in such classical Arabic by so uneducated a man as himself was the greatest of psychical miracles, a proof that his spiritual Ego had burst through trammels of flesh and drawn knowledge directly from its heavenly source. If H. P. B. had been an ascetic, mistress of her physical self and her waking brain able to write pure English without having acquired it, and to have formed and fashioned her book after a consistent plan, instead of messing up her materials as she did, I might believe the same thing of her, and ascribe that wonder-book of entrancing interest, to her own developed individuality. As it is, I cannot; and I must pass on to discuss our other theories.

H. S. OLCOTT.

(To be continued.)

THE STORY OF SIKHIDWAJA.

(Concluded from page 428.)

AT these words of Vasishta, Ráma questioned him thus:—"How can there remain a residue of Satva in those whose minds have been destroyed, and who have merged themselves in their divine inner vision?" To which Vasishta Muni, of high intelligence, thus replied:—"Like flowers and fruits latent in a seed, a residue of Satva, the cause of intelligence, rests always in the heart. Even in the case of a Jívanmukta, whose mind is destroyed, the strong body does not perish; but without being affected by the pleasures or pains of enjoyments, though moving in them, his mind will become injured to them.

Therefore, O Ráma, this most Divine lady Chudálai gave up the Kumbha-Muni form and entering (in a subtle form) into the stainless consciousness (or mind) of the king, devoid of beginning, middle or end, caused that part of it to vibrate which she found had the residue of pure Satva in it. Then she returned to her stainless body, like a bird returning to its prison of a cage. Afterwards, as Kumbha-Muni, sitting in a certain posture on the earth, she chanted the Sâma-Veda songs, as if playing on the *Vina*. Thereupon the Satvic intelligence, which now began to manifest itself in the log-like body of the king, heard the Sâma Veda songs and blossomed little by little, like a lotus flower blooming at the sight of the rays of the sun. Then the king's mind became steady (as regards external objects) and he saw Kumbha-Muni before him. With an enraptured heart, and with the idea that his Lord Gurn, who had previously come to him in order to bless him with happiness, had come again of his own accord, he showered on him the choicest flowers, and eulogised him. Whereupon, Kumbha-Muni regarded the Lord of the earth and thus said:—"From the day I parted from you up to this very date, my mind has been inseparably blended with yours. Even Devaloka is not so pleasant to me as my association with you." Here the King burst out, saying:—"O transcendental and holy god, I have attained bliss through thy favor, I have liberated myself from all pains through the Samádhi of true bliss. Even in Svarga (Devachán) replete with virtuous actions, the bliss of Nirvikalpa Samádhi does not exist. Having attained that incomparable bliss, I shall roam freely in Devaloka and Bhúrloka (earth)." Kumbha-Muni then asked:—"Have you been enjoying the rare Brahmic bliss devoid of all pains? Have you annihilated all the pains which are of the nature (or spring from the idea) of heterogeneity? Are you able to maintain an equal vision over all, after destroying entirely all the pleasures flowing from Sankalpa? Have you been able to transact all the present duties of life, without in the least being ruffled by objects, being liberated from love or hatred towards them?"

At these questions of the Muni, the King made the following answers:—"I have powerfully mastered all the (spiritual) benefits that can possibly be derived (by me). There is nothing more for me to long to see or to hear." In this wise spoke the King Sikhidwaja, whose mind had overcome all delusions.

Thus did these, whose love for one another knew no bounds, cognize their Higher Self through the beautiful enquiry of A'tmátatva and through most instructive discourses thereupon; remaining happy in one another's company, without the least difference of mind, and roaming in the forests, and over the hills, they were matchless in real Gnána and in true loving actions. Having destroyed completely the delusion of love and hatred, they were immoveable, like the great Meru, which cannot in the least be shaken by the playing of the zephyr. Sometimes they would apply to their bodies *Vibhúti* (sacred ashes); at other

times they would apply to them the fragrant sandal. While they were thus associating themselves together, the sweet-tongued Chudálai concentrated her mind on that of the King and found it to be now free from all stains and to be stable by reason of his present experiences. Also she thought within herself that the palace, with its enormous wealth and luxury, would languish for want of persons to enjoy them. If persons filled with Gnána should give up things that had come to them without their seeking, how then can they be said to have known Tatva (Truth)? Then thinking of creating (in herself), through her imperishable will, the body of a lady fit to live in wedlock with the virtuous King, Kumbha-Muni, *alias* Chudálai, addressed him thus :—‘To-day there will occur a festival remarkable in the annals of Devaloka. I should, without fail, be there in the company of Náradá. Who is ever able to overstep the powers of the Supreme Law? Immediately at sunset, when the sun goes down over the evening hills, I shall be back with you.’ So saying, he parted from the King, after presenting him with a fragrant bunch of flowers. Having gone from the King’s sight, Kumbha-Muni relinquished the burden of the Muni’s body and assumed that of Lady Chudálai, after which, she entered unperceived (the chambers) in her palace, which shone like a Devaloka presided over by Indra, and then performed in regular order her allotted regal duties during the day.

Then Chudálai re-assumed the form of Kumbha-Muni, and descending in that form before her husband, appeared with a dejected countenance. As soon as this Muni, whose mind was (really) free from all pains, appeared before the King with a downcast mien and overcast face, like a lotus enveloped with snow, the latter was startled to see the Muni thus, and rising up at once besought him with these words : ‘O my father, you seem to be like one afflicted with pains—what are they? May you destroy them! Never will persons of true Gnána succumb to despondency or joy. Will water floating on a lotus leaf ever affect it?’ At these words of the King, Kumbha-Muni related the following amusing anecdote of himself in tones as musical as the *Vina*.

Persons of firm and equal vision as regards all things will never constitute Gnánis (the wise), unless they commingle with the actions of the Indriyas (organs), so long as they possess a body. Otherwise, such persons are only impostors. Those who are so ignorant as not to perform the existing karmas and think of mastering them through their avoidance, will only generate fresh ones and suffer therefrom; *i.e.*, like the oil which is inseparable from the gingelly seed, the different avas-thas (states) of pains will exist so long as there is the body. Those who try to sever themselves from these states, in order to do away with affection, &c., are, O King, like one endeavouring to rend asunder the immeasurable A’kás’a with a sword. If the inevitable pains of this impure body be sought to be averted by the control of the organs of action (Karmendriyas), will the bliss arising therefrom compare in any way with that generated by the renunciation of bodily pains through the

path of Gnána? Even in the case of Brahma and others, who have Karmendriyas (organs of action) on one side and Gnánendriyas (organs of sense) on the other side of the body, the certain dictates of the imperishable Law demand that they cannot rise above the avas-thas incidental to their body, even though they are illumined in mind. As both Agnánis and Gnánis are exposed to the visible objects of the world, they both move only in consonance with the universal Law, like the waters in an Ocean. Daily do Gnánis, through the certainty of their intelligence, looking equally upon all, perform unruffled their duties so long as they are relieved from their bodies. But Agnánis are ever agitated by and drowned in pains and pleasures. They are born in different bodies and follow the laws regulating them. This have I described to you *in extenso*.

Now I shall describe to you the pains I underwent in my path. Are not pains which are like unto a grinding saw, relieved when revealed to those we love? After I gave the bunch of flowers to you, and rose up in the A’kás, I went to my all-truthful father in Devaloka, and attended the court of Indra, the Lord of Devas. Then, having in mind to return to this place from there, I descended through the A’kás and was in the act of coming over to this earth, through the spatial Váyu path (*viz.*, North-west of Súrya-Mandala, *i.e.*, the Sun’s sphere), when I saw before me the Rishi Durvása journeying on in the region of clouds. Having prostrated myself before his venerable feet, I addressed him thus :—‘Thou art clad in dark clothes and art beginning to act like an ill-famed woman longing for her paramour.’ Whereupon the omniscient Rishi became incensed at me and with fury cursed me for my impertinent words to be transformed every night into a female wearing beautiful ornaments. Hearing these words, I cried aloud and having contemplated the lotus feet of the Rishi, was going to beg pardon of him, when all at once he disappeared. With this thought afflicting me very much, I have now come here to you. I shall hereafter every night have to submit myself to this process of transformation into a female. How can I, without being ashamed, be a female every night, moving as I do in the company of my Gurus, Devas, Munis and hosts of others? But the King solaced him thus :—‘Please, O god, do not be afraid. What is the use of giving way to grief? Let come what may through the dire force of the irresistible Law. This womanhood of thine will, I think, not attach itself to the Ego within, but only to the body without. It behoves thee not thus to give way to grief, thou who art replete with Gnána. It is only the ignorant that are afflicted in mind.’ Then the sun began to set as if to hasten on the wise Kumbha-Muni to assume a female form. With the coming of twilight they performed all their daily religious Karmas. Then the Muni looked into the face of the King, who was sitting before him, and remarked thus in a plaintive tone :—‘To my great shame, be it spoken, O King, a female form is enveloping me and my present form is disintegrating itself. The significant marks of a female are developing themselves in me. Behold my

waist forming itself, the female dress gradually covering my body, and the remainder of the female form appearing in all its entirety.' Thus did the quiescent Kumbha-Muni deliver himself, as if in terms of grief. The King beholding his despondent Guru, thus said:—'As a gnáni you have known well the true path of Law. While so, do not be afflicted through events which will inevitably come to pass.' To which Kumbha-Muni said thus:—'There is nothing to be done now. Who can thwart the insurmountable Law? Every night will but entail on me a female form.'

So saying, both quietly slept. With early dawn she resumed her Kumbha-Muni form. Thus did Chudálai pass some time, the days in the form of Kumbha-Muni and the nights in the form of a female, yet preserved her virginity.*

Every three days, while the King was asleep, Chudálai would regularly go to her husband's realm and administer justice there and then would return to her husband's side, as if she had not parted from him. Then this lady Chudálai, who now passed under her new marriage pseudonym, *viz.*, Madhanika, lived with her husband for some time and reflected thus within herself:—The king will never hereafter centre his desires on worldly enjoyments. Therefore I shall test his mind in the enjoyments of Devaloka. I shall, by the force of my yoga practice, through which I have developed animá and other psychic powers, create a Máyâvic (illusory) panorama in this forest, wherein Devas will appear with their Lord Devendra at their head. Accordingly, when Indra appeared before the king, the latter saluted the former, and having paid him all the necessary respects, said—'O Chief of Devas, I do not know what good Karmas I have performed to merit this visit of yours to me.' To which Indra replied in terms of affection thus: 'Attracted by the force of your good qualities, I have come here along with my retinues of Devas. The Devaloka is a fit abode for you alone. The Deva maidens are awaiting your arrival there. May you be pleased to appear there like the Sun, to cause to bloom the lotus-like face of Rambha and other Deva Maidens. O King and Jivanmukta, you may stay there for the period of a Kalpa, and plunge yourself in diverse ways in Devalokic enjoyment. Therefore do not tarry here any longer, but come at once there. It is for this purpose I came here to take you.'

Hearing these strange words of Indra, the noble king said thus:—'O my parent Deva, I have known all the pleasures of Svarga-loka. I have not even the conception of differences of locality, such as this or that place. Wherever I am, there is Svarga (heaven) for me, and there it is I enjoy bliss. Therefore I do not long after Svarga pleasures. Be pleased to return to your seat. I have not the least desire for it.' When the king had given vent to these words, the whole troupe of Devas returned to their abode. Thus did Chudálai observe that

* Some portions of the narrative are omitted here, the gist of them being that the King and Chudálai ultimately agreed to live together as man and wife.—Ed.

the King's (lower) mind had been destroyed, notwithstanding the different trials to which she had subjected him through her powers of Máyá. Still she wanted to try him further, and so hit upon another expedient. One day, while the pure King was performing Japa on the banks of the Ganges, just at moon rise, Chudálai entered a thicket bower hard by and having created within it, through her máyâvic power, a lover seated on a pleasant seat of Neerandra flowers, she made a show of embracing him. After having performed the daily rites and sought in vain for his wife (Madhanika) over all the hills and dales, the king saw on his return his wife and a male figure in a mutual embrace, but was not in the least disconcerted. Nearly forty-eight minutes after the king, who went away unruffled without evincing the least anger towards Madhanika, disappeared from view, she, in order yet to observe his demeanour appeared before this Rájayogi with signs of her late love tryst still visible in her, such as dishevelled hair, &c., and stood as if penitent in a submissive attitude of great shame.

While Chudálai, surnamed Madhanika, was thus standing as if greatly stricken by grief and remorse, the King returned from Samádhi, and saw her before him. Then, without showing the least symptoms of anger, he said softly the following words with calm deliberation:—'How is it you have hurried so and come away so soon as this? You may, O girl, if you like, still gratify your passion by returning to your lover.' At these words of the King, Madhanika said thus:—'It is the supreme duty of the unblemished to put up with and overlook the faults of the ignorant. The qualities of females are unsteady in diverse ways. Therefore, be pleased to excuse me for my heinous crime.'

Thereupon Sikhidwaja of mighty Gnána said the following words to his wife Madhanika:—'A tree may grow in the sky, but never will anger rise in me, O lady.' Thus was he in full possession of equal vision over all. Then Chudálai soliloquised to herself thus:—The King has destroyed to the root passion and anger. He will not subject himself to the many enjoyments and the love of transcendental Siddhis. This king of puissant arms has at last attained the end of Gnána. Let me no longer pass under false colors. Let me cast aside the body of Madhanika, and assuming that of Chudálai appear before him. With this thought in her mind she transformed herself into Chudálai and presented herself in that true character before him, when the quiescent King eyed her and remarked in wonder thus.—'Is it true that I see before me Chudálai with her entire form, speech, modesty of mien and her other inestimable good qualities? O lady who are you?' To which she replied that she was his lawfully wedded wife and continued:—'O dearest one, it was I that initiated you into the mysteries of A'tma-gnána, assuming the bodies of Kumbha-Muni and then Madhanika. Through such a course, I sounded the depth of your Gnána by the power of Máyá. Now go into Nirvikalpa Samádhi, and you will understand all things truly.'

Accordingly the King made his mind merge into the Universal Consciousness, and in that Samádhi surveyed all the events that had happened, from the date of his quitting his magnificent country down to the present period of the appearance of Chudálai (in her real form). After Samádhi, the just King became quite enraptured with joy and having embraced Chudálai, who stood shining before him as the personation of true love and grace, was struck dumb for a long time, and completely submerged in bliss for a moment. Then having recovered himself, he seated her on his lap and said to her thus:—‘Thou hast, through thy vast intelligence, lifted me out of the unfathomable cave of thick darkness that I was entangled in. Who is there to compare to thee in all this wide world? How can I, O tendril-like lady, requite thee for all thy kindness? O thou who hast reached the other side of the ocean of Samsára (mundane existence), O thou the personation of Justice without any desires, how can I aid thee in any way?’

To which the lady replied:—‘Observing you drooping under the many actions of Tapas (penances) in the forest, I came with great effort in quest of you to elevate you above Samsára. Hence there is no necessity for you to eulogise me thus, as I but did my duty. Have you not, O my husband, freed yourself from all petty worldly actions, Sankalpas (thoughts) and Vikalpas (fancies)?’

Then the King said:—‘All doubts have now vanished out of my mind. I am devoid of desires and the idea of heterogeneity. I have become as immaculate as ákás. I shall never hereafter fall through becoming of the form of (or, thinking about) objects. I have attained the incomparable Samádhi, the highest thing worthy of being attained. I am free from mental joy or dire pains. I shall never hereafter shine as this or that (object). I am like the pure light of the resplendent sun’s sphere, which does not come into contact with any medium such as a wall, &c., and is therefore subject to no increase or diminution. I am like the ákás which permeates all objects, and is yet undefiled. I am of the nature of Absolute Consciousness. I can now cognise my Reality to be no other than That. Therefore thou art my well-favored Guru. I worship thy lotus feet.’

At which Chudálai asked him as to his future course of action. To which the King said:—‘I am free from all love and hatred. From this day forward, I shall daily perform my duties strictly according to your dictates, like a crystal tinged with the five colors.’

Then Chudálai said thus:—‘If thou art willing to act up to what I say, it behoves thee then to now give up all thy ignorance and resume the regal duties once relinquished by thee. Let us both wield the sceptre of our kingdom for some time as Jívanmuktas and then attain Videhamukti (disembodied salvation), after the body is thrown aside. To this the King acquiesced. Then Chudálai rose up and, through dint of her concentrated Sankalpa, she acted as follows:—She then and there first annointed him by bathing him in jewelled vessels full of the

waters of the seven oceans, and then, having installed him on an effulgent throne bedecked with rubies, &c., blessed him with a long life. Then the King and his wife Chudálai, who were both of one mind, mounted upon a decorated elephant and went back to their town with their four-fold army amidst great rejoicings. As soon as they reached the outskirts of their town, the four-fold army in their town came in advance to meet them. Thus both the armies joined together and went gaily along. There the King reigned with true love along with his wife for 10,000 years, and then attained a disembodied emancipation.

“Thus, Oh Ráma, if by associating yourself with the Karmas of the world, your quiescent Gnána is ever developed without the longing after objects, you will be able to enjoy real bliss and emancipation.” So said Muni Vásishta of illuminated mind and great Tapas to Sri Ráma.

K. NARAYAN SWAMY IYER.

(Concluded.)

TRUE WELSH GHOST-STORIES.

No. V.

REV. JOS. HARRIS, Editor of the *Star of Gomer*, Swansea, South Wales, sixty years ago began a crusade upon what he deemed the superstitions of the people, taking for granted, as a foregone conclusion, that all ghosts, etc., were hallucinations or meanderings of an uncurbed fancy: that all reports of such were void of any basis in reality. His chief weapon was ridicule. In this work he had an earnest co-worker in an eminent Baptist minister of that day. But on one of his preaching tours, the minister passed the night in a farm-house, where, after retiring, he saw a light moving around the room at the height of the table. Shortly after, it disappeared through the door. Jumping up, he found the door still locked, and then realized that he had seen a *canwyll ghorph* (corpse candle). A day or two after, a little girl of the family died and was laid in that room, preparatory to the funeral.

“What vexes me,” said the Minister to his host, “is that I have combatted this belief for many years as an ignorant superstition, and now it turns out true under my very eyes.”

Then he wrote to Editor Harris, recounting the incident, and expressing his depreciation of his past course, with a frank recantation of all he had written on the subject.

MATERIALISTIC METHODS.

He received a reply embodied in the following:

“My dear Brother:—I do not question your veracity, nor the truth of your narrative, but believe all you have stated. But we have laboured so long and so *hard* to dispel these popular credulities and superstitions, and have, in a measure, succeeded, that now your narration and retraction will go far to restore them and undo our work, you must

excuse me for not publishing your letter. I beg you also to quash the whole affair."

Besides ghosts, Mr. Harris tried to eliminate from the minds of his countrymen all belief in fairies, charms, and mystic lore,—a hopeless task in Romantic Wales. If he could disprove the reality of these in order to be consistent, he would needs throw away his Bible. He had no difficulty in believing, though, that Welsh was the language spoken by Adam and Eve in their famed apple-orchard!

Now why do these "superstitious" ideas about ghosts and the like prevail among even the educated Welsh to such a greater extent than among the English? According to a Scotch seer, a well-informed Theosophist, among the Welsh, Scotch, and Irish, there is a far greater percentage of clairvoyants than among other European blood, and these three nations have a similarity in psychic sight as regards order, symbolism, etc. Since every nation has its distinctive psychic idiosyncrasies, this would tend to show a common origin for the three nations mentioned. But the fact of direct descent from the Druids, without admixture of other blood, shows why such a large percentage of Welshmen are clairvoyant, for the ancient civilization possessed many occultists, and mysteries which were well recognized as such by the people.

USEFUL CLAIRVOYANCE.

The prevalence of seership among the Welsh was forcibly brought to notice by incidents connected with the colliery explosion at Moria, Wales, in the spring of '90. The miners had frequent warnings of approaching disaster—and also sense enough to save their lives. The firemen, who are selected for sobriety and reliability, said they heard shoutings in the workings, and one miner when returning to the surface, felt an invisible presence accompanying him. This pursuer was seen by the banksmen to move quickly to the identical shed that the dead and wounded were carried into after the explosion had occurred. Many other mysterious warnings were given, which were freely discussed by the miners previous to the accident; and quite a number of them refused to enter the mine, notwithstanding inducements and even threats of prosecution by the Company. Such occurrences are barely mentioned, poo-phooed at by our learned men, and then forgotten. And thus men remain ignorant of the powers lying dormant within themselves.

Clairvoyance also "runs in the family;"—continuing in a line of descent for many generations.

SPECTRAL FUNERAL PROCESSION.

About seventy years ago, the writer's grandfather was returning home on horseback at nightfall from a call on his affianced, near Aberstwith, Wales. The road was a lonely one, but all at once he saw that he was surrounded by a crowd of people walking along after the fashion,

in those days, of a funeral procession. Although it was too dark to see their faces so as to recognize any one, he inquired several times whether they were going, etc. No one deigned a reply, but, like the shades of the dead, moved on in solemn phalanx. His horse was frantic, but could not push free from the dusky forms, until reaching the cross road leading up to the house; then it went on full gallop to the gate and stood quivering. The rider managed to reach the house before fainting. He had gone on a stretch of road that funerals invariably took to reach the cemetery.

In after years, Mr. Morgan's psychic faculties developed an unique mode of divination. It was his wont to go out at about midnight to make an inspection of the premises, to see if the live-stock, etc., were all right. Whenever grim death hovered over any farm-house in the neighbourhood, he would know it during his midnight round, for he would hear (clairaudiently) his brother-in-law at work in the carpenter's shop hard by, making a coffin. The sawing, hammering, and screwing were unmistakeable. Next morning at breakfast it would be announced:

"You can anticipate the making of a coffin, for there will soon be a death in the neighbourhood. I heard you at work last night, and waited till you screwed down the lid."

Within a week, the coffin would be actually made, and the funeral take place as prophesied. The carpenter never received pay for his aeriform services.

One night near midnight, while lying ill, Mrs. Morgan heard her brother's double enter and place a small coffin on the flower-stand. The ominous screwing-down of the lid did not heighten her spirits. Her child did not long survive birth,—but was it a coincidence when, several days after having seen the fluidic carpenter, she saw him this time, when in the flesh, bring in the tiny coffin, lay it on that flower-stand, and screw the lid down, after having placed the body therein?

This mode of divination came to be relied upon as implicitly as though

A CORPSE-CANDLE

had been seen. This is an *Ignis-fatuus*-like light issuing from the mouth of a doomed person and flitting along at the height one would carry a candle, making its way to the burial-ground, over the route which the funeral-procession will take within a week. For example, one evening at dusk, Mr. Morgan pointed, for the benefit of two daughters who stood near, towards an adjoining meadow. Mary rubbed her eyes, but could see nothing. Jane could make out two lights, a big and a small one. Correct.

"They came from that house and are going to yonder cemetery," he said.

Within a week, a lady and her baby died in the house indicated, and were buried where the lights had shown. Not every Welshman can

see such things,—only a *gwledydd* (seer). Thus, another aunt, in South Wales, no relation of the above-mentioned, once pointed out a corpse-candle to several companions, but none of them could see it, although it passed quite near them. It is asserted that if a seer be near the light when it passes over a stream of water, he may see the reflection of the person whose destiny demands the relinquishment, within a week, of all earthly ties. Many an old Welsh sexton has testified that he always knew beforehand “when they were to have a job.” The corpse-candle is said by them to be in the habit of giving information of what has not transpired. It comes up the road to the church, passes inside and lights up the interior, then comes out and makes its way to the tombstones and disappears over the spot where he will be ordered to dig the grave. The remainder of the tradition is that all who are to attend the genuine funeral are represented by their doubles, who file along after the candle.

The Revs. John Jones and Daniel Jones, of Blaenannerch, Wales, are aware of something of the kind.

DERANGED CLAIRVOYANCE.

One night, while returning with a company of others from a fair, they observed a corpse-candle turning up the road to a church near by. It had no difficulty in passing through the front door and lighting up the interior. This was too much for the curiosity of the first-named, so, taking the lead, he invited all to have a squint at the spectral obsequies. When he arrived at the window, one whiff was quite sufficient, for the sight rendered him for a time as speechless and limp as a dish-rag. He acknowledged afterwards to Daniel that the reason he stood there so petrified was on account of the pews being occupied by animated skeletons. Together with this, Daniel relates an ‘outlandish experience of his own. While travelling along the road one time at night, he met an orderly train of spectral dogs, the last one being lame. Not many days after he met a funeral procession at the same place, the last man being lame,—corresponding to the spurious semblance previously seen. The participants in the rites doubtless did not feel complimented.

As a rule, the Welsh are not given to high and hilarious living, which may also account for their ability to appear, more than Continental nations, after their demise. Here is a well-established case.

A COMPARATIVELY HARMLESS SHELL.

The Presbyterian Church of Paddy’s Run, Ohio, had a change of pastors in 1858, the writer’s father accepting the charge. Two of his daughters were tucked in bed the same as usual one night not long after the family had moved into the parsonage. Mary, five year old, awoke in the middle of the night to see a young man coming slowly downstairs, dressed in an old-fashion rig—knee-breeches, “swallow-tail” coat, “stove-pipe” hat, buckled shoes, etc.,—and carrying three of her father’s books under his arm. He descended slowly and vanished

through the door, every detail of his appearance rendered plain by the flood of moonlight through the window. Soon after this singular exit their mother came in, saying she somehow felt uneasy about them. Lizzie made some reply; but her elder sister never suspected that she also had been awake to see the strange man until ten years after, in Kansas, when a company of Welsh visitors were telling as ghastly and blood-curdling ghost-stories as they could rake up for the edification of the children—children who would consequently howl if put to bed in the dark. Great was the surprise of Mary when her sister began to tell about the same phantom she herself had seen. They were both questioned closely concerning it, both describing the peculiarities of his dress, and pointing to the three books on the shelf that they had seen under his arm. Since neither had at that time ever seen even a picture of such an old-fashioned outfit, their exact agreement would leave no room for theories of hallucination or fancy. As near as could then be gathered, the description tallied exactly with the appearance of a young Welshman who had recently come over and who had been killed by the falling of the Church steeple. He was boarding at the time of the accident in that parsonage, and so was wandering around in his accustomed haunts. Owing to such a sudden death, the poor fellow may have had something left to say to mortals, for the graveyard opposite the parsonage was considered haunted by many who chanced to pass there at night. One “matter-of-fact” man, who scoffed at such reports, upon passing there one night, lantern in hand, was so frightened that he never could be induced to speak about it.

When death occurs through violence, as in the above instance, the victim is not really dead yet, although the body may have been “put to bed with a shovel”. He may not be even aware that such a change has taken place, and so go about in the belief that he is tending to business and other matters, although the incarnated are not generally aware of such useless diligence. The victim would not be invisible to a man like Conjuror Harris, as the following story will show.

RELIABLE SEERSHIP.

All the facts of this well-known case were published in the newspapers at the time, save the method used in detecting the criminal. This information was obtained from one connected with the affair, Mr. Moses Llewelyn, a blue Presbyterian and doctrinaire of the Calvinistic school. Some sixty years ago, a pretty young lady, only daughter of a freeholder in Caermarthenshire, South Wales, was missing from her home. She had a lover in the only son of a neighbouring freeholder, who joined untiringly in the public search instigated for her, under the leadership of Col. Bowen, the principal landlord of the district. After two weeks’ fruitless search, Col. Bowen suggested to Mr. Llewelyn and another reliable man that they should hie themselves to Fox Court, thirty miles away, the residence of Conjuror Harris.

When the two drew rein at the gate Conjuror Harris was standing in the doorway, waiting for them.

"I was just waiting for you : you came to see me about the girl who is missing in your community."

A silent nod.

"I can't tell you anything now,—perhaps I shall know something in the morning."

He had to sleep on the matter. Next morning, the man renowned for his psychic ability, who had become the terror of witches, charm-workers, and evil-doers, wore a grave countenance.

"Yes," he told his visitors, after leading them to an inner apartment, "she has been foully murdered, and her slayer is with you, pretending to be anxious to find her. He struck her with a hedge-trimmer, knowing that before long their amour could not be concealed. I saw it all last night."

He then described that the body was buried in a clump of bushes in a corner of a certain field, a locality they easily recognized from his description—that the murderer had been careful to replace the brush of the path hewn out, so that it would be difficult to notice any difference in the appearance of the thicket ; that four inches of her apron-string was lying out from between two blocks of sod where he had dug the grave ; that the murderer would try to escape once he saw them go straight for that fence-corner ; and that, being an athlete, it would be impossible for them to overtake him except with good horses. Forty pounds were laid before the seer, but he picked up only a few, pushing the rest back.

Next day an inspection of the growth at the corner of that field showed the path cut away in the bushes, and four inches of apron-string sticking out, as described. Then the lover was seen flying down the turnpike like a wild Comanche, and it was many a mile before the horses overtook him. The recovery of the mutilated body of the girl was soon followed by the conviction and execution of the wretch.

THE CONVENTIONAL GHOST.

But it is high time to draw this series to a close. Only a few tales have been given from a multitude that are destitute of plot. A friend tells me he spent many years in Wales collecting goblin stories. None of these have been given, for they nearly all may be condensed into: "I was going to (so-and-so) and—saw a ghost."

It is strange that among all these yarns not a typical ghost has been described. The variety that appears frequently in works of fiction is enveloped in a winding sheet, and sometimes drags along a rusty chain. In centuries gone by, when a baron or other specimen of the upper classes chained an enemy to his cellar-floor until death came to the wretch's relief, occasionally the victim's wraith would parade the castle at night, bringing unspeakable terror to the guilty inmates. He also would bring his chain along as an additional reminder of his cruel death. Novelists should recognize that the

chain appendage belongs to an age long past. The conventional ghost is but a skeleton, with the exception, perhaps, of dull, leaden eyeballs and a tuft of mouldy hair on the top of his skull ; yet the bone bereft of muscle finds no difficulty in doing its office, with the one exception of his lower jaw-bone, which is frequently tied with a rag to his cranium, and when untied falls with a thud on his bony knees. As his skeleton fingers reach to clutch his victim, who stands with palsied limb and mind submerged in horror, the fleshless jaws grin hideously. The lugubrious voice seems to come from a resounding coffin underneath the sod, and is accompanied with a musty odor. Can anyone come forward with a yarn of this character ? Many of the goody-goody "spook-stories" now going about, a small boy could take to bed with him in a lonely attic.

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NEW YORK CITY.

(Concluded.)

APHORISMS ON KARMA.

I HAVE just read in the March number's of *Lucifer* and *The Path*, a collection of "Aphorisms on Karma," which are attested by the signature of Mr. William Q. Judge, and—he affirms—were given "by teachers. . . some were written, others communicated in other ways. To me they were declared to be from *manuscripts not now accessible to the general public.*"

Now whatever may be the meaning of the last sentence, and whatever sense of reverence Theosophists may be led to feel concerning the mysterious origin of these aphorisms, it will be evident to anyone having even a superficial knowledge of Hindu literature that the majority of the aphorisms are to be found in the Shâstras and are current in every bazaar. They are, in fact, as common and as universally well-known in India as St. John's Gospel is in England, and all the best are in printed books. I am glad to notice that Mr. Judge, in his own case, makes the reservation that these aphorisms "approved themselves to his reason aside from any authority," and I doubt not but that he desires his readers to exercise a similar discretion. We are, I trust, far distant from the day when judgment and reason will be thrown on one side in the case of writings emanating from anonymous "teachers," in a second-hand sort of way, and vague statements as to the origin of any form of teaching must, to say the least, be regarded in a spirit of active criticism.

I have stated above that many of Mr. Judge's "aphorisms" are to be found in our Hindu books and, I must further add, others appear to me illogical and even absurd. I propose, therefore, to deal with each aphorism in its order, and shall endeavour to quote parallel passages from the Hindu Books, especially from those which have already appeared in English, when the two teachings agree, or to show, when

there is disagreement, in what respect these aphorisms differ from the Shāstras. It only remains for me to assure my readers that there is no intention on my part to force the authority of the Shāstras. But taking into consideration the fact that the teachings of Mr. Judge's "aphorisms" are to be found in our ancient writings, it seems but right that I should point this out, leaving my readers to form their own conclusions as to the comparative merits of both sets of teaching.

THE APHORISMS.

The following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those of my fellow-workers to whom I now publish them.

WILLIAM Q. JUDGE.

(1) *There is no Karma unless there is a being to make it or feel its effects.*

This is a self-evident truth, and so much so that it is in the mouth of every Hindu. Karma, according to Sanskrit writings, has both action and fruition. Action is impossible without an actor, and fruition without an experiencer. This is what Patanjali says (II. 13). "*Sati mūlāy tad vipākah jāti āyur bhogāh*. If they (the afflictions) are the root (of Karma) fructification (or result) is rank, years, and enjoyment" (See the Commentary translated further on). In *Mahābhārata* (Vanaparva, sec. XXXII) we read: "All the creatures in the world would have been exterminated if there were no Karma. If also Karma bore no fruits, creatures would have never multiplied.....Without Karma the course of life itself would be impossible." "There must be a body for the Karma to operate on, and Karma to operate on a body" (Vātsyāyana's Commentary on the Nyāya Sūtras, III. 2, 64).

(2) *Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.*

Since Karma is the name given to causes, and also the effects flowing from those causes, it is not "the adjustment of the effects" alone. Feelings are either pleasurable or painful, and since an entity is Karma-bound and, as has been already said, Karma is both action and fruition, that entity must have motives and feelings to recognize itself as such. These motives must be either painful or pleasurable. Patanjali says (II, 14) "These (Karmas) have joy or suffering as their fruits according as the cause is virtue or vice." (*Tēhlāda paritōpa phalāh punyāpunya hētuvāt*).

(3) *Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.*

This is again too simple an idea to have come from any work "unpublished" till now. If once it is taken for granted that Karma exists, it must be a universal law, must be undeviating and unerring, and must operate incessantly. Our Purānas speak of Karma as being weighed in a very accurate balance by Chitrāgupta, and not a single spot can escape his detection and knowledge. It is further said that each entity has to answer the charge before Yāma, who is the punisher, and hence a dealer of justice. The *Mahābhārata* (Vanaparva CCIX) says: "The consequence of the Karma that is once done can never be obviated."

(4) *The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.*

Nature's laws are working whether one perceives them or not, and the whole tenor of the Vedānta philosophy is to teach that Karma can never be escaped from unless it is worked out. "*Arasya meva bhoktavyam kritam karma subhā subham*" (the Karma done must be suffered, whether good or bad) says the Sūta Samhitā: and again the *Mahābhārata* (Vanaparva, Sec. XXXII): "Indeed, all creatures live according to the Karma of a former life, even the Creator and the Ordainer of the Universe, like a crane that liveth on the water (untaught by any one)."

(5) *Karma operates on all things and beings, from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.*

"Karma affects the whole Universe from Brahma to the grass," says the *Mahābhārata*, and it includes every Ego, or every Jīva, whether man, god, or an elemental. Mānu (Chap. XII, vol. 39—51) only expands the same idea when he describes which kind of Karma gives birth to Gods, Rākshasas, Kinnaras and men. The verse from the Vanaparva, (Sec. XXXII) of the *Mahābhārata*, just quoted, may also be read along with this aphorism.

(6) *Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.*

The idea of Karma is co-existent with the ideas of Time and Space: and indeed the ideas of Time and Space sprang up owing to Karma. What the expression "Ultimate division of time" means, I do not know.

Vyāsadeva, the Commentator on Patanjali, says (II, 13):—"As it (Karma) is not controlled by Time and Space, it should not be judged by Time and Space," i. e., it is not possible to say when the result of a given Karma will bear fruition.

(7) *For all other men, Karma is in its essential nature unknown and unknowable.*

In the Bhagavadgītā, Krishna says:—(IV, 17) "It is very difficult to know which is Karma and which is not Karma". "He who knows it is a wise man" (v. 19). It necessarily follows, therefore, that to those who are not wise—i. e., are not *gnānis*, its nature is unknown and, it may be added, "unknowable" until they become wise. But Karma can never be "unknowable" in the sense that Parabrahm is said to be unknowable.

(8) *But its action may be known by calculation from cause to effect ; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.*

This is only a generalization of the theory laid down by Hindu writers, who actually describe the various kinds of Karma which give birth to a body, and here again Manu (Chap. XII, 39—51) may be consulted with advantage. Vyāsadeva, in his Commentary on Patanjali II, 13, says: "We have to conjecture about the nature of our previous Karma, by our present birth" (*drishtajñāna ūhanīyāḥ Karmā sayah ṛkavipākārambhiḥ bhōgahētrāt*). "Its action can only be conjectured," says Bhojadeva, another Commentator on Patanjali (*Ibid*).

(9) *The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara, or evolutionary stream, from which ours flows.*

Since every cause must have an effect and since the present Karma is the result of past Karma, and Karma is thus said by Sankarāchārya to be with no beginning, it is reasonable to suppose that the Karma of the present Manvantara is the result of the past; or, to use Mr. Judge's words:—"The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara."

(10) *And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.*

This is a corollary from the preceding and does not therefore call for any special remark. Certainly, 'the greater contains the lesser,' which is all that is said.

(11) *Because the Karma of this earth and its races began in a past too far back for human minds to reach, an enquiry into its beginning is useless and profitless.*

This is exactly what is meant when Sankarāchārya said that Karma was without a beginning, i. e., that when we begin to enquire what the cause of a man's present Karma is, we are referred to his past Karma, and when we begin to enquire into its cause, we are referred to the preceding, and so on *ad infinitum*. In other words, "the Karma of this earth and its races began in a past too far back for human minds to reach" and "an enquiry into its beginning is" therefore "useless and profitless" (see also Patanjali's Yoga Sūtras II, 13, Vyāsadev's Commentary). Sankara also says (II. 1. 35): "The objection would be valid if the

world had a beginning; but, as it is without beginning, merit and inequality are like seed and sprout, caused as well as causes, and there is therefore no logical objection to their operation" (*anādouta samsāre bijānkuravat hētu hētumadbhāvēna karmanah sarga vaishamyasyacha pravrittih*).

(12) *Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.*

In the Brahma Sūtras, we read (IV, 1. 14): "Karma which has already began to operate cannot be (otherwise) exhausted (even by a Brahmagñāni)": and in the 19th Sūtra following it is said that "the only way to exhaust it is by experiencing it." It thus appears that "Karmic causes already set in motion" cannot be interfered with, and no man, not even a Knower of Brahman, has any option whatever, but "to allow it to sweep on until exhausted." The expression, "must be allowed," seems to imply the possibility of interference. The Mahābhārata (Vanaparva CCIX) says:—"Whatever one does, he is sure to reap the consequences thereof; for the consequences of the Karma that is once done can never be obviated."

(13.) *The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.*

The Prayaschitha Khanda of the Hindus deals wholly with the counteraction and interaction of Karmic effects and this aphorism is as "old as this earth" to the Hindus. Mādhavachārya observes in his Commentary on Parasara Smṛiti, while treating of Karmavipāka, that "the object of this chapter is to find out which kind of Karma produces which kind of fruition." The Karmic effects here referred to are those of Karmas other than Prārabdha which must be actually experienced, for the Brahma Sūtras say, (IV, 4, 15):—"The effects (of Karma) which have not yet begun to operate will be counteracted, or will die out (*anārabdha kārya evatu pūrcē tadava dhēh*). Mādhavachārya, at the end of the chapter on Prāyaschitta, observes that all of them are only for Sanchita Karma and not for Prārabdha Karma, (*tānprāyaschittāni sanchita vishayāni*) and refers to the Brahma Sūtras above quoted for his authority. He also adds that any prāyaschitta undergone for counteracting or mitigating any other kind of Karma is no real prāyaschitta, for, although their fruition is temporarily held in abeyance, he will have to suffer it in the future. (*Athy utka tairiha tyastu punya pāpaiḥ sarira bhrit prārabdham karma vichchidyā bhukhte tattatphalam budha prārabdha sesham vichchinnum punardehāntarēnatu bhunkte dehi nanobhukte tallanghayati kaḥ pumān avasyam anubhoktavyam prārabdhasya phalam janaiḥ*).

(14) *In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.*

This is only an expansion of the idea in aphorism No. 1, and Vatsyana's words quoted in my remarks on that aphorism may be taken as containing a parallel idea.

(15) *And until such appropriate instrument is found, that Karma related to it remains unexpended.*

This is a necessary inference from No. 14. Mádhavachárya says in the Práyaschitta Kānda :

"In the Sanchita Karma, that which is most powerful, first begins to bear fruition, and it has body (also) as its instrument to work through.".....Karma done in this birth may bear fruition in this or any other birth. Mádhavachárya's words quoted in connection with aphorism 13: "although fruition is temporarily held in abeyance, he will have to suffer it in the future," convey the same idea.

E. DESIKA'CHA'RYA.

(To be continued.)

FETICHISM AND OTHER CUSTOMS AS PRACTISED IN BRITISH NEW GUINEA.

FOR the reader to fully understand and appreciate the narrative to be hereafter related, it will be necessary for me to give him a very brief geographical sketch of the country of that strange and primitive people whose customs I am to deal with.

British New Guinea, also known as Papua, is an Island situated immediately to the north of Queensland, and is only a recent addition to the British Empire. Holland and Germany are part owners of the North-Westerly and North-Easterly portions respectively, but the Southern Coast, about a third of the entire Island—or that nearest to Australia, is now a British dependency, and takes its name from the kind mother who annexed it, and from Guinea on the African Coast owing to a supposed resemblance of the two people of these localities.

The Island is inhabited by a primitive and populous people of the Papuan, Malayan, and Polynesian race, whose chief characteristics are of the destructive kind, including cannibalism, and "head-hunting" by many of the tribes. But notwithstanding all this, they have many good qualities and are exceedingly interesting from an Ethnological point of view.

We know for a fact that, so far as history can trace back into the remote past, the many sub-classes or races of the human family, have always, at least with very few exceptions, looked up to something better than man himself. Most civilized races project their thoughts into the Great Beyond or Unknown for their ideal god. Others, again, whose imaginative faculty has not reached this lofty pinnacle of creative power, cannot conceive of anything beyond the material of their daily environments and so form their image of a god from the material close at hand, *e. g.*, wood, stone, metal or any such matter as is perceptible to their physical eye.

We have been, and are yet, in the habit of terming such people idol-worshippers. This may be true from our point of view, but is certainly not so, from the standpoint of an untutored savage people. Just here, I might be pardoned for asking, are we not as much idol-worshippers as the uncivilized savage (?) of Africa or New Guinea? In my humble opinion most emphatically yes! Do we not worship ourselves individually; do we not bow down and worship money and other worldly possessions, to a far greater extent than anything else in our beautifully created universe?

It is the custom of the Motumotu people, a powerful tribe in the Papuan Gulf, to make representations in wood of the renowned departed men of their tribe. These images are treated as counterparts or spirits of the dead men the figures are supposed to represent; hence, when they consult their images, which is invariably done on all topics concerning the tribe, they imagine them to talk, and themselves to receive wise counsel from the figure as they did when the man was alive, and they mostly act upon the advice so imparted to them. The Kadisu (spirit) sometimes named after the individual the image represents, is located in a special compartment in the extreme end of the Elamo, a dark and musty place indeed. The Elamo is a house up to a hundred feet long with a width of about twenty-five feet, a sort of club-house where the men sleep apart from the women. The privileged man or sorcerer who can converse with the idols, enters into the dark and supposed sacred chamber where they are kept, secure from the gaze of ordinary mortals, and so consults them upon the subject the people are desirous to be enlightened on—such as war, family quarrels, or trading expeditions, or any other important undertaking the tribe may be intending to embark on. Kadisu can produce illness, death, health, and most that is evil. He is the cause of wreckage of canoes, if offended with some of the members aboard; and should anything happen to a trading expedition undertaken by the people without first seeking advice from Kadisu, then woe to the man or men, who urged on the journey; he or they, stand in imminent danger of being killed by those immediately concerned in the calamity; in fact, Kadisu is the solace of all their troubles.

The sorcerers often obtain their revelations in dreams, which they cannot account for in any other way except as coming from Kadisu, and whatever their impressions may be, when purported to come from him, through direct consultation or dreams, they are always carried out to the very letter. No woman is permitted to set eyes on the idols for fear of provoking their wrath; to let such "*inferior beings*" as women look upon them, would mean destruction to the people. It is only old men, or professional sorcerers, who are the favored mediums. The professional class are always paid, and, if their predictions do not turn out favorable, they always create loop-holes, in case of accidents; yet the spirits are implicitly believed in. At the same time, there are instances where these conjurors have to pay the penalty

of death for unfavorable predictions, while the spirits or idols remain uninjured.

It might interest Theosophists to know that one of these primitive gods or idols is in my possession, and many travellers have wondered how I became the owner of this, so called, savage relic, as many, both missionaries and casual travellers, who have visited the Motumotu tribe, could never induce the natives to part with any of the idols, and had not even been permitted to see them. And so far as known, it is only the Papuan Gulf inhabitants, who are the happy possessors of these family-gods. And this is how I became the envied possessor of one of them.

I took up my residence, together with my wife, for a short time amongst these simple and interesting people, and as a man, had *carte blanche* to go wherever I pleased, and, in my rambles, I found one, or two, or more idols in every Elamo I visited. So I selected a particular one as having better workmanship than any other I saw, and offered a price for it to the leading men of the Elamo, but they appeared to be surprised at such a request which would involve the disposing of their pet idol. My negotiations extended over six months, and what, in their estimation would be much wealth, in the form of cutlery, tobacco, beads, looking-glasses, fish-hooks, coloured prints, etc., could not at the time induce them to part with their so-called sacred image; and after many renewed efforts to be the possessor of this heathen relic of a primitive race, I entirely abandoned the idea of ever obtaining it. But, after the lapse of six months, my African servant called me one very dark night, about 9-30 o'clock—my wife being away at the time—and informed me that the “Bingais,” as he called the Papuans, would sell the god for a certain quantity of trade articles. The principal men, two brothers, who claimed proprietorship over the idol interviewed me, and stated the conditions on which I could possess it. It is hardly necessary to say that I was not slow in closing the bargain, which had taken me six months to accomplish. The idol was brought to me the same night in the most profound secrecy, after the villagers had gone to rest. It was carefully wrapped up in about a dozen bark blankets; but before it was finally handed over to me, I had to pledge my word that, for at least three moons (months), I should keep it in a dark place covered up, that no woman, not even my wife, should be allowed to see it, nor was I to tell any one that I had it in my possession, lest something might happen to the people who had de-throned and discarded their faithful family-deity; to this I willingly consented, and considered myself fortunate in not being restricted to any more difficult conditions. Nearly every day, until the pledged time had expired, the men concerned in the affair came and inspected the place where the image was kept, to see that I fulfilled my promises. At last, for fear they might regret the bargain, I told them, that I had sent it away to some Britannia Town; this they believed, and no further

mention of it was ever heard, and the Motumotu fetish has been in my possession ever since, now over four years.

The idol particularly referred to here, is named in honor of Semese, an influential and warlike chief of the tribe; it is arrayed in full native costume similar to that worn by the male members of the community when in *gala* dress.

Now, so far as can be ascertained, there is no trace of any other worship by this tribe except what has been indicated in the preceding remarks. They believe in a future existence, but that more in the form of the happy hunting-grounds of the North-American Indians; with the difference, that the Papuan heaven, with few exceptions, is a place where they can get plenty to eat and drink, betel-nut chewing, tobacco-smoking, many wives, and no work. That celestial home is generally in some mysterious place on their own Island.

At one time, I thought I had come upon traces of periods, at which the Motumotuan paid homage to some obscene deity. For it was a custom, just a very short time prior to the mission influence extended to this tribe, for the people at a particular time of the year to celebrate a festive occasion very much resembling similar ceremonies observed at one time by the people of Europe.

The ceremony at Motumotu consisted in that the people assembling on some open space of ground, usually on the seashore near the village, here the men would arrange themselves into groups as an audience. The women then divested themselves of all their garments—at the best of times not very plentiful—but what little they had they laid aside for the time. In this nude state, they went through a series of dances, accompanied with suggestive antics and gestures, with impromptu songs appropriate to the occasion. The men looking on laughing, and making insinuating remarks, urging the performers to act as absurdly and lewdly as they could. This was carried on with short intermissions for several hours, when refreshments were partaken of. The night was given up to sensual gratification of every description.

In all its phases, the ceremony celebrated by the Motumotu people, is identical with similar observances practised in the phallic age by our ancestors. Still I am doubtful whether the ceremony so observed by the Papuan Gulf natives, had the same significance to them, as it had to the people at the time phallic worship was general all over Europe. The natives could not give me any intelligent information bearing on the subject, and I never could find a single representation of a phallus or amulet to confirm my supposed discovery of phallic worship in New Guinea. Sir William MacGregor, Administrator of British New Guinea, thought he had found a stone phallus in a village at the Eastern portion of the Island, but on inquiry it turned out to be a pestle for pounding up betel-nuts (areca) for the use of old people. Nevertheless, in the face of my own, and Sir William MacGregor's failures to furnish con-

clusive proofs of the existence of phallic worship in British New Guinea, I cannot obliterate the thought from my mind, that if the festival at Motumotu was not a phase of phallic adoration, it must have been a simple form of homage paid to the procreative functions of man.

And again, reverting to the supposed communication with their departed famous men, or spirits, I think it quite possible that they can get *en rapport* with their dead friends, just as our modern spiritualistic mediums who maintain that they receive messages from the dead. Of course, in the case of the Papuans, who have no idea, or the remotest knowledge of the divine light within man, and whose whole being is centred in terrestrial things alone, it can only be a low kind of earth-bound souls with whom they commune.

The funeral ceremonies of the Papuans are curious and interesting. Nearly every tribe has its own particular way of disposing of the dead; but the Motumotu tribe, with which I am particularly dealing, approach nearest to our mode of burying than any other uncivilized people I have seen in New Guinea, or elsewhere.

First, as soon as a death takes place in Motumotu, it is immediately known throughout the village, by a peculiar wild wailing set up by friends and relatives who may be in attendance on the sick at the time when the dissolution takes place. These heart-rending and dismal lamentations are indulged in till the person is interred, which is done in the following manner. A nice grave is dug from three to four feet deep—near the dwelling houses—and sometimes lined with old canoe timber to prevent the earth falling in; the body is carefully wrapped up in a mat and thus lowered into the grave. Sometimes the body, especially when that of a man, is carried to the grave dressed in all its late owner's worldly possessions, and placed in it in such position that it can be viewed by the people. But before the body is finally consigned to mother earth, the ornaments are taken off and distributed amongst the relatives, chiefly the sons, if the departed was a father, and daughters, if a mother. Of course husband, or wife, whoever may survive, can keep or part with the dead person's goods to any one as he or she chooses; this, however, will only apply to cases when the family is under age. The grave is now partially filled with earth, and over it are placed pliable saplings a foot or so apart, bent in arch fashion across the tomb, which, when all the soil taken out of the grave is replaced, gives it an oval shape. A part of a man's bows and arrows and other war implements are broken at the grave, and the fragments placed thereon, as a mark of the dead man's inability ever to use them again. A similar custom is observed with a woman's cooking utensils, garden and fishing implements, also her petticoats, or whatever she wore at the time of her death, are placed on the grave in a similar manner, to mark the cessation of her earthly labours. For a few months the sepulchre is well cared for, planted with variegated foliage and neatly fenced in, and periodical festivals are given in the dead person's honour; but time very soon obliterates the memory of the dead.

As I have previously stated, different tribes have different modes of disposing of their dead. Some entomb them in caves or other subterranean vaults. The Maiva tribe, a people living about forty miles to the eastward of Motumotu, bury their dead in the dwelling houses, a grave being made in the floor. The Motu (Port Moresby) tribe and some Island inhabitants to the East of the Possession let their dead remain above ground for several days. The nearest relatives take watch in turn over the corpse; when it begins to decompose they wipe off the liquid matter which oozes from the body, and smear themselves all over with it. The body is now buried for a month or two, and then exhumed, the head and bones are carefully put together and interred in a permanent grave, in the village or the bush. By some tribes the skull and lower jaw bone is kept as a memento, being as a rule converted into an armlet, or some other ornament, to beautify some friend or relative of the departed.

At Motu this mode of burial has now been prohibited by the Government, whose seat of administrative power is located there, and the natives have now to inter their dead in a cemetery set apart for that purpose. In no instance, so far as I know, have any skeletons been found in trees, to indicate that this mode of disposing of the dead is employed by the Australian aborigines.

E. G. EDELFELT, PH. D., F. T. S.

THE HINDU THEORY OF VIBRATIONS, AS THE PRODUCERS OF SOUNDS, COLOURS AND FORMS.

(Concluded from page 435.)

IN the first essay already published, it has been indicated that *Nâdâ* is sound, *Bindu* (Nirvâna or Moksha) consciousness or A'tma, and *Kalâ* (form) matter. *Kalâ* means also color. It has been shown that *Nâdam* and *Kalâ* are conditioned aspects of *Bindu* and that the one cannot exist without the other. It is therefore evident that *Kalâ*—(color and form)—is the manifestation of *Nâdam*. All sounds are differentiations of *Nâdam*, all colors and forms of *Kalâ* and all ideas of *Bindu*. So sounds, colors, forms and ideas act conjointly and are inseparable from one another.

It has been stated already that *Parampadam* (ultimate state) evolves *Manas*, *Manas* evolves light, and light evolves sound. It has also been mentioned above that *Manas*, or *Ahankâra*, produces the *Tanmâtras*, which are the subtle elements of sound, touch, color or form, taste and smell. According to the Aryan philosophy, *âkâś'a*, *vâyu*, *tejas*, *âpas*, and *prithvi*, are respectively evolved from sound, touch, color, taste and smell. Thus it will be seen that from the highest principle to the lowest, the higher produces or manifests as the lower.

The whole evolution of the Universe is given out in the following aphorisms:—

(1) *Thasmátheva ethasmáth áthmanah ákásapambhuthh.* (2) *A'kasáth váyuh.* (3) *Váyoragnih.* (4) *Agnirápah.* (5) *Addhyuh prithvee.* (6) *Prithhivya oshadhayah.* (7) *Oshadhibhyonnam.* (8) *Annáth purushah.** This means that *ákás'a* is evolved from *átmá*, *váyu* (*prána*, or breath) from *ákás'a*, *agni* (fire) from *váyu*, *ápas* from *agni*, *prithvi* from *ápas*, vegetables from *prithvi*, food from vegetables, *purush* (animals, men and devas) from food (converted into seed).

From the above it will be seen that the vibrations of *ákás* pass into colors and forms, through the intervening stage of *váyu* (vital vibrations). *Váyu* being the life principle, the lower principles can act or vibrate only by its activity. The *tatvas* referred to above have an esoteric signification, which, without much digression, cannot be fully dwelt on here. It is hinted at in the allegory of Subramanyam, or Shunmugam, the son of Siva. Shunmugam means six-faced, and Subramanyam, the serpent or kundalini. The six faces are the six principles, or the six senses spoken of in occult philosophy, Siva or *átmá* being the seventh, the former having evolved from the latter. The principle of Light referred to in the third tenet of philosophy mentioned above, may be said to be the sixth sense. The vibrations or waves of light produce those of sound, color, form, taste and smell, those of touch being common to the lower three senses. It is these six senses, or principles, that constitute the double triangle surrounded by the serpent. As all knowledge, experience and wisdom have to be obtained by the Ego through the channels of these six senses, they are symbolized by the serpent.

It may be easily inferred from the above observations that the lower five senses having evolved from light, may be said to be interchangeable, as has been seen in the case of clairvoyants reading from any part of their body, thus interchanging sight with touch. Those who have developed the sixth sense, the synthesis of the lower five senses are Adepts, who are above the physical senses. It may also be inferred that every object in nature is the production of the vibrations of light.

The intercorrelations and identity of the six senses may be proved by the fact of the Gnátha (Ego) cognising through Antakárana (internal sense) the same vibration as sound through the Upadhi or vehicle, of the ear, as colour and form through the eye, as touch through the skin, as taste through the tongue, and smell through the nose, the said five organs being only the concretions of their corresponding *tatvas*. Thus, while the idea of unity in diversity is seen, the identity of vibrations on all the planes of the *tatvas*, is also proved. It is observed that every vibration of light produces a sound and a form. A ray of light when analysed is of the seven colours of the rainbow. These colors are produced by the variety in the number of its vibrations. There is astral as well as physical light. So the vibrations on these planes must produce

sounds, forms and colors on them, distinct or indistinct according to the intensity of the vibrations. All vibrations must have their origin in *manas*, which is the faculty or power of A'tmá, or abstract consciousness. As the manasic, astral, and physical planes are correlated, and the lower dependent upon the higher for manifestation, astral forms are preceded by mental images, and the physical by both the above, all on the common field or ground of A'tmá, the witness. The science and art of the projection of forms on the three planes referred to, are the subjects treated of in the Vedas, A'gamas and Tantras, whose keys are only in the possession of Adepts or Initiates. The above works have classified and systematized the correspondence between sounds, colors, forms, symbols, figures, minerals, vegetables, animals, &c., and again between the cosmic and macrocosmic principles or powers. A student initiated into the secrets of the said correspondence would, by a proper manipulation of the forces inherent in the sounds, &c., be able to create, preserve, destroy, obscure and reconstruct anything in nature. The construction of pagodas and idols and the concentration of the powers of nature in them is also treated of in the said works. It is upon these arts and sciences that the ancient Aryans depended for the accomplishment of the eight Animádi Siddhis (powers) and all worldly desires. Owing to the selfishness and fondness for mere external forms of worship, which characterize the Hindus of this age, not only the powers of mantra, tantra, and tantra referred to, cannot be gained and exercised by them, but the mantras themselves are said to be under a curse in this iron age. No mantra can be efficacious till the curse attached to it is removed. Many people have become demoralized, have ruined their health and even been killed by dabbling in magic, in ignorance of the dangers arising from wrong vibration and of the exact correspondences referred to. The time is now come to study the whole science rationally before trying to apply its rules or principles to practical magic. The third object of the Theosophical Society is to investigate such a science among other things.

Man being a miniature of the universe, all the forces in the latter are latent in the former. It is these forces, or principles, that are called gods, &c., in Hindu and other mythologies. The corresponding forces in man are his spiritual, psychic, mental and moral faculties. When these faculties tend downwards, they are said to be evil, and when upwards, good. The reflections of the former are made in the lower astral light, and those of the latter in the higher. It is these reflections, or images, that are considered in mythology as the forms of gods, &c. But these forms may vary according to the mental and moral peculiarities of nations or individuals, so that the same cosmic force, with its corresponding human power, may be pictured differently on the said light. Hence seems to be the variety in the forms of the same principles in the mythologies of different nations. By the forms referred to above, I do not mean the astral doubles of men projected by them consciously or unconsciously. The astral forms of the lower *manas* are projected unconsciously.

ly by mediums, sensitives and others. The higher forms belonging to the Higher Manas are projected by the will-power of Adepts. They may assume any form willed by the Adept. An Adept may appear astrally like another human being or an animal. Their will-powers are infinite, as said above by Ramalingam. The chief manasic powers, according to the Hindus, are of three classes, viz., *Guṇas'akti* (knowing power), *Itchūs'akti* (will-power) and *Kriyās'akti* (phenomenal power of thought). The last is the "mysterious power of thought which enables it to produce external, perceptible, and phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result."

"A Yogi generally performs his wonders by means of *Itchūs'akti* and *Kriyās'akti*.*"

The same idea is conveyed in the ordinary aphorism "*Yadrishi bhāvanā yatra siddhirbhavati tādrisi*," meaning that as you conceive of anything in the mind, so it will be accomplished. This axiom is applied by Vedāntins to the manifestation of the universe from the cosmic mind, as well as to the transformations of human thoughts.

The ancient magicians and Yogis of India, who knew full well the occult laws of the external manifestation of ideas and the accomplishment of volitions by intense concentration, instructed their disciples in the same. The Vedas, A'gamas and Tantras, which embody the truths of occult sciences, are said to be the exoteric works intended to be as texts for the imparting of instruction by initiated Gurus who possess the key for their interpretation. There are secret brotherhoods in the Cis-Himalayan and Trans-Himalayan parts, who are said to be in possession of such a key. The works referred to are, however, useful in explaining the theory of occult laws for the knowledge of the uninitiated. According to the said works, there are particular Devatās to be invoked or projected for the accomplishment of particular ends and purposes, as already said. The procedure laid down in them is briefly as follows:—

(1.) Intense concentration upon the image of a Devatā, symbolizing the idea or desire at heart, so that it (the image) may take an astral form and appear to the devotee.

(2.) The utterance of mantrams and bījas (characters or letters) corresponding to the Devatā.

(3.) Concentration of attention upon the figure or yantram corresponding to the Devatā.

(4.) Materializing the mental image by the five tatwas—ākās, vāyu, agni, āpas, and prithvi respectively, by ringing bells, &c., burning incense, &c., lighting camphor or oil, offering water, vegetables or food.

* "Five years of Theosophy," art., "The Twelve Signs of the Zodiac," by T. Subba Row, p. 111.

The efficacy of the power of the vibration of sounds, or mantras, to act as regulating and controlling forces of the universe is generally established by the following aphorism:—

"*Daivādḥinam jagat sarvam ; mantrā dhīnanthu daivatam ; tanmantram Brahmanādḥinam ; Brahmano mama devatā*. The universe is subject to devas ; devas are controlled by mantrams ; and mantrams by Brahmans (magicians). Hence Brahmans are my Gods." By "Devas" is to be understood the forces of action in man and the universe.

Thus I have, so far as lay in my humble power, demonstrated the Hindu theory of vibration in nature as the producer of sounds, colors and forms. The main object of the article was to show that the idea involved in the article on "Mrs. Watts Hughes' Sound Pictures" in the *Theosophist* for September 1890, was not a new, but an ancient one. Such being my purpose, I hope that my observations will not be understood as intended to help anybody to project forms or produce phenomena which, if attempted without the instructions of a proper Guru or guide, would be surely attended with great danger, both to mind and body. Considered theoretically, the article may help students of Vedāntism and Occultism, and if so, I shall feel that my trouble is amply repaid.

C. KOTAYYA, F. T. S.

SORCERY—MEDIÆVAL AND MODERN.

A PAPER READ BEFORE THE BLAVATSKY LODGE, LONDON.

IT is not that Sorcery is out of date, but that the "weaver of magic and spells" has fallen on good times, and having succeeded in producing upon the mind of the world the "subjective impression" of his own integrity and respectability, has retired to commodious quarters on the Continent, from where his extensive practice may be conducted without attracting undue attention, and where he hopes at length to enjoy that *otium cum dignitate*, which is the reward of all discreet philanthropy. 'He has changed very much,' say they who knew him in his early days ; and truly no one would take the sleek and well-fed Dr. Hypnos of to-day for the gaunt and dark-eyed youth who, not so many years ago, passed with the suspicious nondescript of the district for "a curious kind of fellow, with books and all that," who spent his time between his room, or garret we might call it, on the 'top-floor-back' of a dingy house in a certain by-street of the City, and a little apothecary's shop round the corner. His parentage, when enquired into, a thing that seldom happened, was hopelessly obscure, and all that the people could tell you on the subject was that his mother, a crooked and ugly old woman, was said to have "the Evil Eye"! She is dead now, or at least is believed to be, which is the same thing so far as the world is concerned ; and those who have the honour to know the modern scion of the old Jewish family, are wise enough to know his one weak point, and to remain silent upon it. And the world, under his growing influence, is fast coming to the belief that

he had no mother at all, and the "suggestion," initiated by himself no doubt, that he is a *self-made man*, is gaining root-hold in its mind!

But despite this assertion of the divine or even human origin of what we must regard as the modern representative of the ancient Jewish *Laabash* and *Quashap* (Enchantment and Sorcery), I think it a matter sufficiently interesting to enquire into its antecedents.

To one who has but a passing knowledge of the growth and decline of ancient nations, it will be a matter of general comment that, with the development of their religious systems, a belief in the existence of spirits or ultra-human intelligences and powers, and of the possibility of man's alliance with these, has shown itself, ending in the discrimination of these powers into two classes, good and bad, and a system of Magic intended to secure the assistance of the one and to propitiate the other. This we find in a degenerate form even amongst the most savage of the earth's races. Let the idea once gain ground in the mind of man, that the affairs of life are subject to the interference of disembodied powers, and let these powers be made responsible for all the good and evil events of daily experience, and it would seem that the result is universally the same, and only a matter of degree between the educated man and the savage. Each and all require that the powers should be treated with by one who understands them, and has a knowledge of the Magic art! Nor need we make too fine a distinction when we come to regard the inevitable outgrowth of a professional priesthood, for this was its primitive function among the barbarous tribes and demoralized nations of the past, and this is its only special office to-day. In countries where the wisdom-religion of our divine ancestors has been replaced by a slavish worship of these powers of Nature and a morbid and ignorant Fetishism, these Priests are to be found ever ready to mediate between the luckless or the sinful and the powers of restitution, with their exorcisms and bindings, their amulets, idols and spells.

But with the distinction of these powers into the classes of good and evil, we find also a division in the priesthood, and it is here that the line must be drawn between the priest of Magic imbued with the beneficent spirit of service for his people in alliance with the higher influences of a spiritual nature, and the priest of Sorcery, who keeps man in ignorance or in fear for his own or tribal purposes, associating with the powers of darkness, subjecting them to his commands or entering into service with them by a mutual consent. This distinction, which is, as often as not, a merely prejudiced one in the minds of the people, a fact which we need not drain history to confirm, has nevertheless a basis in fact. Indeed it would seem that such difference had its origin far back in the night of time. Thus, in the *Secret Doctrine*, we read that "the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes, into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the spirits of the Earth, the dark cos-

mic, anthropomorphic powers with whom they made alliance," for as the state of material existence became more and more gross, and the race fell into sin, the conscious relationship of the mortal and the divine man became weakened, and the Sacred Mysteries revealed to the Third Race by these celestial Teachers, degenerated into Sorcery. Thus there were among the people of that age the priests and votaries of both Magic and Sorcery. But as subsequent races and nations of the earth developed a more orderly social state with systems of government and recognized rulers, many of the priests of the dark powers fell back into mendicancy, retaining their influence only with the more ignorant people; and with the dawn of a higher morality, such as comes to all races and nations from time to time, religions were established by others in whom the spiritual sense was more awake, with the result that the foundations of many very lofty and inspiring creeds have long since been laid among the descendants of that dark Atlantean race.

Now, as I am chiefly concerned with Sorcery in its Mediæval and Modern aspects, I need but briefly state that the records of all nations clearly indicate that the existence of those who were born Sorcerers, or who subsequently gained admission to the fraternity, is a universally acknowledged fact. Beyond the specific records of their powers among the Hindús, Babylonians, Syrians, Arabians, Chaldeans and Hebrews, we have the Scriptural comments of these nations upon the primitive measures to be employed against them for the preservation of the national integrity, as well as various practices to be observed for personal defence,* and Lenormant in his "Chaldean Magic" states that at least 30,000 magical tablets for such uses were found in the Royal Library of Assurbanipal in the Assyrian and Arcadian texts. We have also records of these practices among the Greenlanders, the Esquimaux, the Norwegians, and also among the Southsea Islanders,† and coming nearer home, we find no less a personage than King James I in his *Demonology*, labouring, as he says, to prove two things, "The one, that such devilish arts have been, and are. The second, what exact trial and severe punishment they merit;" and, says His Majesty in conclusion, "I pray God to purge this country of these devilish practices, for they were never so rife in these parts as they are now."

The records of these "devilish arts" have filled very many volumes, a large number of which date back to the Dark Ages, not a few being so lately written as the present century, so that I must make a selection from among them, merely for the purposes of illustration. Indeed were I to reproduce but one example of each of the many revolting methods employed by these "birds of the night" for their sinister ends, I doubt if you would forgive me the reading.

* See Exod : XXII, 18; Levit : XIX 26 and 31; Dent : XVIII, 9—12; 2 Chrons : XXXIII, 6; Galat : V, 19—21.

† Crantz; *History of Greenland*.
Capn. Lyon; *Private Journal*, pp. 358—361.
Ellis; *Polyn. Res.* Vol. II, pp. 227 et seq.

As a general type of the ceremonial methods in use among Sorcerers we may take the "Witch Scenes" in Macbeth, which consist, of binding by the blood and various parts of particular creatures, including the finger of a "birth-strangled babe." It will be observed that the officiating circle consists of three witches, and the signal for the infernal ceremony to commence is the thrice mewing of the brindled cat. So in the "Spell" of John Gay, the Old English poet,* the maid Hobnelia binds her faithless lover with a spell, at the conclusion of which she says: "With my sharp heel I three times mark the ground, and turn me thrice around, around, around." The point of these citations is to show that the practice of Sorcery is based upon the abuse and desecration of names and numbers which, in their purely magical significance, are representative of divine things. But these things have no efficacy in themselves either for good or evil, but they gain all their powers from the will and imagination of man, the will giving life, and the imagination form, to every operation; and in the case of the Sorcerer, these psychic powers may operate directly upon their object, or indirectly, by means of a medium.

Of the direct methods we have binding by the look, and throwing a spell by means of the breath, by suggestions, incantations, and curses. In both these cases, the magnetic power lying in the soul of the Sorcerer, being stirred up by means of the will and directed to the image of the subject existing in the powerful imagination of the operator, is carried to it in the subtle emanations of the eyes or in the breath, and by the law of sympathetic attraction is thence moved to a conjunction with the vital principle of that person, whose image is thus affected, producing in him an overpowering sense of sickness and failing strength, which finally leaves him, only to give place to some insatiable and unholy desire, or some loathsome and fatal disease. It is in fact a process of magnetic inoculation at a distance. The case of Father Girard, Jesuit Priest of Toulon, who was tried before the Governors of Aix, in 1731, for the crime of using sorcerous arts upon one of his parishioners, Mlle. Catherine Cadière, is an illustration of direct binding by means of the breath. It is sufficient to state here that the girl became instantly affected with a violent erotic passion. She also had ecstatic visions of a religious character, stigmata, or blood-marks of the "Passion," and hysterical convulsions. Judgment was rendered October 12th, 1731. Of twenty-five Judges, twelve voted to send him to the stake.† The report of this trial shows also that upon the bodies of six other penitents of this priest the same marks were found. Of the same nature was the Sorcery of the Priest Gaufridy, burned by order of the Parliament of Provence in 1611. Binding by means of the breath appears indeed to have been an awful and prevalent power in the penitentiaries at one time. The two cases cited above are taken from among a large number, and I doubt if the records in any sense cover

* Superstitions, &c., John Grant, p. 175.

† Cited "Isis Unveiled," Vol. II., p. 634.

the cases. At present, I will only call your attention to the fact that such effects are produced by means of the look and by breathing, for I shall have occasion to speak of these more particularly in connection with magnetism when I come to consider the modern aspect of this subject.

Of the indirect methods of operation by means of material media, we have innumerable instances on record. The general class of passive agents employed in this process are chiefly taken from human and animal bodies, blood being considered above all other things as the most powerful, particularly when taken from a body on the instant of slaughter. Eliphas Lévi cites a horrible instance of the Sorcery of Caterina de Medici, in which she employed the black art of a Jacobin priest to obtain an oracle concerning her son Charles IXth of France, who was lying sick with an incurable disease, and from whose death she had good cause to fear great evil to her fortunes. The diabolical process resorted to for this purpose required the beheading of a child endowed with great beauty and possessed of perfect purity. The chaplain of the palace, who was party to the plot, had prepared the child ostensibly for his first communion. On an appointed day at the hour of midnight, the Queen and her confederates were assembled in the chamber of the sick King. "Before the image of the demon, having under his feet a reversed cross, the sorcerer consecrated two wafers, one black and one white. The white was given to the child, whom they brought clothed as for baptism, and who was murdered upon the very steps of the altar, immediately after his communion. His head, separated from the trunk by a single blow, was placed, all palpitating, upon the great black wafer which covered the bottom of the paten, then placed upon the table where some mysterious lamps were burning. The exorcism then began, and the demon was charged to pronounce an oracle, and reply by the mouth of this head to a secret question that the King dared not speak aloud, and that had been confided to no one. Then a feeble voice, a strange voice, which had nothing of human character in it, made itself audible in this poor little martyr's head."* "Blood," says Eliphas Lévi, "is the first incarnation of the universal fluid; it is the materialized vital light. Its birth is the most marvellous of all Nature's marvels; it lives only by perpetually transforming itself, for it is the Universal Proteus.....Blood is the great arcanum of life." Need we then wonder that this subtle fluid has been wrested by the Adepts of the black art to their use in every department of their hellish craft? The blood-evocation and other forms of Sorcery are said to be still common among the Yakuts of Siberia, as among the inhabitants of certain parts of Bulgaria and Moldavia and the mountainous districts of Asiatic Turkey. Every one has heard of the art of the Voodoos of Hayti, with their terrible forms of initiation and other bloody rites, and I need not add further to your mental torture by their recitation. A curious form

* Bodin; *La Démonomanie, ou traité des Sorciers*. 1587, Paris. - 2

of the blood-sacrifice, mild enough to suffer citation in this place, is prevalent among the Mussulman and Christian women of Bulgaria. On the eve of Ascension Day, a feast is held by the tombs of the dead, tapers are lighted, the tombs are drenched with wine, and pots of incense placed upon tripods. The feast ended, one of the party approaches the tomb and calls the dead by name. After fervent prayers, repeated face downwards upon the grave-mound, some drops of blood are drawn from near the left breast and allowed to trickle upon the tomb. By means of the medium thus afforded, the departed soul presently assumes a visible form, and gives instructions to the person who has evoked it. This forcibly reminds one of that pretty story in Olive Schreiner's "Dreams," called "In a far-off land"—

There in a dark and lonely wood,
Whose thickset trees did entwine,
An ancient moss-grown altar stood;
Where kneeling, one might gain, t' was said,
His greatest wish, if he would shed
From wounded breast the life-blood red.
So that it fell upon the shrine!

The Obeah practices of the Negroes of the West Indian Colonies, against which such severe laws were enacted, have been frequently mentioned in works upon the subject of Sorcery. The Obeah is held to be a potent and irresistible spell, sapping the vital energies, inflicting indescribable tortures and strong sensations, filling the mind with nameless terrors, withering and paralyzing body and soul. Mr. Long, who made a report of the Obeah practices in Jamaica to the Lords of the Committee of Privy Council, gives the following description of the contents of the house of an Obeah woman, and it may be remarked that the Obi rites are performed as much by women as by men.

"The whole inside of the roof (which was of thatch) and every crevice of the walls were stuck with the implements of her trade, consisting of rags, feathers, bones of cats, and a thousand other articles. Examining further, a large earthen pot or jar, closely covered, contained a prodigious quantity of round balls of earth or clay, of various dimensions, large and small, whitened on the outside, and variously compounded, some with hair and rags, or feathers of all sorts, and strongly bound with twine; others blended with the upper section of the skulls of cats, or set round with cat's teeth and claws, or with human or dogs' teeth, and some glass beads of different colors. There were also a great many egg-shells filled with a viscous or gummy substance, the qualities of which were neglected to be examined; and many little bags, filled with a variety of articles, the particulars of which cannot, at this distance of time, be recollected." Of the same nature as the Obi are the "Greegrees" of the Mandingo-men of Africa.

In these cases, we see that the agents used by the Sorcerers for the purpose of conveying the fatal influence to a victim are of various kinds, and from the reports we have of the methods employed, it would seem that in some way they are identified in the imagination of the operator

with the person to be affected, and being acted upon by the magnetic power of the Sorcerer, the effect is produced in the mind and body of the distant person. The process is illustrated in the magnetic attraction of bodies removed from one another, such as that of a magnet upon the needle, and although the line of connection cannot be seen by us, it nevertheless exists. It is thus only required that the imagination of the operator should be powerful enough to construct a line of connection between the agent and the subject, and sympathetic attraction is at once instituted, when, the agent being acted upon by the will of the Sorcerer, it reacts upon the passive subject. Since one of the two must answer to the attraction set up in obedience to the powerful will persuading, the inanimate agent, not being of the nature to be affected in the manner disposed, and being identified with the victim, reacts upon the latter; or, as it were, transmits the magnetic and death-dealing impress of the poisoned and hateful will of the Sorcerer.

"Yes, it is hate—that shapeless fiendly thing
Of many names, all evil, some divine—
Whose self-contempt arms with a mortal sting."

Sometimes it was the custom to make images of wax representing the victim, and to suspend them by threads of red cotton, which were one by one cut away with imprecations and curses, while the figure was stuck with pins dipped in filth of various kind, and sometimes in poison. Allan Ramsay, a poet, who wrote in the 17th century, describes this process in the following words:—

At midnight hours o'er the kirkyard she raves,
And howks unchristen'd weans out of their graves;
Boils up their livers in a warlock's pow;
Rins withershins about the hemlock low;
And seven times does her prayers backward say,
Till Plotcock comes with lumps of lapland clay,
Mixt with the venom of black taid's and snakes:
Of this, unsonsy pictures aft she makes
Of any one she hates,—and gars expire
With slow and racking pains afore a fire,
Stuck fu' of pins; the devilish pictures melt;
The pain by fowk they represent is felt!

W. R. Old.

(To be continued.)

TO WHOM HONOUR IS DUE.

THE *Times* (weekly Edition) of 17th February 1893 publishes an account of the geographical researches of Dr. Baumann among the sources of the Nile. It is said that—

"The report of Dr. Baumann's latest geographical investigation of the Kagera river and the country lying between that stream and Lake Tanganyika affords an interesting and important contribution to the history of the sources of the Nile and a singular confirmation of the ancient myths concerning the Mountains of the Moon.

On September 5 last, Dr. Baumann's expedition, after having crossed Stanley's route a week previously, reached the Kagera river, and was receiv-

ed by the natives of Urundi with such demonstrations of joy and respect that he instituted inquiries as to the cause of their enthusiasm. He learnt that Urundi, from Ujiji to Ruanda, had been for ages ruled by Kings who were supposed to be lineal descendants of the moon, and that the natives believed him to be the last King, who had died a generation before and who had now come back to them from the moon.

On September 11, the expedition crossed the Akenyaru, which is not, as supposed, a lake, but a river, though the name 'Nyanza' is often applied to it. Dr. Baumann also discovered that the so-called Lake Mworengo is in reality a river which flows into the Akenyaru, and came to the conclusion that there was no extensive sheet of water in Ruanda or North Urundi. On September 19, Dr. Baumann arrived at the source of the Kagera, which rises at the foot of the precipitous and wooded hills which form the watershed between the basins of the Rufizi and the Kagera. This mountain chain is known to the natives by the name of the 'Mountains of the Moon,' and is held in peculiar reverence by them. Here Dr. Baumann maintains the real source of the Nile to be, for, if 'it be acknowledged that the Kagera is the chief feeder of the Victoria Nyanza, it follows that the headwaters of the Nile can be none other than those of the Kagera itself in the Mountains of the Moon in Urundi, within the boundaries of German East Africa.'

To Theosophists these statements are of peculiar interest. The belief that the Kings of Urundi were "descended from the Moon," strongly suggests the astral prototype, the "Lunar Pitri" of embodied man. The ancient idea of souls being born from Selênê (the moon), no doubt has a common origin with the foregoing legend. Be that as it may, the subject gains interest when it is shown that the Mountains of the Moon, and the origin of the Nile therein, were well known to the famous occultist, P. Athanasius Kircher.

In a work by Gioseffa Petrucci Romano,* entitled "A Brave Defence of the Kircherian Studies," published at Amsterdam in 1677, the sources of the Nile are dealt with and their discovery attributed to Padre Pais. It is said (*Prodomo Apologetico*, p. 108):—

"Many have desired to see the sources of the Nile; but that privilege, however, was not permitted to any during the centuries within record, neither to Cyrus King of Persia, Cambyses, Alexander the Great, nor Julius Cæsar, but veritably to Father Pais of the venerable Society of Jesus, in the year 1618. He, together with the King of Ethiopia, in company with many persons, journeyed to the first sources of the Nile and were eye-witnesses of the prodigious grandeur of Nature..... Father Pais nobly depicts in Portuguese that which came under his notice; and to the author of *The Subterranean World*,† we have recourse in order to satisfy our curiosity, translating the description into Latin. Thus in Lib. II, Cap. 10 of the above work we read ‡:—

* Pupil of Athanasius Kircher.

† Athanasius Kircher.

‡ The following is a free rendering of the by no means classical Latin Translation referred to.

'Since I have dealt with the fertility of the lands under the dominion of the Presbyter John, I think it will be worth while to give some particulars of the principal rivers, the lakes and subjects of his kingdom. And in the first place is the mighty Nile, the most renowned river in the whole world, which was held in the greatest admiration by both ancient and modern doctors and learned authors, and mention of which is made in Scripture (Gen. II.) It is called Gebon,* one of the four rivers watering Paradise. It is styled to this day by the Æthiopians—Abavi: and has its origin in the kingdom of Goyam, in a certain district called Sabalá, whose inhabitants are called Agous and are Christians. But since these people are imbued with various superstitions, they differ but little from the *Pagan* neighbouring races. The source of the Nile, however, is situate in the Western part of the Kingdom of Goyam, on an elevated valley, which may be likened to an enormous plain surrounded on all sides with a girdle of hills. On the 21st of April, 1618, when in this district with the General and his army, I ascended the place and carefully examined everything; when I found there, in the first place, two circular-shaped pools, each of which was about four spans† in diameter, and with intense delight I saw what neither Cyrus of Persia, Cambyses, Alexander the Great, or the famous Cæsar were able to reach. The water of the source is crystal clear, pure, and grateful to the taste: yet it must be noted that these two pools have no exit on the summit of the mountain, but at its base; we tested also the depth of the pools and let down into the first a pole which seemed to touch, at a depth of eleven spans, the roots of some of the neighbouring trees which had twisted around one another.

The second pool lies about a stone's throw from the first, in an easterly direction: we explored its depth, but with a pole of twelve spans could find no bottom. Having tied two poles together, making a length of twenty spans, we tried again, but could find no bottom. The inhabitants say that the whole mountain is full of water and they give as evidence the fact that the whole plain round the source trembles and, as it were, bubbles, and there are also evident traces of the hidden water. For the same reason, the water does not return to the source but rushes with headlong speed to the foot of the mountain. The inhabitants also say that in the year when the General himself was there with his army, the ground shook but little, on account of the drought, but in other years it shook and seethed‡ to such an extent, that no one could approach without danger. About a league below the summit of this mountain, and in a westerly direction, live a people, who are called the Guix. There is in this place a village of them, whose inhabitants sacrifice many cows. They come to the pool on a certain day of the year, with the sacrificer, whom they regard as a priest, and who sacrifices there beside the fountain a cow; the head of the cow is cast into the depths of the pool.

Moreover, the plateau of the source of the Nile is exceedingly difficult of ascent, except on the northern side where it is easily scaled. About a league below the mountain, in a certain deep valley, another stream arises from the bowels of the earth, which joins itself with the Nile a little further on, whence it is believed that it has the same source as the Nile, and that borne beneath the earth by secret channels, it emerges for the first time at this place. But this

* The Bible has Gihon.

† A span is equal to about three-fourths of a foot.

‡ *Bullire*.

stream which bursts out below the mountain, flowing for a short space eastward, tends toward Bombarda; then, with a sudden divergence, it makes its way towards the north and, after the fourth league, a new river appears, bubbling up from the rocks and stones. A little further on this is joined by other rivers, and then by others, which, in their turn, are joined by others, and thus the Nile grows apace. But after the space of a day's journey it (the Nile) joins a mighty river called Iamá, which then bends towards the west, to the extent of about thirty-five leagues from its first source. It afterwards changes its direction, and again verges eastward and by creeping into a large lake (this is situate in a Province which is called Bed, and is partly at the foot of the kingdom of Goyam and partly at that of the Lambia kingdom), penetrates it in such a way that the waters of the Nile show a marked difference from those of the lake. The entire river, unmixed with the marshy waters (of the lake), holds its own course, and by-and-bye it issues flowing and swirling towards the south, to water a land called Alata, distant about five leagues from the opening of the lake, where it is precipitated in fourteen branches over lofty rocks with an immense roar and foaming of water.... After it has irrigated far and wide Begamidrus, Goyam and other intermediate kingdoms, Amhará, Olaca, Xaoá, Damot, it again revisits the kingdom of Goyam and irrigates the territories of Bigan and Gumancana. Then it re-twists its course towards Tayolo and Om-barea, a kingdom which Eraz Selacristus, brother of the Emperor, subjected in the year 1613 with a large army; and inasmuch as it was an unknown kingdom and by reason of its vastness, he called it Ayzola, that is, the New World. Thence, winding from the East, northward through innumerable other regions and over vast cataracts, it glides into Egypt, and then pours itself into the Mediterranean Sea.

And here we may be permitted to present the map described by P. Athanasius Kircher in the passage quoted above from his *Subterranean World*, in which he gives the account of the aforesaid Father (Pais), and also to depict the immense waters that exist under the Mountains of the Moon in Ethiopia."

The *Prodomo Apologetico* contains the map of Africa, south of the Congo and Lake Nyanza. The latter is named Zaire and Zembra being divided into two parts by an island or extensive marshland. Into the Zembra or Southern Lake, the Nile flows from "Lake Bed" (Tanganyika), and to the East of this lake the "Mountains of the Moon" are indicated, extending to the south-west and terminating to the south of L. Bed. Upon one of these Mountains to the south of L. Bed, the Nile is shown to take its origin in two pools, thence flowing northwards until it reaches the south-west limb of the lake.

The particular Mountain whence the Nile take its rise, is shown in section, and the enormous lake beneath, with what appear to be inflowing cascades, is very neatly depicted.

With this before them, archæologists may deem it worth their while to consult this "writer of fables," upon the situation and contents of marvellous crypts described by him as existing beneath the pyramids of Egypt.

S. V. EDGE.

S'RI SANKARA'CHA'RYA'S SWA'TMA'NIRU'PANAM.

(Continued from page 407.)

51. In the Vedas the doctrine of Unity is true; and that of Duality is not so, but a mere predication or hypothesis. For, the notion of duality is like the notion of silver in the mother o'pearl, and that of water in the mirage.

52. The real Unity cannot be predicated in the sham Duality. For, it is only possible to predicate nothing in something, or falsehood in truth, and not *vice versâ*.

53. If it be said that both Unity and Duality, and Truth and Untruth can be predicated. This is not possible, for there is nothing else beyond these sets of things in which they can be predicated. And there can be no predication in nothing. Therefore the doctrine of Unity is to be accepted as true.

54. Unity is not a thing to be proved by the visible universe. It requires to be proved by the Vedas alone. It is not so with Duality. It is quite visible throughout the universe. It need not be proved.

55. The doctrine of Unity is the fountain of happiness. And the doctrine of Duality is the nursery of insufferable sorrows. The *S'ruti* speaks of that thing which is the source of happiness.

56. Regarding that thing spoken of by the Vedas as the blissful unity (*Brahm*), some (*i. e.*, the *Dwaitees* = the school of the doctrine of Duality) say that that unity (*Brahm*) naturally possesses the qualities of *Jîva*.

57. If the qualities of *Jîva* naturally existed in *A'tmá*, then, as heat in fire, those qualities of *Jîva* also should have an eternal existence, (*i. e.*, must co-exist with *A'tmá*).

58. (In answer to this objection) some argue that just as the alchemist's fluid by its contact turns iron into gold, so also *Jîva*, by dint of practice, attains *A'tmá*-hood.

59. The argument that *that* becomes *this*—that *Jîva* becomes *A'tmá*, or iron becomes gold—does not hold good; for it is plain that when the virtue of the said fluid in iron vanishes, the counterfeit gold gradually turns into its original nature of iron.

60. So also it is with *Jîva* which is characterised by countless kinds of joys and sorrows. By the virtue of practice, the nature of *Jîva* seems to have disappeared; but, for all that, that nature is never destroyed.

61. Therefore if *Jîva* be such *Jîva* by his nature, he must always be *Jîva* alone; and if he be (*Jîva* only by *U'pádhi* and) by nature *Paramátmá*, he is *Paramátmá* (only in the absence of the *U'pádhi*). There is no inconsistency in this statement.

62. If *Jîva*, by virtue of practice in it (*i. e.*, *Jîva*), be compared to another thing, it is believed by all (the learned) that that comparison dies away in course of time (as the virtue of practice dwindles gradually.)

63. Therefore one should, by personal knowledge, forsake the personal, ignorant and fascinating *Sansára* and should remain contented: and there is nothing beyond oneself.

64. All the Vedas, in accordance with all the *Smritis*, teach Unity which represents *Paramátmá* (*Brahm*) known as *Satya* (i. e., Truth) *Gnyána*, (i. e., Wisdom), *A'nanda*, (i. e., Bliss).

65. There are other forcible passages (from *Sutrakúras*—makers of *Sutras*—such as *Vyása*, whose *Brahmasutras* elucidate the nature of *Brahm*—the subject-matter of the Vedas) in support of the several Vedic verses teaching the oneness or Unity (of *Brahm*).

66. How does the undifferentiated *Gnyánam*, whose sun-like rising dispels the darkness of agency, &c., arise with the aid of such sublime sentences as "That thou art"?

67. (The *Mímamsakas*, i. e., Ritualists or *Karmists*, say that) ritual knowledge or the knowledge pertaining to the observance of rites and ceremonies is a guide to *Karma*, i. e., observances). But how can *Karma* be a guide to non-ritual knowledge?

68. There are two divisions—viz., *Gnyána*, i. e., Wisdom or knowledge and *Karma*, i. e., actions or the observances of rites and ceremonies—according to their respective functions. Such being the case, how can one be a guide or help to the other?

69. Knowledge does not become action or *Karma*; nor *Karma*, knowledge. Then, unlike the sun (or day) and night, or light and darkness, how can both co-exist in the same place?

70. Like the sun, who independently dispels the huge mass of darkness, knowledge needs no extraneous help to eradicate delusive ignorance.

71. This knowledge alone is pure and unmixed. *Paramátmá* becomes the witness of the universe. Such existing, knowing and enjoying and witnessing *Paramátmá*, will not be fettered by the qualities and functions (born of *Avidyá* or ignorance).

72. Whatever relationship exists between the fancied serpent, &c., and their basic ropes, &c., the same relationship exists also between the visible universe and *A'tmá*. Even the *S'rutis* aver the fact that *A'tmá* is always intact and unaffected.

73. In whomsoever agency and action are seen, he will not be recognised as *Brahm*. But in whomever they are not quite apparent, he will be looked upon (as *Brahm*).

74. Some say that all these (qualities and functions, such as) agency, &c., are the creatures of *Máyá* (i. e., delusion). But to say so is delusive, and that there is nothing whatever which is not *Brahm*.

75. Just as the large and small vessels (*Karaka*, Sans.=*Kamandalu*, or a small vessel which the ascetics carry with them as a badge of their asceticism) are known only as earth by knowing their material cause the earth, so also this world is known by knowing *Brahm*.

76. That *Brahm* is the holy embodiment of *Chit* (i. e., knowledge), is free (from duality), and is the one cause (i. e., primary cause). Therefore, being connected with *Máyá*, and being formed of *Sat* (i. e., existence or Truth), he is all these things (i. e., he is the whole universe).

77. While everybody knows that the procreative energy lies in a potential state in the seed, a thing devoid of force or energy cannot, as some assert, be a cause.

78. He who says that a powerless thing can be a cause, may just as well have work done by the son of a childless woman, and may quench his thirst by drinking the water of the mirage.

79. Whatever evidence goes to disprove on the authority of *Sástras* the fact that a powerless thing can be a cause, that very reason (or evidence) also proves that that Truth or *Tatvam*, which is full of *Sat* (or force or energy), is the cause.

80. This sublime Truth shines or appears in the form of the world, of the Guru and the Disciple, and of *Brahma*, &c.

81. The perception of this world as a reality, or Truth, creates a bond or *Sansára* to the ignorant or untrained minds. Therefore the *Upanishads* denounce the whole world as unreal.

82. This *Upanishad* frequently teaches good persons, whose minds are ripe and purified with the good deeds of former births, that this whole world is only *Brahm*.

83. Just as those that are ignorant of the nature of gold look upon the golden ornaments only as ornaments, so also those that are ignorant of the true nature of the world look upon the world as such, (and not as *Brahm*—its true nature.)

84. *Brahm* is ever present and visible to him, who identifies his self with *Brahm*; and this presence of *Brahm* cannot be acquired by unenquiring and uninvestigating ignorant persons.

85. The terms "I" and "this" are frequently used by everybody. But the term "I" refers to *Pratyagátmá*, and the term "this" exoterically refers to the body composed of senses, &c.

86. Looking upon the body, senses, &c., as self, is a huge mistake. This mistake is the delusive knowledge. That this delusive knowledge is a mere postulation and not a reality, say (the Vedic commentaries).

87. Therefore, it is but proper to say that the all-witnessing *Paramátmá* himself is *Ahankára*, (i. e., one implied in the term "I.") This powerless *Ahankára*, with the touch of *Brahm*, gains strength and himself becomes *A'tmá*.

88. The essential meaning of that holy something well-known as *I* in all bodies is *Brahm*.

89. Just as the terms *cow*, &c., connote the common attributes of a class as well as the special attributes of one familiar individual, so also the term *I* connotes both the common entity *Paramátmá* and by delusion a particular individual.

90. Just as an iron ball assumes, by its contact with fire, the qualities of burning, &c., so also the notions of agency, &c., assume, by their contact with *Chetana* (i. e., Power = *Brahm*), the appellation of "I," and thus shine.

91. After knowing the meaning of the term "I" to be the pure and incomparable Unity, which is beyond and behind the visible body, senses, &c., nothing can be conceived or predicated beyond such Unity.

92. Just as the same kind of pleasure or pain is experienced differently according to the local differences of limbs, so also the one kind of *Sansára*, owing to the local peculiarities, is experienced differently by different persons. This is a wonder.

93. In connection with the world, it is not worth while to ask these questions:—"What is this (world)?" "What is its form?" "How was it created?" and "What is its cause?" But the wise should think that this world is a sheer delusion.

94. Just as the idea of the wood is dormant in the conception of a wooden elephant, and conversely the idea of an elephant is dormant in the conception of the wood; so also in the conception of the world the idea of *Paramátmá* lies dormant, and conversely in the conception of *Paramátmá* the idea of the world lies dormant.

95. *Paramátmá* depicts the picture of the universe on the grand canvas (i. e., *A'tmá*). He himself looking at this picture rejoices.

96. The settled belief of the learned is that nothing else exists anywhere than *Brahm* who is *Chinmátra*, (i. e., *Gnyánam* or knowledge in re), deathless, non-dual, blissful, and generally known only by experience.

97. The terms "*Vidyá*" and "*Avidyá*", which are the Vedic technicalities, exist only for the sake of discussion or argument. When viewed intelligently, they do not really exist. *Tatvam* or Truth is *Brahm*. There is nothing else than *Brahm*.

98. If you suppose that something exists other than *Brahm*, then that something also is *Brahm* inasmuch as it exists, for existence is the characteristic of *Brahm*. It is a logical fallacy that existence in its absence is nothing. But the Nihilists say that the existence of nothing as such is true.

B. P. NARASIMAH, F. T. S.

(To be continued.)

MAJOR-GENERAL DOUBLEDAY, F. T. S.

WE have lost one of the oldest and most estimable among American Theosophists in Maj.-Gen. Abner Doubleday, U. S. A., who died at Mendham, N. J., January 26, 1893, in his seventy-fifth year. Of an old and patriotic family, he entered the Army in 1842, and gained honorable renown by his services in the Mexican and Seminole Wars, and throughout that of the Rebellion—1861-65—retiring in 1873 with the rank of Brevet Major-General. My acquaintance with him dates from 1863, when he was President of a famous military tribunal, known as the Doubleday Court Martial, organized by the Secretary of War to dispose of offences, criminal principally, committed by contractors against the Government. As Special Commissioner of the War Department then, I was ordered by the Secretary of War to work with the Doubleday Court Martial in the prosecutions made necessary by my official inspections of the Quarter-Master and Commissariat Departments. My cases kept the Court fully occupied for about two years, if my memory serves, and General Doubleday and I became pleasantly acquainted. We were brought together ten years later by our mutual interest in H. P. B.'s work. I introduced him to her, he became a frequent visitor of hers, joined the T. S., and when the Founders left New York for India, was appointed by me to act in my place as President. While we were in America, his residence in a country town prevented his attendance at our Society meetings; but his sympathy was always active, and his appreciation of H. P. B. and her work of the highest. He was a true gentleman in every sense of the word, and his adhesion to our cause lent it dignity and strength.

When, at Bombay, we reorganized the Society on its present cosmopolitan basis, General Doubleday was officially offered a Vice-Presidentship, which he accepted "with gratitude" as "an honor" (Letter of his to the Corresponding Secretary, dated Mendham, June 10, 1880.) In the same letter he adds an unofficial paragraph, in which he says to H. P. B. "I shall ever be grateful to you personally for the information you have given me on so many vital points, and trust you will continue to assist me and aid in my future development." Mr. Judge accompanies his biographical notice in the *March Path* with an excellent photo-engraving of General Doubleday as he appeared in 1863, when we first met each other in the Army, and when H. P. B. was at Tiflis dreaming of Tibet.

H. S. O.

EDUCATION IN CEYLON.

I READ with interest the editorial that appeared in the January (1893) issue of the 'Madras Journal of Education' under the heading "Education in Burmah and Ceylon." That portion of it which deals with the factious spirit alleged to be existing in Ceylon calls for a few remarks.

"Ceylon, too, like India, and unlike Burmah, is suffering much from 'opposition' or 'adventure' schools, and the cause is mainly the same which exists in India. The Missionaries have worked long and hard in the cause of education, both in India and Ceylon, in Ceylon conspicuously so. But now that the people can appreciate gratuitously the advantages of education, they are desirous of taking the work out of the hands of the Missionaries."

The Editor gives an impartial view of the existing state of circumstances under which faction springs. But we have no reason to use the word 'faction' to denote a state of things, really calculated to bring about progress. We have not forgotten what Dr. Duncan, the Director of Public Instruction, Madras, said recently on the occasion of the Golden Jubilee of the Pachaiyappa's College with reference to the future prospects of Missionary education. He appealed to the enlightened Hindu Community to be prepared at any moment to undertake the responsibility of secular education—a work which has hitherto been done by the Missionaries, but in which, he fears, it will not be possible for them wholly to engage themselves hereafter in India, on account of the greater attention they have to pay to Africa and other parts. They have sufficiently educated the Hindus and the Sinhalese, so that these latter are competent to discharge efficiently their own duty of imparting intellectual training to their rising generation.

But Mr. Cull, the Director of Public Instruction in Ceylon, argues the subject in the following manner:—

"Given the element of permanence to the new schools, the rivalry should be wholesome and inductive of progress in education, though it may involve for the time serious loss to the older school, and the disorganisation of school discipline in the locality. But when the opposition is on the whole factious and there is no prospect of permanence, it becomes a grave question as to how far Government is justified in holding out encouragement to such new schools, even with the fulfilment of Code conditions. The difficulty of course is not individual to the island."

In connection with this, the Editor suggests that "Mr. Cull, the Director, will find the remedy adopted in the Madras Presidency worthy of imitation, viz., to strictly enforce rules for recognition."

But does the Director rest satisfied with simply enforcing the rules of recognition? When a new school started under very favourable auspices has satisfied the requirements, it is but just and fair that it should be recognised by the Educational Department for the purposes of grants-in-aid, irrespective of the existence of a mission school in the locality. But to refuse recognition shows there must be some ulterior

object on the part of the Director in so doing. He excuses himself by saying that 'when the opposition is on the whole factious and there is no prospect of permanence, it becomes a grave question as to how far Government is justified in holding out encouragement to such new schools even with the fulfilment of Code conditions.' This is simply twisting the matter. In these days it is not very easy for Managers to secure recognition for their schools, as they have, in majority of instances, to lay out thousands of Rupees especially in localities where recognised schools exist. If schools are not provided with a decent building, sufficient supply of furniture and apparatus, library and last, though not the least, an efficient teaching staff, they are not eligible for recognition. No sane man will risk his property in starting a school against considerable odds, if he has not the means and will to maintain it after securing its recognition. The Director is taking an unjust view of the matter. If he has power to refuse recognition to a school simply on the strength of his opinion that it will not continue to keep up its permanence, it is tantamount to saying that he can do anything that he likes; he can ruin a school if he only wills to do so. In Madras and other parts of India, Government have given power to the Director saying 'you can go only so far and no further.' On any ground whatever, he cannot go to the length of refusing recognition to a school which has satisfied the rules. The suggestion of the Editor of the 'Madras Journal of Education' evidently tends to check the view taken by the Director of Ceylon.

All readers of the *Theosophist* may have known that the Director has, in conjunction with the Government of Ceylon, introduced a rule known as the "Quarter Mile Clause," with a view to put down native enterprise in that island. I refer them to the statements made by Colonel H. S. Olcott in his Opening Address on the occasion of the 17th Annual Convention of the Theosophical Society held at Adyar in December last, and also to the Annual Report of Mr. Buultjens, Delegate from Ceylon, and General Manager of the Theosophical Society's Buddhist Schools in Ceylon, both published in the 'Supplement to the *Theosophist*' for January 1893. Let the Colonel speak for himself:—

"One of the most cunning tricks hitherto played upon the natives of Ceylon of all castes is what is known as the 'Quarter Mile Clause' in this year's Educational Code. It prohibits the grants-in-aid of public monies towards the maintenance of any new school opened within a quarter of a mile of any existing grant-in-aid school. The missionary societies having pre-empted nearly all the most desirable school sites in the island, the victimised Buddhists find themselves blocked by this clever device, in their efforts to educate their children under their own religious auspices. Mr. Buultjens and the Buddhist Defence Committee have begun to move in this matter, and I shall see that they get any help they need to expose and break up this conspiracy, in Parliament and outside it."

The Ceylon letter for March 1893 published in the April number of the *Theosophist* is not very encouraging. Mr. Sinhala Putra, who writes the letter, says that the "Clause" as it stands, needs much amendment; and local legislature and memorials to his Excellency the Governor have not had the desired effect.

However, it is encouraging to know what the 'Indian Journal of Education' (name taken by the 'Madras Journal of Education' from February 1893) says on page 77 of the February number, in acknowledging receipt of a letter that I addressed to the Editor, in January last, in connection with the subject of Education in Ceylon.

"We have received a letter referring to our remarks upon 'Education in Ceylon' in the Journal for January, from a gentleman who, as a Member of the Theosophical Society, takes a deep interest in the subject..... We have no objection to supplement our article by pointing out that the real hardship seems to be created by what is called the 'Quarter Mile Clause.' By this clause, recognition and aid is refused to a school started within a quarter of a mile of an old-established and efficient school. There is no doubt that in populous urban localities where the missionaries have pre-empted the best and most central cities, this condition may act so as to give them a monopoly of education. We have had the advantage of an explanation from Col. H. S. Olcott, and we must believe that in some cases the new Buddhist schools are placed at a serious disadvantage. We understand, however, that the matter is *sub judicio* of the Secretary of State for Colonies; and Lord Ripon may be trusted to give an equitable and reasonable decision."

Considering that Mr. Adam, M. A., Principal of the Pachaiyappa's College, Madras, is the Editor of this Journal, which has a wide circulation in India and England, I believe his words may be calculated to produce some effect in the right direction.

A. S. KRISHNASWAMI SASTRI, B. A., F. T. S.

Reviews.

Lucifer.—Vol. XII, No. 67. The March number of *Lucifer* contains much interesting matter. Herbert Burrows in the "Watch-Tower" article, dilates upon the usefulness of Annie Besant's tour; deals with the materialistic pessimism of the times, showing its futility as an answer to the cravings of the human heart and mind; shows the use and abuse of the phenomenal stage in psychic and spiritual evolution; the value of experimental psychology, and its pitfalls; speaks of the laurels won by H. P. B., and worn by men of the world; deals with a case of "downright journalistic impudence"; illustrates the tendency of the Christian to monopolize the virtues and to regard the like qualities in the heathen as merely "splendid vices." With this number Herbert Burrows hands the "Watch-Tower" over to the custody of Annie Besant, who adds a word of greeting just as *Lucifer* goes to Press. "Notes on Nirvâna" is a carefully-written article by G. R. S. Mead, dealing with the two views of Nirvâna, viz., *annihilation* and *perfect repose*. The writer beats up all available evidence on this subject, and treats it in a

scholarly manner. With such material before us, it is possible to come to some conclusion on this much-debated subject. "The Secret Doctrine and our Solar System," by Thos. Williams, is a useful summary of esoteric science relative to the constitution of celestial bodies and the respective order of sidereal, lunar and planetary evolution. The article contains some valuable hints for students to take up and develop. "Notes on the gospel according to John" is continued from last number. Those who are anxious to find the key to Christian mysticism need not do more than carefully study this interpretation of the gospel as given by H. P. B. "The Dream of Ravan—a mystery" is reprinted from the *Dublin University Magazine* of 1853. We are told that the original article is from the pen of Mr. Mortimer Collins. It is a highly suggestive and beautifully written treatise on Râj-yoga; equal to anything of the same kind which, later, emanated from the pen of his daughter. "The Foundation of Christian Mysticism" compiled and translated by Dr. F. Hartmann, is continued. "Science and the Esoteric Philosophy" by H. T. E. brings out some points of similarity and contrast between the teachings of these two schools of thought, dealing with the New Mesmerism; the aura of inanimate objects; Od and Electricity; the Darwinian Theory, &c. This article is a useful and pleasing addition to the pages of *Lucifer*. Mr. R. Machell writes upon "The Beautiful" and writes well, lifting his theme to the standard of the ideal self-realized. "Death and after?" continues with the Chapter on "Kama-loka." The chapter contains many useful extracts from Occult teachings. In these, however, there appears to be some disparity of reasoning or looseness of expression, to say the least. The case of "Suicides" is dealt with and compared with "accidental deaths," and the case goes hard with the suicide. The suicide is held responsible, while the victim of circumstances gets a "rosy dream" as compensation, albeit the "accidental death" may be (*must be?*) karmic action due to a past life. But we are told elsewhere "the state of the disembodied entity will depend on the motive that cut short the life." We know of cases where men have taken 30 years to deliberately kill their souls, but a poor hypersensitive soul that strikes at its "tenement of flesh" (*motive* not in question) is doomed after death to much the same fate, viz., separation, at least for a while, from the sixth and seventh principles. In any case the question is to the point—can a man die before his time is due, or live after that hour has struck? "Aphorisms on Karma," dealt with in our own pages, contains many truisms and covers much debatable ground. There is, however, an earnest attempt to bring current ideas on this abstruse subject into something like form. "Easter Island Inscriptions" contains some highly interesting notes upon the recent researches of Dr. Carroll, F. T. S., (of Sydney) in the hieroglyphic writings of the Primitive inhabitants of the Island, whom he traces to south-western America.

The Path.—Vol. VIII., No. 12, opens with a note of congratulation in retrospect and prospect, under the title of "Seven years gone." "Aphorisms on Karma" is reproduced simultaneously with its publication in *Lucifer*. There are in all 31 "Aphorisms," most of which will bear careful thought. "Devachan" by William Q. Judge deals with the much-discussed "period" of postmortem rest. Read side by side with Mr. Fullerton's able T. P. S. article on this subject, the appeal to authority in the present case is somewhat bare and unprofitable. The subject is one which should bear discussion on the lines of *analogy* at least. "Faces of friends" brings up the

record of the late Major-General Abner Doubleday, F. T. S., whose activities in the Theosophical cause at its outset in America deserve to have been more widely known by many members of the T. S., to whom, until now, his name has been unknown. "The Mahâtmas as ideals and facts" deserve careful reading and assimilation by every earnest Theosophist. "The Earth Chain of Globes" is continued from the previous number, and while very clearly demonstrating the interpenetration of states of matter, does not thereby dispense with the globe *in alibus*, which may yet belong to the "Septenary Earth-Chain." "H. P. Blavatsky on precipitation" embodies a long letter written by H. P. B. on this very interesting subject. It is practically a counter-blast, though written to a private individual, against the blind judgment of the so-called Psychical Research Society. "The Coming of the Serpent" by Bryan Kinavan is a pretty allegory illustrating the power of the Soul to find "good in things evil." "Tea Table Talk" attests Reincarnation on the authority of a certain twelve-year-old precocity who "used to lie and think in his cradle"! It is only the "thinking" we should be inclined to question!

Branch Work Paper No. 31, (American Section), discusses "Mediatorship and Mediumship theosophically considered." The writer traces the genesis of the ideas of heaven and hell, and speaks somewhat loosely of death as "always shrouded by a darksome dread." The expression is pretty, but not true. Kama-loka, despite the name, is said to be "not a locality, but rather a state or condition." An example of a finite body (such as the Kâmarupa) without *locus*, would be interesting. Even if, as may be argued, "locality" and "state or condition" are synonymous, yet both are subjects of relativity, and therefore may be regarded in terms of space and time equally as states of consciousness, which ultimately they are shown to be. Several pages of very interesting thought treat of spiritualistic phenomena and the occult laws controlling psycho-physical phenomena, defining the differences between the passive medium and the active mediator. The paper is admirably adapted for discussion in Lodges.

Theosophical Forum:—No. 44 takes up the question, "Do all people who are on earth at one time come back together?" The Editor's answer to which showing that earth-life is for the gaining of experience, which can only be the result of change of environment, status, &c., is well worked out. Mr. Judge also offers an answer, but goes beyond his depth. The question being superficial needs but a simple statement by way of answer.

A question upon the unity or multiplicity of the *Monad* spoken of in Theosophic literature, is answered; it being said that the "mineral," "vegetable" and other "Monads" are one and the same working under different conditions in successive stages of evolution. Another querent seeks a "name" for that principle in man, which cognises the various sensations, emotions, passions, sentiments, and even thought itself. Warrantable reserve is shown in the answers to this question. A querent objects that if the axis of the earth were once in the plane of its orbit all animal and vegetable life would either be burned up by heat or killed by cold since the year would consist of one tropical day and night of 6 months each. The querent seems to forget that the advance to this stage of things is gradual, almost imperceptible, and occupying a vast period of time. To suddenly transfer, in thought, mammalia and flora as we now know them, to such a stage, and then ask what would become of them, is in consistent with the premisses. The locality of Devachan is put to question, and answer made that

it must "be outside the earth," and "within the limits of attraction" of the earth's chain of planets. The Hindus say more definitely, "between the orbit of the sun and the pole star, Dhruva."

Pauses.—The April number of this Journal opens with two verses on "Invisible potencies" by Ella Wheeler Wilcox. The "Secret Doctrine and the Higher Evolution of Man" is concluded. "Concentration" from the *New Californian* and "In H. P. B.'s writings, what is new?" From the *Path*, both amply deserve the space they fill. "The Adepts" by William Brehon, also from the *Path* will no doubt do good in places where *Pauses* gains the thoughtful attention of members and others. "A Bewitched Life," "Death, as viewed by Theosophy," and "Theosophy" by A. F., complete with "Book notices," a useful number of our Bombay contemporary.

Journal of the Mahâ Bôdhi Society.—From the March issue of this journal, we learn that the remains of a palace, with statues of Buddha, have been found at Sat Daul, in the Burdwan District. Sir Edwin Arnold has aroused the active interest of Japan Buddhists in the Mahâ Bôdhi movement. The persecution of Buddhist Priests at Gyâ by men said to be moving in the interests of the Mahant, the present private holder of the shrine, is awakening deep interest in, and sympathy for, the Buddhists among all classes. The report of the Buddhist Text Society of India gives some most interesting facts concerning the ancient literature and scientific learning of India. The interview of Col. Olcott with the Commissioner of Benares and others, seems hopeful as regards the object in view, *viz.*, the restoration of the Buddha Gyâ shrine to the Buddhists. A work by the high Priest Sumangala on the Bâlâvatâra, the grammar of the Pali language, is published by the "Hakrivikirana Press," Colombo, and is said to be a very valuable contribution to oriental literature.

Adhyatma Mâla, No. 5.—The number under review is ushered in, according to its newly adopted custom, with the "Watch-Tower" article, wherein notice is taken of a recent article in the 'Echo' by some doctor on the subject of thought-transference and its connection with ether as a vehicle. The increase in the mental and moral responsibilities of nations and individuals consequent upon the possible acceptance of the above theory as a fact in nature, is also neatly pointed out by the Editor. Next in order comes the translation of a short, yet a very important article, from the *Theosophist* by the late T. Subba Rao, on the relation between Prakriti and Purush. The rendering of Subba Rao's lectures on the Bhagavatgîtâ continues. The article on Dharma is again taken up. The translation of the *Sapta Bhumika* from the *Theosophist* continues. The translation of 'What is Theosophy' and 'Vasudeva Manana' continues. With the exception of some mistakes here and there in Sanskrit spelling, the number under review is good and does credit to the Editor.

By the way, however, we might take the liberty to suggest that instead of creating a new and difficult combination (not always a happy one) of Sanskrit words for rendering well-worn terms such as mesmerism, spiritualism, &c., the original English terms should be imported.

BOOK-NOTES.*

This little Review of eight pages most ably fills up a hitherto blank space in the publishing department of the T. P. S. At a time like this, when so

*Theosophical Publishing Society: 7, Duke St., Adelphi, London, W. C., 1s 6d. per ann.

much literature upon occult, theosophical and oriental subjects is filling and even lumbering the bookshelf, it is a benefit to know where to turn for reliable information as to the merits of one and another of the latest publications. The Editor, Mr. John M. Watkins, has undertaken to keep the Theosophical reader *au courant des affaires*, and the first number is such as to warrant us in recommending the publication to all our readers and to bibliophiles generally.

W. R. O.

BUDDHIST CATECHISM.

The Bengali edition of this well-known standard work is from the hand of Babu Dinanath Ganguli, F. T. S., and bears the following ornate dedication:

"To the highly eminent Col. H. S. Olcott, President-founder, Theosophical Society.

"High-minded Brother, The Buddhist Catechism is an object of your best regard. As a token of holy fraternal love, its vernacular rendering is presented to your lotus hand."

CHILDHOOD.*

This Magazine began its career in December 1892, and a copy of the February number is now in hand. The particular area of the world's interests represented by this journal is, we believe, an entirely novel one, and in trying to claim public attention on behalf of the child, Dr. Winterburn is doing a good work. "All that concerns the welfare of children" is the simply stated though wide programme of thought and work undertaken by the editor. It is a sunny day for the "little ones," when competent men and women take up pen in praise of a prospective humanity and in defence of its mental, moral and physical rights. Among those who contribute to this number are, Prof. Alexander Wilder on "The Life of the Unborn Child;" Maria Louise Pool on "Childhood's Realities;" Prof. Charles Burr Todd on "Obedience as a Part of the Intellectual Culture of the Child;" Mac St. John Bramhall on "The Babies' Paradise;" Rev. Edward P. Powell on "Natural Education;" Anna Cronjhelm Wallberg on "Swedish Children: their Home and School Life;" Prof. Selden H. Talcott on "The Causes of Insanity;" Clara P. Boss on "The Value of Reading;" Prof. W. K. Wickes on "Three Degrees of Art in Childhood: The Finest Art of Expression;" Florence Hull on "Preparation for Motherhood;" and Eliza Calvert Hall, a poem entitled "Queen Bess." Among the topics treated editorially are, "The Pathway to Heaven," "The Natural Religion of Childhood," "Nursery Emergencies," "The Treatment of Burns." One of the most interesting parts of the magazine is "Thoughts and Suggestions," full of bits of sage and kindly advice to parents.

W. R. O.

SUPERSTITION AND FORCE. †

The publication of the revised (fourth) Edition of this work by Henry C. Lea, LL.D., is sufficient indication of the reliable and interesting nature of its contents. It embraces essays upon the "Wager of Law," the "Wager of Battle," the "Ordeal," and "Torture." While reading such accounts as are contained in the two last essays, it is a matter of no small comfort to us that we live in an age when we are not required to establish our innocence

* New York: A. L. Chatterton and Co: 78, Maiden Lane.

† Philadelphia: Lea Bros and Co., 1892.

or justify our claims by an appeal to such physical criteria as "the trial by fire, water, the balance, &c;" and yet as the author rightly remarks, "so long as human nature retains its imperfections, the baffled impatience of the strong will be apt to wreak its vengeance on the weak and defenceless." We are glad to live and let live, if only for the sake of completing our life's work which, in the end, will be justified or condemned of itself without appeal to such forces as our author shows to have once been the measure of merit imposed on man by man. Yet an inquisition of a subtler and even more baneful nature has taken the place of these old-world brutalities, and if it be true that our civilization is of a higher order, it is also true that our brutality has gone along with it and strikes with veiled glaive at less impenetrable stuff than human flesh. Nevertheless, retrospection has its lessons; and in this work of Mr. Lea's we may look back upon a day of the world's delirium and a phase of human weakness, the like of which, we hope, will never again enter into the history of our race.

W. R. O.

SAMSKRITANDHRA NIGHANTU.*

Here is a handy Sanskrit-Telugu Dictionary in Telugu characters, and containing over 17,000 words, brought out by Bro. V. Vencata Seshayya, the indefatigable Secretary of our Madras Branch. It is an abridgment, with some useful additions by the Editor, of a larger work by his grandfather, the famous Pandit Mammididi Venkayya of Masulipatam, whose name is familiar to every Telugu scholar, and from whom European Lexicographers in Telugu like A. D. Campbell and C. P. Brown drew their inspiration largely. The fact of its giving the gender of every word and explanation of the Sanskrit compounds, recommends itself to every Telugu student, and Telugu-knowing Sanskrit student; and the low price of Re. 1-8-0 ought to enable every one to purchase a copy for himself.

S. E. G.

INDIAN PANDITS IN THE LAND OF SNOW. †

This little work contains four lectures delivered by Pandit Sarat Chandra Das on different occasions, on subjects connected with the Religion of Tibet, and more especially on "the labours of the Indian Pandits in the propagation of Buddhism in the North and the Far East," which have been buried in oblivion and which our author is endeavouring to unearth. The first of these lectures is on "Student's life in Tibet," and it gives a good description of the monastic University of Tashilunpo, the present Tashi Lama of which invited the Pandit in 1879 and 1881 to visit him. The second is on "Early Indian Pandits in China" and throws a good deal of light on the early history of Chinese Buddhism; while the next one, equally valuable, on "Bengal Pandits in Tibet" has recently appeared in the Journal of the Buddhist Text Society of India. The interest of Indian philosophical students is centred in the last lecture on the "Doctrine of Transmigration." Although it is not possible to say at the present state of modern research into Buddhism whether Sakyamuni ever taught the existence of A'tmá, yet Hindu philosophical writers unanimously

* To be had of the Manager of the Theosophist, Adyar, Madras, or the Editor, 70, Govindappa Naik Street, Madras.

† By Pandit Sarat Chandra Das, C. I. E., Printed at the Baptist Mission Press, Calcutta.

suppose that Buddhism is Atheistic; and some of them even go so far as to think that the doctrine of Karma, and its correlative, that of transmigration, could not be introduced into Buddhism unless there were such a doctrine as that of the Skandhas to cement the whole. This last is the pivot on which turns the wheel of Indian criticisms levelled against it by Vedantin writers of different times: and the doctrine of Ekotibhava would even appear to be the same as that of the Skandhas. But this is not so, as the said doctrine is based on a belief in the immortality of the "satvic" principle.

These lectures are followed by six useful appendices, one of which is a short poem entitled *The Lay of Lachen* by the late Colman Macaulay.

The book deserves the serious study of one and all interested in Buddhist philosophy, and of its Tibetan branch in particular: and we heartily recommend it. It reflects very great credit upon the Pandit.

S. E. G.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, March 1893.

We have Mrs. Besant in our midst once more. I am glad to say, "safe and sound" in every sense of the word; for I saw her within a few hours of her arrival, and thought her looking better and stronger in every way than when she left us last year. The effect of her presence is already beginning to show itself in increased press activity; several of the leading papers sent up and interviewed her, on her arrival, e.g., the *Morning, Pall Mall Gazette*, and *Westminster Gazette*, each published an "interview" under the several headings—"Theosophy Abroad," "Theosophy in the New World," and "Mrs. Besant's American Tour." There was quite a crowd at the National Liberal Club too, I believe, to hear "What can and what cannot be done by politics." At any rate, I can vouch personally for the audience which assembled at St. George's Hall last Sunday afternoon to hear the lecture (given under the auspices of the "Sunday Lecture Society") Mrs. Besant gave on "Mesmerism and Hypnotism"; the place was literally packed from floor to ceiling, and people were standing down the side of the hall the whole time.

Our continental brethren seem to have been very active of late. Especially in Spain is the Theosophical movement perceptibly gaining ground; a new Lodge having quite recently been started, in Valencia. Another new Theosophical Magazine is about to make its appearance, this time in Bohemian, under the title of *Pokrok*.

By the way, you may like to know that our next European Convention is to be held on the 6th and 7th of July; and we hope very much that some of our American brethren may be able to run over for it.

Schemes for social and philanthropic work are constantly coming up for consideration, the latest idea being the starting of a self-supporting co-operative Laundry, which is to be under the supervision of the League of Theosophical workers, and whose special object shall be to improve the condition of washerwomen. To this end the Countess Wachtmeister, Mrs. Besant, and Mr. Moore, have sent round a letter of explanation and appeal

to all the great dailies; as a sum of £2,000 must be raised before the scheme can properly incarnate, so to say, and become a living thing. The idea seems to have "caught on," but whether to the extent of bringing in subscriptions, time alone will shew.

Other items of news are that the Blavatsky Lodge begins a new syllabus next month, and that Mr. Ablett is leaving Head-quarters. The syllabus was not sufficiently made up when I saw it, for it to be worth while taking up your space with a list in which one half the dates have no subjects apportioned.

The Lotus Working-men's Club is doing splendidly; there are now over a hundred Members, most of whom are to be found at the Club every evening.

Our indefatigable brother, Mr. John M. Watkins, has hit upon a capital idea for disseminating information as to books published on "Theosophical, Occult, Oriental, and Miscellaneous" subjects. The words I quote are the sub-title of a little Journal called *Book-notes*, which Mr. Watkins is bringing out monthly, and the first number of which has already been issued. It is quite evident from the manner of its reception that it supplies a long-felt want, and is really a most valuable guide, as Mr. Watkins gives a short analysis of the contents of the books noticed.

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Really, the *Review of Reviews* is becoming quite an epitome of psychic and spiritualistic gossip, a mine of quasi-occult information. To turn over the pages of this month's issue only is quite enough to shew one in what direction the wind of Mr. Stead's inner consciousness is blowing him. Such headings as, e.g., "Spook inspired Poets," "a plea for the study of Dreams," "Astrology in England," "Photographing an Astral Body," "Psychometry and Evolution," and many more will amply prove to you that I do not exaggerate the position. Well, may Mr. Stead say "these things are in the air" for the magazines simply rain them upon us.

Apropos of the photographing of an Astral Body, it appears that M. de Bodisco, the Tzar's Chamberlain, has really accomplished this fact, and recounts his performance and experiences in *L'Initiation* (a Paris Magazine for February). He speaks of the "astral fluid" as "a luminous substance," which resembled "broken ice, sparkling with a bluish radiance and lighting up neighbouring objects. The light appeared to proceed from the palms of the medium." M. de Bodisco declares himself willing to repeat the experiments in Paris this next autumn "under conditions which will satisfy the most sceptical." Let us hope that Dr. Ernest Hart may be induced to be present on the occasion!

The "Plea for the study of Dreams" is a notice of Professor Sully's article in the current number of the *Fortnightly*. He seems to be quite of Mr. Greenwood's opinion that in dreams, faculties, otherwise dormant, can be exercised. But the "Moral," as Mrs. Stead calls it, is a curious one, and only serves to shew how, even when the clue falls into their hands, the majority of our scientists are so fettered by their pre-conceived theories that they are absolutely incapable of profiting by it. Says Prof. Sully:—

"Indeed, from a philosophical point of view, it is difficult to say in what respect a dream is less a direct apprehension of the real than a perception of waking life. This being so, what does it matter that when we are illumined by the cold, penetrating light of day we see our dreams to be pretty unsubstantial bubbles, the creations

of a sportive brain? Such intervals of scientific disillusion need not deter the wise man from repairing to the nocturnal phantasmagoria as a source of preternatural delight, as an outlet from the narrow and somewhat gloomy enclosure of the matter-of-fact world, giving swift transition into the large and luminous spaces of the imagination."

Just so, but what is this very "imagination," of which they talk so much, but of whose real nature they know so little? Prof. Sully will insist upon regarding the dream—faculty operative in sleep—as "a reversion to a more primitive type of experience, an up welling in vigorous pristine abundance of sensation and impulse." The revelation, in fact, of what Mr. Stead terms "the aboriginal Ego"—whatever that may mean.

Is it possible that, at last, a vindication of the old alchemist-philosophers is at hand? That Modern Science is beginning to not only see, but to acknowledge—though faintly, and as yet hesitatingly—its deep indebtedness to such men, *e. g.*, as Paracelsus? It would almost seem like it. A week ago, Professor Rudolf Virchow delivered the Croonian Lecture at a meeting of the Royal Society, which was held in the theatre of the University of London, in order to accommodate the large number of persons who wished to be present. The lecture was on "the Position of Pathology among the Biological Sciences." The Professor certainly alludes, in the course of his lecture, to "the fantastic spiritualism of the East" borrowed by Paracelsus, and says that he "unhinged among his followers a wild and absolutely fruitless (from Prof. Virchow's point of view) mysticism." But the lecturer admits that Paracelsus struck the principal blow at the old system of medicine, and speaks of him as that "gifted physician"—yet a "Charlatan"! "Paracelsus, who" says Prof. Virchow, "pronounced the anatomy of the dead body to be useless, and sought for the basis of life as the highest goal of knowledge, demanded 'contemplation' before all else"; and he admits that by this road did Paracelsus arrive at "the metaphysical construction of the Archæi." Then, after a few harmless little gibes at "contemplation," the Professor proceeds:—

"Nevertheless there lay hidden in that 'contemplation' of a healthy kernel which would not allow the intellectual activity which it had stirred up to come to rest. It was the idea of life which formed the ultimate problem for all future research."

The italics are, of course, mine; for these sentences seem to me to mark an enormous concession, a tribute on the part of science which I have never before come across.

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I think it was in my last letter that I gave you some account of Professor (I seem to be dealing largely in professors this month) Dewar's researches. Since I wrote, a very interesting interview with him appeared in the *Pall Mall Gazette*; and I should not recur to the subject had not one more point been elicited in the course of the interview which will, I think, interest you. It seems that Prof. Dewar has been experimenting in ozone, which he says "can be liquified by acting on the vapour given off from liquid oxygen by electricity." He is also represented as saying—of ozone—"It's a splendid dark blue colour, almost as dark as indigo. Ozone has not the same molecule as oxygen, and the electricity breaks up three twos into two threes; that is the secret of it. The queer thing about liquid ozone is that when it goes back into a gas again it explodes." Indeed as an explosive ozone would seem to rival, if not to surpass dynamite. So says Prof. Dewar. Students will be interested in noting the colour of ozone.

Some interesting experiments on "Sound, Waves and Vibrations" have been shewn lately at the Royal Institution, by Lord Rayleigh, F. R. S. He dealt specially, a few days ago, with the subject of sounds given out by globes and tubes; illustrating the nature of these sounds by a variety of experiments. The curious point seems to be that, as Lord Rayleigh says, "the sound here does not proceed from the vibration of the tube itself, but from the waves of alternate rarefaction and compression set up in the air contained within the tube or resonator." Heat, he says, reinforces the vibrations of the air; and if the conditions of the atmospheric vibrations are such that this heat cannot escape, "it could be demonstrated that the vibrations could be kept up indefinitely without any external force to assist them"! Newton's calculations Lord Rayleigh pronounces erroneous, because Newton had not taken into account the thermic effects produced by the alternations of compression and rarefaction which took place. "It was possible to apply heat artificially to take the place of that which was lost, and thus maintain the vibrations permanently..... This was the secret of the production of sound vibrations by heat."

Froebel seems to be very much to the fore just now; Mr. Courthope Bowen's recently-published book, "The Great Educators: Froebel and education by self activity" has, of course, something to say to this. As a teacher Froebel went entirely on the lines naturally suggested by Theosophy:—"From within outwards"—and there is no doubt that he stands out as the greatest of Educational reformers. "He was the first to set before teachers," says a review on Mr. Bowen's book "as an ideal, to develop the whole man, from the cradle upwards, by means of self-activity; in a word his system was founded on psychology." A very interesting article on "The Kindergarten Movement" appeared in the *Century* for January. The illustrations accompanying the letter press were specially significant, as emphasising the really occult nature of Froebel's method of teaching. In one illustration a sphere, a section of a trunk, and a square are shewn, and underneath are the explanatory words:—"The basis of the Kindergarten,—from it all the gifts and occupations are derived. Froebel declared that whoever fully understood this gift understood the Kindergarten system. In it he saw the whole material universe epitomized and symbolized;" which takes us straight back to the first half dozen pages of the *Proem* of H. P. B.'s "Secret Doctrine."

A. L. C.

AMERICAN LETTER.

NEW YORK, March 11th, 1893.

Theosophy is now phenomenally active with us. The "Lotus Circle," started in New York, steadily grows larger. Its corps of teachers has increased in numbers and efficiency; its scholars are also more numerous and interested. By the force of its example others are starting up. The consequence is that this work amongst the young, promises to be an important feature in the American Section.

To-morrow, the 12th instant, the Brooklyn Branch is to start its Lotus Circle. Its prospects are most promising. Brooklyn and New York being so near together, much work is done by them in common. It so happened that the Brooklynites were as instrumental in getting the New York Lotus Circle going, as the New Yorkers themselves. As a result, the initial work

in the Brooklyn Circle will be done by those well fitted for it by their experience in New York.

The League of Theosophical Workers No. 1 has secured the use of a room at head-quarters. Mr. Eecht has been installed superintendent. The advantage of being located at so vital a centre, coupled with the incessant and tireless energy of the superintendent, is already producing its effect. The first circular sent out began as follows:—"The League of Theosophical Workers No. 1 has completed the preliminaries of reorganization, and what is now wanted is to know *who* are willing to work, and *what* they will do. New Members, especially children, are wanted for the Lotus Circle. Can you do anything in this line? Members who can write good newspaper articles are needed. Can you assist in this department? Will you volunteer to do general work, such as folding circulars, addressing envelopes, etc? If so, can you be called upon at any time or only on certain days of the week?" Continuing in this strain, it laid before those to whom it was sent the possibilities that were before them if they were really in earnest.

Our Annual Convention will be held here on the 23rd and 24th of April. The first session will be on the morning of the first day at head-quarters. The second and third sessions will be in the afternoon, and on the evening of the same day at Scottish Rite Cathedral. The Sessions of the second day will all be at head-quarters.

At a meeting at the Aryan Theosophical Society on Feb. 28th, some interesting facts were related by Mr. Woodcock in regard to the hearing of extraordinary voices in Canada. The phenomenon was heard by hundreds of people. Papers were read by Mr. Judge and others on the subject of the evening, spiritualism, all tending to show that the explanations offered by spiritualists as to the facts they bring forward are inadequate.

Muhammed Alexander Russell Webb F. T. S., spoke at the meeting of the Aryan Theosophical Society on the evening of the 7th instant. His subject was "Theosophy in Islam." His mission to this country attracts much attention.

The Aryan Press has had to add two new men to its force on account of the accumulation of work.

Brother Claude F. Wright has been exhibiting his usual activity, having visited Kansas City, Chicago, St. Louis, Fort Wayne, Minneapolis, Muskegon and other points, the distance covered in miles running up into the thousands. His suggestions regarding methods of work have borne good fruit

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

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सत्यात् नास्ति परो धर्मः।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER XV.

OUR next question is, did she write "Isis" in the capacity of an ordinary spiritual medium, *i. e.*, under the control of spirits of the dead? I answer, assuredly not. If she did, then the power controlling her organism worked differently from any that is recorded in books or that I, personally, ever saw operating during the many years in which I was interested in that movement. I have known mediums of all sorts—speaking, trance, writing, phenomena-making, medical, clairvoyant; and materialising; have seen them at work, attended their seances and observed the signs of their obsession and possession. H. P. B.'s case resembled none of them. Nearly all they did she could do; but at her own will and pleasure, by day or by night, without forming 'circles,' choosing the witnesses, or imposing the usual conditions. Then, again, I had ocular proof that at least some of those who worked with us were living men, from having seen them in the flesh in India, after having seen them in the astral body in America and Europe; from having touched and talked with them. Instead of telling me that they were spirits, they told me they were as much alive as myself, and that each of them had his own peculiarities and capabilities, in short, his complete individuality. They told me that what they had attained to, I should,

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

H. S. O.

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