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THE THEOSOPHIST

A

MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY

H. P. BLAVATSKY.

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A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. NO. 1. BOMBAY, OCTOBER 1881. No. 25.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

☞ *NOTICE.*

We cannot allow our third year to begin without first correcting a very unpleasant blunder allowed to creep in at the end of column 1, page 3, of the *Supplement* in the September number of the THEOSOPHIST. Sent in by the secretaries of the various Branches at a late day, and when the last form had probably to be struck off in a hurry, the "Reports" for September were published without having been ratified by us as usual. Hence the paragraph headed *Editor's Note* with comments upon, and additional explanations to, the article copied from the *Ceylon Times* having never been sent to us to Simla, the Editor never saw that *note* but when already too late. We positively disclaim and deny it, the statement found therein being absurd on its face and in every way.—"Can the Bible legend of Moses dividing the waters of the Red Sea have been copied from this incident?"—asks the writer, the incident referred to having happened in the year A. D. 113!! Why not stop to inquire whether the Battle of Waterloo was not the prototype of the Battle of Marathon in the days of Alexander, the Macedonian? We would thank the gentlemen secretaries to abstain from such fantastic parentheses, which, laid at the door of the "Editor", are quite sufficient to throw our numerous "good friends and well-wishers" into ecstacies of joy—perfectly justifiable in this particular case.

EDITOR, THEOSOPHIST.

Simla, September 7.

EMMA HARDINGE BRITTEN, TO HER FRIENDS AND CO-WORKERS IN THE SPIRITUAL MOVEMENT.

For many years past, I have been collecting materials for a compendious History of the MODERN SPIRITUAL MOVEMENT, as it has transpired ALL OVER THE WORLD in the Nineteenth Century. This work I have been requested to undertake—no matter what other publications of a kindred character might be issued—by those beloved spirit-friends who have never deceived me, or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the commands of spirits when they accord with my own judgment, especially when they relate to the Movement, of which they are the Authors and Promoters. The present occasion is one which fully meets this position.

Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive Record of the Work they have accomplished in the Nineteenth Century, and the reasons they have alleged for this charge, together with the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have—as above stated—employed the last few years of my wide wanderings in gathering up, from every available and authentic source, the necessary materials for my great task.

As it has been furthermore made clear to me that the present time has been specially designed for its commencement, I would now solicit, from those who may be interested in it, such literary contributions, of a personal or local character, as each one may be impressed to send. I do not promise to use all that I may thus receive, because the ultimate selection of matter for publication must necessarily exclude, at least, nine per cent. of the vast mass I have to select from. Still I should be glad to avail myself of the widest possible field of information on this deeply momentous subject, especially as I propose to add to the general History a large number of brief Biographical Sketches of such Personages as have been prominently and usefully connected with it.

Trusting that the Friends of Spiritualism will aid me as far as possible in the accomplishment of a work which gratitude to the Spiritual Founders of the Movement, no less than justice to posterity, imperatively demand,

EMMA HARDINGE BRITTEN.

P. S.—Prepaid postal matter can be addressed to my residence—

The Limes, Humphrey Street, Cheetham Hill,

MANCHESTER, ENGLAND.

Foreign Journals please copy.

OUR THIRD YEAR.

The seasons have come and gone, and the THEOSOPHIST has entered upon its third year of activity and usefulness. Even its enemies will not deny that it has been active, while its friends can best certify to its usefulness. A circulation equal in numbers to that of the oldest Indian journals, with but one or two exceptions, and more world-wide than either of theirs, is all the proof that is needed to show that our Magazine has found friends, and won sympathy in a multitude of communities and among people of many creeds. At the start it was an experiment—too rash an one, some thought. But now success has crowned the attempt, and the organ of our Society has won a footing that nothing can shake. Twenty-five months of punctual appearance at the homes of its subscribers entitle its founders to their full confidence that whatever engagements they make on its behalf will be fully and honourably fulfilled. Wherever they may be temporarily called on the Society's business; or wherever their place of residence may be temporarily established; or wherever the mechanical work of printing and mailing the magazine may at any time be conducted—every subscriber will get his twelve monthly copies yearly, as hitherto, at the beginning of every month. And he now is sure of it. Our success has also proved the excellence of the American plan of cash advance payment of subscriptions, introduced into India by us. We have made no exceptions in this respect, even in cases where Rajas and officials of the Government of India have been concerned. We ask no greater favour of Raja or official than of the humblest of underpaid clerks. One name on our subscription-books represents no more to the despatching-clerk than any other name, and when the Raja's term of subscription is seen by him to have expired, he despatches no more copies to that address. This is a matter that should be distinctly understood, for by attention to it the annoyance of not receiving the magazine at perhaps the time when the subscriber most wants to read it, will be entirely avoided. Our year begins on the 1st of October, and the last number was the twelfth and last to which our subscribers for Vol. II. were entitled. The October number has only been sent to subscribers for Vol. III. And while upon this point we will refer the reader to the flying leaf announcing the new rates of subscription—enclosed herein.

It may be noted as an interesting evidence of the growing favour which the THEOSOPHIST is enjoying among the public, that subscriptions for Vol. II. are still constantly coming in, and even orders for Vol. I. to complete sets. The fluctuations in the circulation of our periodical are also an interesting study quite apart from any pecuniary aspect of the question. At the beginning we had more subscribers in the Bombay Presidency than elsewhere, and happily we continue to have the same. Madras, which at first hardly knew of us at all, and which we have not yet even visited once, stands second in all the Indian territorial subdivisions. Next comes the Punjab, notwithstanding that the English language can as yet scarcely be called prevalent. The N. W. Provinces come next; then Bengal, Kattyawar and Gujarath, in the order mentioned. These facts do not indicate the respective inclinations of the several districts to theosophical study, for in that respect there is little to choose, probably. We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the THEOSOPHIST had been undertaken as a business speculation, both these aids would, of course, have been called in, and undoubtedly our circulation might have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation. No new Hindu subscriber will send in his name and remittance unless he has a real reverence for his ancestors and the country they made so glorious by their personal renown. There *were* men once who would have denied themselves even necessary comforts to help to establish such a champion as our magazine of Indian interests. There may be such now among our subscribers. If so, all honour to them!

And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India, to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.

ASTROLOGY.

BY C. C. MASSEY, F.T.S.

The Editor of the THEOSOPHIST having forwarded to me a list of questions addressed by a correspondent in relation to Astrology, with a request that I would endeavour to answer them, I will do so to the best of my ability, though only so far as can be expected of a student who can pretend to nothing more than an empirical knowledge of the subject. In this, as in other departments of the Occult, my endeavour has been in the first instance to verify the alleged facts, being well aware that, if true, their explanation must lie quite beyond the range of modern science. This, however, is not the order in which truth is made acceptable to the world which usually demands that a fact shall be intelligible—that is, be referable to familiar principles—before or at the time that it is proved. Fortunately these questions are put in a more liberal and reasonable spirit; and whatever is here offered theoretically in answer to them is rather for the purpose of removing obscurity in the questions and answers themselves than with any view to a fundamental explanation of principles.

"I. Have the stars and planets in the celestial sphere any influence at all on the body and mind of a human being?"

Not only the planets, but each of the twelve divisions of the area in which they move (called the Zodiac) has, when on the eastern horizon at the time and place of birth, the power of impressing a special form and constitution of body on the infant. This appearance is modified by any close aspect of a planet to the "Ascendant"—the degree of the Zodiac rising at birth. But when the Ascendant is free from such disturbing influence, its effects are very observable, and can more easily be tested than most astrological facts. Proving this indication is a favourite amusement of mine. I say to any friend or acquaintance whose type corresponds pretty closely to one of the Zodiacal descriptions, (when the traits are less marked, or are confused, I seldom venture),—"Do you know, or can you ascertain, the hour of your birth?" warning him not to tell me what it was. If he knows or can find out, I then undertake to tell him to within two hours—the average time that a particular sign is ascending.* Having ascertained the day and place of birth, I consult an ephemeris for any year, and note the sidereal time, or right ascension of the sun on the birth-day anniversary at mean noon. With the aid of a "Table of Houses" for the nearest latitude to that of the birth-place, I easily calculate at what hours of the day or night the sign of the Zodiac on which I have fixed for his ascendant was rising. The chances against my being right *by accident* are, of course, 11 to 1. I am frequently wrong; but since I have been careful only to commit myself when the physical indications are very decided, and have moreover become more expert in detecting those indications, I have found I am right in at least three attempts on an average out of five. The astonishment of some of the subjects of this experiment, when successful, has been extreme. When I fail, of course, I get laughed at. There is a special skill only to be acquired by constant practice in assigning any individual

* Signs of "long ascension" take sometimes three hours, others scarcely an hour.

variety of face to its proper type. Hence the failures. Single indications are of little value ; but the accustomed eye learns to take in an outline and expression, and to classify the whole physiognomy with more or less confidence. But inasmuch as most nativities have a planet in close aspect to the Ascendant, and as each planet so placed imparts its own special characteristic to the appearance, the result is often too complicated for safe judgment.

As regards effects on the mind, I can speak to some facts with nearly equal confidence. A close conjunction, square, or opposition, between Mars and the Moon, at birth, I have found (with but one doubtful exception) invariably to produce a temperament either passionate, or irritable, or extremely nervous. In such cases a transit of Mars at any time over the place of the Moon at birth will be very sensibly felt, and occasion concurring will often act like the application of a lighted match to a powder magazine. Let me illustrate this, though in general, I think particular cases of little value, when what is wanted is a sound induction. Nearly ten years ago I had a quarrel—a savage quarrel—followed by weeks of bitter estrangement with a relative of nearly my own age. It began as such things sometimes do, in almost nothing ; a slighting word on one side, inflammable temper on both. That was long before I had ever thought of Astrology, except as an exploded superstition. The other day the incident reverted to my memory, and it at once occurred to me that there must have been some powerful astral influence—almost certainly a transit of Mars—at work. Where Mars was at the time, I was utterly ignorant in fact. But I was able to fix the exact date, because I remembered that the quarrel happened on the evening preceding a certain great public event. And I had both my relative's horoscope and my own. It so happened that the Moon in both was in nearly the same Zodiacal place, within one degree. The transit of Mars would occur only once in nearly two years. Supposing the influence to begin when the red planet came within 5° of actual transit, and to last while within 5° on the other side, the whole transit might be said to occupy either a few days, or, if the planet was very slow in motion, weeks. Taking the most extended time, it will be seen that the chances were enormously against my finding Mars to have been on or near those particular degrees of the Zodiac on that particular day ten years ago by mere coincidence. Yet, in fact, on referring to the ephemeris for the year in question, I found that on that very day he was within 2° of actual transit over the places of the Moon in both our horoscopes.

Good or bad aspects to Mercury, and especially the position of this planet in the horoscope, are also very powerful in determining intellectual tastes and capacity. On the other hand I have not found that all or nearly all the rules laid down in astrological text-books can be relied on. I have taken great pains to verify them in the cases of supposed indications of insanity and of death in infancy. Whatever professional astrologers may say, I am afraid that with our present knowledge no sound and sufficient scientific induction is possible. Or at least any rule to be generally valid must be so fenced round with qualifications and provisos that its verification will be exceedingly difficult for want of a concurrence of all the conditions in the instances selected for testing it.

My own judgments are worth very little. Two or three years ago I received an anonymous letter from a gentleman giving me the times and places of birth of four children, with an address, not his own, to which I was to send a judgment as to whether all the children were still living, and if not, which had died and when. On drawing the horoscopes I found *all* were greatly "afflicted." I decided that three of the children had died at different periods I fixed upon. The answer was that three of the four *had* died, but not exactly the three I had fixed on, nor was I right as to the times of death. My correspondent added that he had addressed himself to me because a professional astrologer in London to whom he first applied had proved right in every particular. Not being a believer in Astrology, this so surprised him that he could not help suspecting information to have been somehow surreptitiously obtained, though he had no other reason for this conjecture ; and he wished for confirmation from a disinterested student of the science, as he knew me to be, taking care that even I should have no opportunity of getting at the facts improperly. To this sort of suggestion, every one, no matter who it is, or what his circumstances or character, is exposed in these days, if he ventures to make public avowal of experience in any occult science. If a sensible man, this will not offend him ; and if he also sympathises with an honest desire for scientific verification, he will readily, if possible, submit to tests which, otherwise regarded, might seem to impugn his honour. I have, however, been pestered by demands from strangers for tests of Astrology far beyond my knowledge and capacity ; and in writing on this subject I am anxious not to seem to invite such applications, which I usually disregard.

I have jotted down the above observations and facts, without much order or connection, and in answer to the first only of the questions submitted, to save the mail to-day. Nevertheless, I could not refuse to comply with the wish of the Editor of the THEOSOPHIST, which is almost law to me, so greatly do I appreciate her devotion to unpopular truth, and so strong is my sympathy with her on account of the ignorant impertinence she has had and still has to suffer in consequence. Further replies I must reserve for a future communication ; and I only regret that the Editor did not seek out some person more competent than I can pretend to be.

London, July 29.

THE OCCULT WORLD.

BY A. P. SINNETT. (Trübner.)

(*Review from the Home News, July* 29, 1881).

It has been said that modern metaphysics, and in some degree the physical science of modern time, have at the best, and that only recently and very imperfectly, discovered the knowledge which occult philosophy has for many centuries enjoyed in the fullest measure. Mr. Sinnett says, that "owing to a fortunate train of circumstances" he has "come to *know* that this is the case," and that he has been "brought into contact with persons who are heirs of a greater knowledge concerning the mysteries of nature and humanity than modern culture has yet evolved." Notwithstanding that this statement is ambitious and startling, it is largely borne out by the evidence adduced in support of it. Mr. Sinnett has special qualifications for a work of this kind. He is a practical journalist, and has an eminently logical mind. He is practised in sifting evidence and attaching to it its true value and relative significance. Occult philosophy, or the wisdom of the ancients—according to Mr. Sinnett, "science and religion commingled, physics and metaphysics combined"—was a reality, and still survives. It was handed down as a complete system of secret knowledge, through initiates, from time immemorial, until, by numerous public experiments, it was impressed on the popular mind of Egypt and Greece in the mysteries of Isis and Eleusis. In the present day to the adepts of Occultism is ascribed the power of performing similar experiments, and the manifestations of this marvellous power, as exhibited throughout the pages of this book, will impress, if they do not quite convince, many people that there is much truth in the tradition. Occult philosophy deals "not merely with physics, but with the constitution and capacities of the soul and spirit" ;—with the soul, "not as the subject of vague religious rhapsodies, but as an actual entity, with properties that can be examined in combination with, or apart from, those of the body." The adept of occultism, it appears, is invested with a

certain control over the various forces in nature; can communicate, when he chooses, with another adept, no matter what the space may be between them; and this "psychological telegraphy" is maintained free from mechanical conditions. The adept is so clairvoyant that his knowledge amounts almost to omniscience in mundane matters. Further, the adept can project his soul out of his body to any place he pleases with the rapidity of thought!

The apparently marvellous feats performed by adepts are accomplished by means of their familiarity with a force which in Sanskrit is termed *akaz*. For *akaz* modern science has no name, and concerning which it has but a vague conception. It is a more potent, subtle, and extraordinary agent than electricity. The wonders worked by Madame Blavatsky, it will probably be remarked, bear a suspicious resemblance to ordinary conjuring tricks, but this arises from the fact that conjuring tricks aim at the imitation or reproduction of occult phenomena. Again all striking manifestations of occult power, though not absolutely forbidden by the Brethren, are always shunned. Therefore it is that the feat to be performed, by way of a test, necessarily bears from its comparative insignificance a superficial resemblance to juggling. But this, to a mind capable of judging the characteristics of experiments that are not superficial, does not impair the value of the test. Because an adept refuses to give you so stupendous an illustration of his powers as to move mountains from one place to another, or to dry up seas, it does not follow that, an apparently and comparatively miraculous effort—such as the instantaneous manufacture of a cup and saucer, or the production of a brooch that has been lost for years, or a sudden shower of flowers from the ceiling, or the interchange of letters between persons distant from one another five hundred miles within the interval of a few seconds—should be classed with the counterfeits of conjurers. The Brother *Koot Hoomi Lal Singh*, of the secret Brotherhood of Occultism, with whom Mr. Sinnett was in frequent communication, speaking generally of occultism, says that "exact experimental science has nothing to do with morality, virtue and philanthropy—therefore can make no claim upon our help until it blends with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore, as our sphere lies outside hers—as far as the path of *Uranus* is outside the earth's—we distinctly refuse to be broken on any wheel of her construction. Heat is a mode of motion to her, and motion develops heat, but why the mechanical motion of the revolving wheel should be metaphysically of a higher value than the heat into which it is gradually transformed she has yet to discover. . . . The same causes that are materialising the Hindu mind are equally affecting all Western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But men cannot rest satisfied with a bare negation. Agnosticism is but a temporary halt. This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not lost to the primitive soul-satisfying philosophy of the Aryans."

The phenomena of occultism must not be confused with those of spiritualism. The former are the work of a conscious operator, comprehending the laws with which he works; the latter are manifestations which mediums can neither control nor understand. The phenomena of spiritualism can be reproduced by the force of his own will—supplemented by a comprehension of the resources of Nature—by any adept of occultism. Mr. Sinnett does not pretend for a moment to be an adept, nor does he give any satisfactory reason why the priceless knowledge of occultism has remained a secret property throughout all time, only occasionally and charily extended to initiates here and there. The book starts a host of vague speculations in the mind of the reader, and startles and fascinates him, without in the least satisfying him. Occultism is confined chiefly to the East—India and adjacent countries—and it was in India that Mr. Sinnett met with it and fell in love with it.

THE NEW DISPENSATION DISSECTED.

BY BABU TRIPURACHARAN BANERJEA.

Sooner a pard can lose its spots than a theologian his dogmatism. To call things by their proper name he has yet hardly learnt; to explain a thing away by periphrasis is his never-failing resource. From the light of divine reason and common-sense he shrinks as from a thing of horror. Tautology, figures of speech, bold assertions, paradoxes, are his only weapons to parry facts and solid reasoning. Apply the solvent of logic to his utterances, and nothing will remain, save a soap bubble!

The New Dispensation—that babe of yesterday's—notwithstanding the accumulated experience of other religions to profit by, and all the enlightenment of the nineteenth century, still repeats the old error of building its temple on dogmatism and blind faith alone, and of trying to obtain converts first by taking advantage of the unsettled faith of our present generations, and then—like the Papist church—by ostracizing their intellect.

To have success in our days, a religion must have a scientific and intellectual basis to stand upon. In our times when reason reigns supreme, its subversion must be met in its own field, and the missiles of meaningless invectives can be but of little avail. The rapid spread of toleration is in itself an evidence that the days of dogmatism are over; for toleration has its root in scepticism and doubt. *Supernaturalism* has retreated, discomfited, and disgraced from the field; *naturalism* is sole master of the situation and divine revelation and inspiration viewed as the hallucinations of an over-heated brain, are now regarded as an imposition on the ignorant and credulous masses. The sober nineteenth century would equally refuse to give credence to the translation of a prophet in his mortal frame to the seventh heaven on *El-borak*, as it would, to the feeding of a thousand Brahmins with the rice and curry scraped out from underneath the nail of a holy finger, or to the presence of a man in the belly of a fish for three days. All such stories are *now* made to supply materials for nursery-rhymes and grand-mothers' tales.

This decay of faith was inevitable. Never in the world's history before was the intellectual culture as generally spread as it is now, and if the generalization of Carlyle that "just in the ratio that knowledge increases faith diminishes" be correct,—as it undoubtedly is—credulity cannot much longer abide upon earth.

Great must then be the audacity or foolishness of him (call it whatever you will) who seriously contemplates to revive in these days of enlightenment, the exploded device of securing the hearing and sympathy of the people by claims to inspiration and the power of directly communing with God and the Prophets. A poor compliment, indeed, to pay to our intellects, but that is what is being done. For, if we but analyse the published speeches and statements of the inventor of the *New Dispensation*, we will find these very claims brought forward as the main argu-

ment in support of his asseverations. May this not be the thin end of the wedge for bringing in good time still absurder things, and will he stop there insulting the common sense of his disciples by such *Ipsi-dixits* ? We have but to remember the grave announcement made by the *Nava-Bidhan* Prophet to the public of Calcutta that he had had an interview with John the Baptist, with St. Paul and Christ, to ask ourselves whether such an effrontery is to be attributed to natural purblindness or to wilful ignorance of the intellectual disenthralment of India under the influence of English education ? Marvellous indeed must be his confidence in the efficacy of his power over his followers, that he should calculate upon their calmly hailing such a transparent twaddle !

It is now urged by his followers that he spoke figuratively. But the whole tenor of the speech is against any but literal interpretation, and I am not alone in this opinion. English scholars like Professor Monier Williams and the veteran Anglo-Indian journalists all understood him to have claimed in his lecture an actual, face to face, interview with the high Biblical personages above named. The feeling of resentment called forth from all sides by such a wild assertion, will make him, we hope, more prudent in future, and give up such dangerous experiments.

Religion is a matter of vital moment and is not to be based upon mere disquisitions, but is meant for practical application in the daily transactions of our lives. It is something in which the rich and the poor, the high and the low, are all equally interested. Its exposition should be then made in the plainest language possible so that none may misunderstand its teachings. It is no sphere for the parade of flowers of speech. Yet how conspicuous by their want of simplicity, are the apologetic speeches, those wordy torrents, poured forth by Babu Keshub annually in the Town Hall of Calcutta! One can hardly find a sentence in them which is not beclouded by ambiguity. Perhaps it is the strange fatality following dogmatic theology which cannot avoid being mystifying that warps his tongue and makes it turn away from the desired path of simplicity. Be that as it may, mystification has become so systematic with him, that the public have ended by looking upon Babu K. C. Sen with more than suspicion. And, if *Avatarism* or an Apotheosis of himself is not his aim, and the title of a religious and social reformer is sufficient to satisfy his ambition, it is high time that he should begin addressing us in a more terrestrial language. If his words, while he is yet living and moving amongst us, and so familiar to us all, are producing so much perplexity and misapprehension, what will be the case, when he is absorbed into the Unknown his contemporaries find themselves beyond the pale of mortal interrogation, and his own memory is mellowed by time ?* If his intention be, as he professes it, to purify the religions of India, their redemption from hero or prophet worship ought to become an essential part of his programme ; and this makes it incumbent upon him that he should first of all guard against it in his own sect, by less posing himself as a prophet by indulging less in mystical utterances. As the matter stands, however, it is next to impossible in any given instance, to pronounce confidently, from the perusal of his utterances, whether he means white or black. His lecture "Am I an inspired prophet ?" is a master-piece of such dexterous handling of a delicate and dangerous subject: there nothing is concealed, but no more is there anything divulged ; and nothing denied and no more acknowledged. After going through it, it is impossible to arrive at a definite conclusion as to whether the minister abjures all claim to seership, or whether he seeks to enforce it. And this, I say, is pregnant with mischief.

Since writing my first article on *Keshubism*, published in the THEOSOPHIST for May, I have come across a published list of the "Articles of Faith" of the *New Dispensationists*. They are four in number, and vainly have I sought in that patch-work of ill-assorted shreds picked out from the jumble of dogmas of the already established religions—for anything original, one new religious truth.....I now propose to examine them. The cardinal point of the New-Dispensation creed is thus set forth.

I "One God, one scripture, one church !"

Scripture, we believe, means a religious book *written*, under a direct divine command, a book embodying the rites, ceremonies, formularies, moral law, injunctions of the Supreme Being, &c., to wit, the *Vedas*, the Bible, the Koran. Have the New-Dispensationists been fortunate enough to be in their turn favored of late with some such mysterious "revelation" ? Unless their two weekly organs the "*Sunday Mirror*" and the "*New Dispensation*,"—the latter devoted mostly to chronicling the sayings and doings of the *factotum* of the *Nava-Bidhan* are raised to the status of scriptures, the "One Scripture" of the Dispensationists vanishes in the mist. We earnestly hope that the announcement of that "one scripture" may not turn out an exordium for the introduction of some book, as "Nava-Bidhan Scripture," which Babu Keshab might in future evolve out of his inner consciousness. (I say advisedly inner consciousness, for that must be the chief source left him for the attainment of knowledge, since he has cut himself off, as he himself says, from the labors of thinkers in general by "renouncing the *unprophetic* habit of reading"). There is, moreover, ample ground to believe that something of the kind is looming on the horizon. Perhaps behind the screen a "Scripture" is, indeed, being manufactured. The "Rules of Forgiveness" in "the New Dispensation" weekly (May 5) look most suspiciously like a first instalment of the contemplated Gospel. Great credit is due, however, to Babu Keshub for the masterly imitation of the tone and language of the Prophets. Some of the "Rules of Forgiveness" are here subjoined for the edification of the readers of the THEOSOPHIST.

"*Enmity.*—If one smites you on the right * cheek—*Forgiveness*—Turn to him the other also.

Enmity.—If your enemy has taken away from you a piece of your land—*Forgiveness.*—Give him another piece.

* * * * *

Enmity.—If the enemy (still) continues to be hostile—*Forgiveness.*—Pray, pray for him continually !

Enmity.—If he hates the New Dispensation—Forgiveness.—Pray to God that the *enemy may accept it and join the believers.*

Enmity.—If a whole body of antagonists continue to persecute you—*Forgiveness.*—Say to the Father, bless them for *they know not what they do.*

Enmity.—If the whole country is against you—*Forgiveness*—Go about continually singing the name of the Lord, so that all may eventually come to Him." +

The italics are mine. How bold and confident the phraseology ! Does he mean that the New Dispensation is the only true religion in the world, and its adherents the only true believers ? They who persecute them "know

* We believe, that however great the moral mischief produced by Babu K.C. Sen at present, it will be limited to the small nucleus of his followers. On the other hand, the world at large may yet be benefitted by the practical instance he affords the modern historian of pointing out to our immediate successors the correct picture of the conception, germination, the growth and development of all the religions founded upon *avatarism*. We see in it the true retrospective representation of what were the beginnings and results of Vishnu, and Christ-worship We discern in it the possible repetition of the Mosaic Law, whose cruel dogmatism, crystalized under the influence of dry, heartless bigotry and intolerance, led finally the most civilized nations of the world to accepting the one—Mariolatry as a faithful copy of Isis and Venus worship, the others-- Bible worship with its suicidal 39 articles as a result, its brain-murdering theological casuistry, landing into the worst kind of sophistry, its incomprehensible dogmas, and intellect-killing mysteries. We may yet see Babu K. C. Sen's mother become a successor to Isis, Devaki and Mary. Read the *New Dispensation* and even the more cautious *Sunday Mirror* and behold there all the germs of the Inquisition, Calvinism and the Blue Laws of Massachusetts combined.—*Ed. Theos.*

* This rule, however, seems to be rather too flagrantly contradicted by the vindictive spirit exhibited in a recent article headed "*Forgiveness and Chastisement*" (*New Disp* See *Theosophist* Aug.). Have we to expect for it the same fate as the identical words pronounced by Christ found in their practical application with his votaries whenever burning with *odium Theologicum* ? *Ed. Theos.*

+ This is the Christian *Sermon on the Mount*—with a vengeance. The Bible and its present Revisers re-revised, the Gospel corrected and amplified, Methodist revivals perfected, and the "Salvation armies" of Europe and America eclipsed ! Babu Keshub, is not, perhaps, altogether wrong in treating the late Revisors as very small fish. But why not squeeze a little more out of his brain and give us something *original* ?—*Ed. Theos.*

not what they do;" know not that they oppose the true Gospel of God! Indeed Keshub teaches the public, as one having authority as the scribes. Does he really imagine himself a second Jesus of Nazareth in flesh and blood incarnate, surrounded by his apostles, the long-dreamed millenium having come to be fulfilled in the person of the saint of the *palatial* lily-cottage? Fortunately for us, the world has outgrown the stage of easy deification. Ah, poor dupe of an over-wrought brain! How sadly mistaken he is, if he believes that mystic twaddle and an affectation of the language of the prophets can raise one to the rank of an *avatar!*

II. COMMUNION WITH PROPHETS AND SAINTS.

The Keshubites are too thorough-going upholders of the theory of divine inspiration to commit the heresy of interpreting "communion" in any metaphorical sense? This, we understand, is a *bonâ-fide* "materialization" of saints and prophets and thus all the New Dispensationists are spiritualists. * Why should the *Sunday Mirror* then sneer so at the Spiritualists?

III. FATHERHOOD AND MOTHERHOOD OF GOD; BROTHERHOOD OF MEN AND SISTERHOOD OF WOMEN!

The first sentence is directly leading to the anthropomorphisation and the duality of God, however much the intellectual section of the Keshubites might protest against such a gross interpretation. † As to the second portion of the doctrine, "Brotherhood of Men and Sisterhood of Women," it is but a poor caricature of A. Comte's sublime synthesis of the Religion of Humanity. In the mouth of our sectarians, however, those words suit very ill indeed. Universal love and sectarianism are two antagonistic feelings, and their "toleration" may be described in the words of the *Scotsman*: "They are quite ready to tolerate opinions that accord with their own, but are both eager and ready to invoke the powers of the state for the oppression of those who dare to differ from them." Mundane love and all-embracing sympathy can only in extremely rare instances, keep company with religious narrow-mindedness and bigotry. The latter portion of Art III. is a sham, for their brotherly love is well tested by the feelings of animosity manifested by them towards their brother theists of the *Sadharan* Brahmo Somaj, who have dared to differ from them in doctrinal points.

IV. The last, though not the least important, article of the Dispensation creed is '*loyalty to the sovereign.*'

Have we to understand that the sovereigns are not to be included under the category of brothers and sisters? Are they to be looked upon as a separate kind of beings? And do the Dispensationists then recognise only the monarchical form of government? In such a case neither the Republican French or the Swiss, nor yet the democratic Americans of the United States, can become members of their church. If, however, by "loyalty to the sovereign" is intended no such advocacy of a particular form of government, but those words have been used there to give assurance to the ruling powers that the New-Dispensation has no political agitation in view, would it not have been better to put the thing down directly in so many words and without identifying the *Nava-Bidhan* with any of the *isms* of politics? This commingling of political profession of faith with religious creed will have a very unfortunate effect. Forming an essential part of the Dispensation cult, the idea of loyalty may become so mixed up with religion that the line of demarcation between loyalty and disloyalty will totally disappear and the worship of human power—of king as the vicegerent of God on earth,—will be resuscitated in full force among them. This would, again, in its turn, lead eventually to the worship of all persons in any way gifted, as particularly commissioned from heaven. Divine honors being thus secured for the great in general, the worship of Keshab would become but a question of time.

Curiously enough the doctrines of heaven and hell, and of future reward and punishment, the *sine qua non* of every other theocracy, find no room in the cult of the Nava-Bidhan religion. This is a very prudent omission on the part of the *New-Dispensation* leader as these are dangerous waters for him to float in. Well aware, as Babu Keshab is, of the partial triumph of reason in theology, he does not perhaps think it expedient to revive the idea of Hell and make the God of the New Dispensation as inconsistent as He is in other religions. However it may be, the *New Dispensation* maintains a golden silence on these two points, and—does well.

Although it is no concern of ours to find out why Babu Keshub is silent about heaven and hell, we would yet ask whether such a shirking of responsibility behooves a religious teacher? Every mode of life is but a means to an end; the want of clear perception of the end to be pursued leads to vacillation as to the means to be employed—the mode of life to be adopted. Theology ought to be a guide to morality, and its ostensible object is to discover the ideal after which the life of men is to be moulded. Hence the setting up of a religion without determining upon the standard to be held up before its followers for imitation is little better than an attempt of playing Hamlet with the Prince of Denmark thrown out of the play.

A very remarkable resemblance between the policy of the Bidhan Prophet and that of Mohammed strikes us on comparing the two. Such a complete agreement might have remained for ever a standing mystery to us, had we not found a key to it in the positive assurance of the *Sunday Mirror* that the "Minister" had made a pilgrimage to the Prophet of Arabia.* To what extent Babu Keshub is now impressed with the wise policy of Mohammed, we propose to show by quoting an extract from A. Crichton's "History of Arabia" vol. I p. 230. It runs thus:

"With the Jews, who clung to their abrogated ceremonials, he [Mohammed] maintained the authority of the Pentateuch, and the inspiration of the prophets from Moses to Malachi. With the Christians, he admitted the divine Mission of Christ and the truth of his Gospels, for he made the revelations both of the Old and the New Testament, a basis for his own pretensions. But as the Arabs were the more immediate objects of his imposture, he took more than ordinary pains to conciliate their affections. While lamenting the madness and folly of the idolatries in which they were plunged, he showed an extreme indulgence to their prejudices. Their popular traditions and ceremonies—such of them at least as favoured his own views—he retained, even rendered more attractive, by adding the sanction of heaven to customs already hallowed by immemorial usage."

Have we not the exact counterpart of all this in the New Dispensation? With the followers of the Jewish Bible, Babu Keshub "maintains the inspiration of the prophet" Moses. So great is his reverence for Christ that many times his religion was mistaken to be Christianity in disguise. "The Old and New Testament" with him too form a basis of his religion. Many of the Christian ceremonials, such as the Eucharist, Baptism and a few rules of morality (*vide* his "Rules of Forgiveness and Enmity"), have been largely borrowed by him. Then as the Hindus "are the more immediate objects" to be dealt with, Keshub "takes more than ordinary pains to conciliate their affections"—at least since the secession of the Sadharan Samajists. The Vedas and Upanishads have come to be spoken of with veneration;† the popular traditions and ceremonies of the Hindus and their paraphernalia of worship are being largely incorporated with the New Dispensation and made more attractive by the addition of rational interpretation and divine sanction. The Baishnab instruments such as

* The very name of the "New Dispensation" is an old one. It was first coined by the Quakers, the followers of old mother Ann Lee, and is now universally used by the Spiritualists, American spiritualists especially never using another term to designate their belief. See *Banner of Light* and other spiritualistic papers.—*Ed. Theos.*

† This idea is again bodily taken from the Spiritualists. All the invocations to the Deity by their trance or "inspirational" mediums begin with, "O Thou Great *Father* and *Mother* God." See the trance lectures delivered by Mrs. Cora Tapan Richmond—the best, at least the most *verbose* of the American Spiritual trance-lecturers. See *Banner of Light* and other spiritualistic papers. Who knows but after all the Spiritualists of both homispheres are right in maintaining that Babu Keshub is but a *Medium!*—*Ed. Theos.*

* In one of his divine and supernatural visions?—ED. THEOS.

† Three years ago, in an account of the Brahmo Church in their yearly journal, we found the Brahmos repudiating all connection with Swami Dayanand Saraswati for his veneration for the "idolatrous Vedas." Most extraordinary *volte face!*—*Ed. Theos.*

Khola, Karatál, Ektará, and their flag; the auxiliaries of Hindu worship, sacred shell, *Panchapradip, Kánsar, Puthe,* have all been taken in on one pretext or another. The Baishnab and Hindu rites, ceremonies, and institutions, *e. g., Nagar Kirtan* (street-singing) *Pathavikhárism* (street-singing as mendicants) *astaprahari* (a day of 24 hours' prayer), *Baran, Arati, Homa,* mendicancy or vow of poverty of the Baishnab as mendicant's sack and staff, the holy tonsure, the *annaprásana* (ceremony of baptizing children)—a list too long to be here exhausted—have been introduced into Keshub's religion one after the other. The drift of the ceremony of bathing, though observed under the name of baptism falls on the day of *Snaugatra,* a Hindu festival in honor of the holy ablution of the idol Jagannath, and can seldom be misunderstood by the Hindus. During *homa* the minister is now transfigured into *Agnihotri.* Comment on the above, I hold to be superfluous. However from the general turn that the *reform,* by Babu Keshub, is now taking, it may safely be predicted that the day is not far off when the *Sunday Mirror* will startle us with the announcement that as the visible representation of the Deity in the form of idols, is the best means to help to realizing His presence, the Dispensationists have thought it advisable to welcome them as well into their non-describable house of worship!

We have no cause of complaint against Keshub making the New Dispensation more and more national and Oriental, and we are rather glad of it. What we object to is simply the multifarious shifts and shams under the cover of which it is being made. Would it not be more manly and honest were he to confess that, convinced that no new religion in India can become popular unless it is entirely Hindu in its form and ideas, he has been endeavouring to lead the New Dispensation by gradual steps in that direction?

The same book further says of Mohammed, that the "Princes were not to be addressed in the ordinary style of epistolary correspondences; and Mohammed caused a silver seal to be made, on which was engraven in three lines Mohammed 'the Apostle of God'" (vol 1 p 271). Babu Keshub does not fall short of his precedent in this trifle too. He has also caused medals of *silver,* not of any other metal, to be struck in the name of the New Dispensation. And his "Servant of the Apostles" is but the first step, preliminary to the transformation of the inscription into—"Keshub, the Apostle of God."

The most recent innovation by the "Minister"—the object of which we also fail to see, is his proclamation of "the vow of poverty." Is "poverty" then to become the *summum bonum* of our existences? Is this the goal to which we should all aspire? "Act according to that maxim only, which you can wish, at the same time, to become a universal law" says Kant. Is it the Minister's object to inculcate in his followers the principle of depending upon others for their daily bread, and spread pauperism? If so, can such a system of voluntary beggary—always a moral degradation—become productive of any good?

To conclude, I earnestly trust that the *New Dispensationists* will be sensible enough to understand that my criticism and strictures are not directed against any particular individual or individuals personally. Out of the few Dispensationists extant, I am acquainted with fewer still. Their "Minister" and myself are personally perfect strangers. It is wholly from a sense of public duty that I have undertaken, at the risk of incurring the displeasure of many, the painful task of speaking out unpalatable truths. The *Nava-Bidhan* is a matter of public concern; it may in the hereafter exercise a great influence either for good or evil upon my fellow countrymen, and it becomes of the utmost importance that it should be tried in the furnace of analysis to see of what metal it is made. Hence I see no reason why the *Keshubites* should be dissatisfied with me. Instead of looking askance at him, who, in laying bare the vulnerable points of their religion, does the work of thinking for them and thus enables them to strengthen their creed by amending its defects—they should stretch the right hand of fellowship to him.

Bhagaulpore, July 31, 1881.

RABBI JESHUA.

We have to notice this month a very interesting work, or rather its review, recently published—anonymously, we believe,—in London and called "Rabbi Jeshua;"* the hero of that name being no less a personage than Jeshua or Jesus of Nazareth himself. Considered by some as too prejudiced on that particular subject, we now leave the review of that curious book to a *more impartial* journal, the writer of it being evidently rather in favor of Christianity than against it. The papers, though generally and apparently dissatisfied with the conclusion of that work—"wholly unworthy of the grave and solemn issues with which the author is concerned," a writer in an Anglo-Indian paper says,—speak nevertheless very commendingly of it. Remarking that in the subject under notice the doctrine that "silence is golden" is more than ever true, and showing preference to "the reverentia silence of still wider knowledge and still profounder thought", the same writer still confesses that "there is much excellent silver in the present volume." Short paragraphs extracted from his review may, therefore, prove of interest to the readers of the THEOSOPHIST, as being the confession of a highly conservative and respectable paper of the European Christian community in India.

"The future historian of European thought will have no more extraordinary movement to narrate than the revolution which has taken place in England, during the last thirty years, in regard to the generally accepted views of the Sacred Canon. Whatever may have been the theories or conclusions of the learned few, there can be no question that, with the great preponderance of educated Englishmen, the position of the New Testament, and especially of the four Gospels, a generation ago, was that of a sacred volume, about which little was or need be known beyond its claim to literal inspiration, and consequently to unquestioning acceptance of its facts and implicit obedience to its mandates. Dogmas of the most sweeping character were unhesitatingly laid down as to the sanctity of the canonized volumes and the criminality of any attempt to apply to them the same tests by which the authenticity of other literatures might be tried....This attitude of mind, however favoured by authority, and congenial to indolence and timidity, was too violently in contrast with the prevalent temper of the age to continue long undisturbed. One critic after another advanced into the sacred domain and returned with some fresh discovery, or some troublesome conclusion. In Germany an influential writer proved to his own satisfaction that the central figure of Christian literature was a simple myth, the natural outcome of sentiment and superstition. Dr. Arnold, with a prescience worthy of a master mind, foretold that the next great religious controversy in England would be on the subject of inspiration. And so it proved. In the volume which attained celebrity as 'Essays and Reviews,' an English clergyman had the hardihood to impugn the doctrine of the pleasing inspiration of all parts of the sacred volume, and to suggest that dark clouds of human passion and ignorance were occasionally traceable alike in the historical narrative and the ethical teaching. Then followed trials in the Ecclesiastical Courts from which at last the doctrine resulted that, though English churchmen were bound to admit that the Bible included every fact and doctrine necessary to salvation, they were at liberty to test its narrative by the ordinary historical standards, and its moral teaching by the accepted canons of morality....."

Since then "a flood of light, from the most varying quarters, has been poured in upon every phase of the sacred story; its style and structure have been subjected to the most rigid scrutiny; the merits of every manuscript have been canvassed... Some were bent..... on giving life and reality to narratives which were in danger of fossilizing into a form of words; others again (and their numbers are ever increasing) bent on displacing the superhuman element, expunging the miraculous portions of the story, and thus bringing it into harmony with the ordinary standards of credibility. Between all these diverse exponents it would be irrational and untrue to deny that the old doctrine as to inspiration has almost entirely disappeared. No one now claims for every word and syllable

* Rabbi Jeshua; An Eastern Story. Kegan, Paul & Co.

of the Bible that plenary degree of sanctity which attaches only to the immediate utterances of the Deity, and which has, in different ages, surrounded the sacred text of a nation's religion with a superstitious reverence .....

"We know—none of us can help knowing—that the several component parts of the Scriptures have varying degrees of authority; that the authenticity of some is doubtful; that some ought never to have found a place in the Sacred Canon; that some portions bear strong marks of being amplifications or modifications of others; that the discrepancies between the various Gospel narratives are at times too grave to be ignored or explained away; that each of the narratives bears the impress of the individual tastes and opinions of the narrators and of his intention to enforce a particular view; and that some of the most important incidents of the history, from the modern Christian point of view, are either altogether omitted in some of the narratives, or mentioned with a casual brevity, scarcely less surprising than complete omission. We know, in fact, that apart from the claim of the New Testament to acceptance as containing a divine revelation, those claims have to be reconciled with many of the incidents of profane literature, with many literary and historical difficulties, and with much that is and must remain obscure, perplexing, or confused. The feeling, even of the most ardent votary of the beliefs of the past, if he be a man of ordinary information, has ceased to be one of superstitious and unquestioning reverence for the whole of the sacred text, and has become rather the deliberate and judicious acceptance of a narrative in which the obscurities and contradictions are acknowledged, and of which some parts, at any rate, may have to be eliminated as of doubtful authenticity."

The above enumeration being accepted—and no one can deny its correctness—what remains there in the "Sacred Volume" to recognize its claims to *divine* revelation and authority? Not a word. The *Rock of Ages* upon which the Bible is claimed to have been built, now falls crumbling into dust like the idol in the dream of Nebuchednazzar, the image of gold—whose "form was *terrible*," but whose feet being "part of clay" they "brake...the iron and the brass, the silver and the gold to pieces." The Revisers of the Bible are that "stone...which smote the images upon his feet...and brake them."(*Daniel* II. 31-43). That is what the writer says, however, of the work under review.

"In the plentiful crop of literature which this condition of thought has produced, the volume under notice (Rabbi Jeshua) deserves attention from the evident learning and skill brought to bear on its composition, and the serious character of the conclusions towards which it points. Such a book would have been scouted, thirty years ago, as an impious assault on all that the Christian world holds dearest and truest. It places in the form of a simple narrative, highly coloured with local detail and contemporaneous knowledge, all those portions of St. Mark's Gospel, which can be accepted without recourse to the supernatural. The names of the characters concerned are half concealed under a transparent disguise; the central figure is described as Rabbi Jeshua, a convert to the Hasaya doctrines of Hassan (John the Baptist), who, after obtaining local celebrity by sanctity of life, comes at last to Jerusalem, attacks the prevailing religious authorities, and falls a victim to popular violence hounded on by the contrivances of the endangered religious cliques. The writer of the Gospel of St. Mark is described as Simeon-has-Saddik, the author apparently accepting Rénan's view that this Gospel forms the most authentic portion of the New Testament, being the literal record of the account given by a companion of the Saviour and an eye-witness of his career. No one questions the right of scholars such as M. Rénan to bring all the weight of their learning, ability, and research to bear upon the theory which they wish to enforce. But the task is a grave one, and should be performed with a due sense of its gravity ....."

Conceding the truthfulness of the concluding remark, it may be observed at the same time, that the form of a too "picturesque romance" to which the reviewer objects in a work of *so grave* a subject, is the only one to please the multitudes. Every Englishman was made to read the Bible, at least once in his childhood; very few are those on the other hand who read serious works of any sort. As the *Contemporary Review* justly remarked in one of its late numbers—"There are not wanting signs in the air that, while the taste for literature of some sort is daily increasing, the taste for serious study of any kind is diminishing, among the great mass of the English people". The only way then to get a hearing from "the great mass" and draw their attention to the "conclusions of the learned few" is to have it presented to the multitudes in the shape of light and interesting reading.

THE RELIGIONS OF JAPAN.

"SADASAD VIKARAM NA SAHATE."

Much interesting and new matter concerning the religious tenets of the Japanese comes to us from two sources: from a letter written by a Fellow of the Theosophical Society from Miako; and, from a paper recently read before a meeting of the *Imperial* Geographical Society of St. Petersburg by a Russian missionary, a resident of Japan of many years' standing. According to the latter, had we to judge of the intensity of the religious feeling in a nation by the number of its temples and religious monuments, then would the Japanese have to be regarded by the Europeans as the most pious people on the face of the globe. And, seeing that several great and entirely disagreeing religions, each of them divided into many diverging sects, exist openly and freely in the Empire, not only tolerated but strongly protected by the latter, we cannot but regard the Japanese as an exceedingly free-minded, liberal people. There is no hostility between the different forms of religions; and invariably the Sintonite, the Confucian, and the Buddhist profess the same respect for the creed of their neighbours as for their own—at least outwardly. They differ in modes, but agree in essentials—the difference in their point of view never serving one as a pretext to condemn the other. It is unjust, therefore, as some writers do, to lay the blame at the door of the Japanese for the terrible religious persecutions to which the Christians were subjected in the sixteenth and seventeenth centuries. These persecutions were entirely due to the intrigues of the ever-plotting Jesuits. When in 1549 Japan was visited by the "Apostle of the Indies," the famous St. Francis Xavier, whose great eloquence led him to convert even three sovereign princes —(who apostasised since then)—and nearly 7,000 Japanese were baptized, the authorities of the State remained indifferent to the spread of the new doctrine so long as the public tranquillity was not disturbed. When petitioned to prohibit the new faith, the Emperor Nobunangua is said to have enquired of the native *Kanusi* (Sinto priests or spiritual teachers) how many different creeds there were in Japan; and when answered that there were thirty-five, he remarked:—"Where thirty-five religions are tolerated we can easily bear with thirty-six. Leave the foreigners in peace." In the days of those persecutions the Protestant Dutch were left unmolested and the whole wrath of the Government was directed against the Roman Catholics, who began to be suspected of evil doings against the State as early as the last quarter of the sixteenth century, in 1580. Taiko Sama having once asked a Spaniard—"How is it that your king has managed to conquer half of the world" —was boastfully but very imprudently answered: "*He sends priests to win the people; his troops then are sent to join the native Christians, and the conquest is easy.*" This answer was never forgotten, and *seven* years later the first edict for the banishment of some missionaries was the result. But it was brought on by the fault of the Christians and the incessant instigations of the missionaries who, instead of taking measures to pacify the Government, defied it, and began to overthrow idols, ruin places of worship, and pull down the Japanese temples. This led to dreadful reprisals, native converts being put to death, with twenty-three European missionaries, their schools and churches destroyed, and Portuguese traders no longer allowed free access to the country.....

After stating so much, the lecturer passed to the examination of the three principal religions of Japan. The most important one, according to Father Anatolig, is that

embraced by the best educated and highest classes—Confucianism, imported into the country in the middle of the sixth century from China, together with the written language. Buddhism, however, is the most popular creed. It is professed without any exception by all the ladies of the highest society, even by those belonging to the Imperial family as well as by most of the women of the middle and lower classes, while the male population is more inclined towards the religions of Sinto, Confucius, and Lao-tye. To convert any of the followers of the great Chinese philosophers to Christianity is next to impossible, the most zealous attempts in that direction having hitherto sadly failed. Next to Buddhism and Confucianism stands in importance the doctrine of Sinto having as the two others its origin in China. In 872 A. D., after a difficult struggle with popular Buddhism, it was embraced by the Imperial family and proclaimed as the State religion. This creed professed by the entire body of officials and Government servants, is based upon the legends of historical personages, now deified heroes. Strictly speaking, Sintoism is no religion, but rather a system strongly upheld by the State as it consists in the worship of the Emperors who are included in the number of the heroes and thus receive divine honours. It is the sincere opinion of Father Anatolig that it is useless for Christianity to wrestle in Japan with Buddhism, Confucianism and especially Sintoism, as neither the philosophy of the two former, nor the sense of security for the reigning dynasties involved in, and dependent on, the latter creed—are likely to yield to a system whose first requisite is blind faith. The only means left to the Christian missionary is to establish as many schools as possible, "wherein he could imperceptibly infiltrate the teaching of Christ, thus implanting *it among the less intellectually-developed masses of the people.*"

The method is not new, and is now proved to be the only effectual one in so-called "heathen" countries. It is but the most grossly ignorant and the poorest of non-Christian nations that are generally caught with this bait. But what are we to think of the intrinsic merit of a religion whose *divine truths* are unable to "come home" but "to the least intellectually developed" classes of a nation—a religion whose representatives themselves confess as being utterly powerless to impress itself on the more educated and philosophic minds?...Verily "blessed are *the poor in spirit*, for theirs"—the latter meaning the ignorant, the uneducated, the superstitious and the simple-minded—"is the (Christian) kingdom of Heaven!" Sincerity and open-heartedness being the most rare virtues among the padris, we feel really thankful to Father Anatolig, for his unequivocal confession and will now turn to hear what our other informant says of the religions of Japan.

As in all the oldest nations, we find in Japan as its most ancient religion—Sun-worship. Nor are the elements forgotten, as these are the abodes of all the "minor gods or spirits"—namely, the Powers or Forces of Nature. The Sun still receives deific honours; and its emblem has fully survived in the Sinto temples, called *Maya*,* where no idols or images are to be found save a bright mirror in the shape of a disk, before which are placed high metallic poles with long and broad slips of paper attached to them, and mysterious inscriptions on these traced in the *Nai-den* style, that peculiar sacerdotal written language used only for religious and mystical subjects. Strange to think, the Japanese practise in reference to the Sun-worship that curious ceremony so well known in India under the name of the *aswamedha* or sacrifice of the horse. Anciently, the horse was considered by every nation an emblem of the primeval and universal manifested being, who, when identified with the Sun, had the horse given him as his attendant. "The horses of the Sun" are famous and were deified in all the old religious systems, even in the youngest of the latter—the Mosaic or Jewish creed.* Every *Sun-God* has a horse, (always white) associated with him. Sosiosh, born of a virgin, is expected to appear at the end of the days, upon a white horse, as Redeemer, says the Book *Bun-Dehesh*. Vishnu or the "Kalanki-Avatar" is to come upon a white horse; and St. John in the *Revelation* (XIX 11, 14) sees the heavens opened and the "Faithful and True" or the coming Christian Messiah seated on a *white horse*; and "the armies which were in heaven followed him upon *white horses*." The *white horse* is the horse of the Sun; and Mithra, the old Medo-Arian Sun-God re-appears every where.† For the Sun is the fiery source of Spirit-power or Spirit of LIFE, while the chariot typifies the body and the horse, its animating principle. And thus in Japan Ten-Zio-Dai-Zen, "he who darts out his rays" is presented with its emblem the horse, at its temple, on certain festive days. A number of sacred horses in pictures and horses cut out of paper with sacred inscriptions on them are hung on the walls.

"The Sinto religion" then is not mere "hero-worship," but the Sun and Spirit-worship rather, when viewed in its popular presentation, and something else when considered esoterically. The Sun and the elements are called the *Dai-Zin* or "great spirits," the inferior ones consisting chiefly of deified heroes or historical personages canonized for some great deeds. Fatsman, the sixteenth Emperor of Japan, is the God of War, yet the *Kanusi*—or spiritual *gurus*—the priests attached to the Sinto temples—are, in fact, no priests at all; for they are neither ordained, nor have they any special privileges, but are very learned men belonging to the highest class of society and respected above all others. When pressed to give an explanation of their religion, they evade the question by answering that it is *no religion at all*, but simply a system, a philosophy based on the mysterious intercourse between the world of the worshippers and their spiritual chief. That spiritual Emperor or *Dairi*, whose title is better known as that of the Mikado, is the embodiment of the idea of an absolute, divinely inspired sovereign whose office is very similar to that of the Dalai-Lama of Tibet. Contrary to the statement of the Russian missionary, Buddhism is so mixed up with the Sinto doctrines, that many of the images of *Niu Rai* or Amita (the Japanese names of Gautama Buddha) are to be found in Sinto temples, for the Sintonites regard Amita, they say, as the "chief hero" or the spiritual head of the great army of *deceased* heroes, who were all mystics and whom they are said to worship.

As intimately connected with Buddhism are the doctrines of Lao-Tye, the most mystical and spiritual of all. Their followers are called the *Yamabusi* or the "Hermit-Brothers." Says an overwise *Encyclopædia*:—"They pretend to magical art, and live in the recesses of mountains and craggy steeps, whence they come forth to tell fortunes, write charms and sell amulets. *They lead a mysterious life, and admit no one to their secrets except after a tedious and difficult preparation by fasting and a species of severe gymnastic exercise*"!!

There are other "Hermit-Brothers" residing nearer to Bombay than Japan, and occasionally visiting Northern, Central and Southern India; but no more than their colleagues the *Yamabusi* do they "sell" amulets or charms, though they may occasionally bestow such presents upon those whom they find worthy of their attention. Were the proficients of these so-called "magical arts" Christians—they would be called great saints and prophets, their phenomena attributed to *divine* gift and they would see themselves forthwith classed among such miracle-mongers as the Saints of the *Golden Legend*. But they are "heathen," hence—devil-worshippers and *impostors*. That is why it is as difficult to meet one of such "Hermits" away from his "craggy steeps" as "for a yak to thrust its tail into the hole of a plank adrift on the ocean," to use a Tibetan expression.

* Divine residence. Hence the name of the ecclesiastical metropolis—Myako, the abode of the Spiritual Emperor.

* And he (Josiah) took away the horses that the kings of Judah had given to the Sun, at the entering in of the House of the Lord.....(2 Kings XXIII. 11).

† "The Manicheans hold that the Sun who is Mithra, is Christ himself" says St. Augustine (*cap.* 8) who had belonged to that sect.

But to return to the Mikado. The Spiritual Emperor claims direct descent from Sin Mee, a *hero* who was the first to establish a regular government in Japan, in the year 666 B. C. just about the time of the birth of Gautama Buddha in India. He is believed to be an incarnation of some mysterious power, like the never-dying Buddha, which emigrates from one grand Lama to the other. He is called the "Son of Kanon" the goddess of mercy, who is exceedingly honoured by the Japanese. Her image is found in every house, and she is called "the mother of God"; an appellation which became a pretext with the Christian missionaries, never too bashful before an anachronism to claim that her worship originated in an idea of the Virgin Mary carried at an early age from the West through China to Japan, whereas she is of the most ancient deities of Japan and far older than Christianity. *Maya*, Buddha's mother, is also called the "Saviour's mother" by the Buddhists, and Gautama himself claimed as a Catholic Saint by the authors of the *Golden Legend*.

The Mikado, though nominally the supreme ruler of the Empire, has in reality no political power at all; nor does he claim it, leaving to the *Tykoon* or temporal Emperor the whole burden of the State affairs. "Never do we hear of any religious dispute among the Japanese, much less discover that they bear each other any hate on religious grounds" says Meylan in his *Sketches of the Manners and Customs of the Japanese*. They esteem it, on the contrary, an act of courtesy to visit from time to time each other's Gods and do them reverence. While the Koboe sends an embassy to the Sinto temple at Isye to offer prayers in his name, he assigns at the same time a sum for the erection of temples to Confucius; and the spiritual Emperor allows strange gods, imported from Siam or China, to be placed, for the convenience of those who may feel a call to worship them, in the same temples with the Japanese. "If it be asked whence this tolerance originates, and by what it is maintained, we reply that worshippers of all persuasions in Japan acknowledge and obey one superior, namely, the Dairi or Spiritual Emperor. As the representative and lineal descendant of Buddha on earth, he is himself an object of worship, and as such he protects equally all whose object it is to venerate the Deity, (?) the mode of their doing so being indifferent to him." After taking exception to the word "deity" and "God" which the Japanese use no more in connection with Buddha than the Sinhalese Buddhists, the inference seems very correct, and our Popes, Metropolitans, and Bishops would lose nothing by following the example of the "heathen" Japanese.

To conclude, our correspondent has come to the strange conviction that Sintoism and Lamaism are twin sisters, which represent two esoteric systems, and at the same time two *spiritualized* "heresies," so to say, of that abstruse and for the masses too grandly philosophical and metaphysical system known as "Buddhism" pure and simple; the latter being now represented but by the Nepaulese school of the Svabhavikas, and the Siamese sect of the Buddhist priests of Ceylon.

STRANGER THAN FICTION.

BY PESTANJI DORABJI KHANDALEWALA, L.C.E., F.T.S.

There is no desire in man more strong than to know his future. It is like the burning thirst of one in high fever. He does not know what is good for him. He hankers after his bane. What, if Marie Antoinette's destiny had been revealed to her! Tall, élancée, and supple, this veritable daughter of the Tyrol was a "vision of beauty fair" when she passed from Stratsbourg to Versailles. As the would-be bride of Louis XVI. and the future Queen of France, her progress was marked by one continuous *fête*. Smiling faces met her eye on all sides. The roads were strewed with flowers. The air resounded with the din of overwhelming acclamations, the *gaieté de cœur* of a French crowd. Nothing harsh had rung in her ears: the peal of bells, the *feu de joie*, the flattering compliments of gay courtiers. She was then sweet sixteen. Had not Fortune poured her cornucopia over her cradle? Would one have believed that the shadow of the "Red Mokanna" was stalking behind her, that the swan-like neck with its magnificent curb, which gave such expression to her attitudes, and marked her a dazzling goddess among her nymphs, a born queen, would, twenty years after, be laid in the groove of *la mere guillotine*? What cruel hand would have durst tear the veil which in mercy shrouded such a fate? And yet these wild researches into the clouded future have been carried on by men. We do not know what mystery is within us. It is unfathomable. No one can ever tell me the capacity for good or evil that lies dormant within me. For a *fuller* and *better* life, reason has to be cultivated, and conscience perfected. Our psychical progress rests with us. We have to set ourselves to the task of developing our powers. The Persian poet who started in search of God roamed all the world over. The Magian shrine, the Kaaba at Mecca, the Hindu pagoda, and the Christian church were all searched in vain till at last "I bent my glance inward" says he,

> "Within my own breast,
> "Lo, the vainly sought elsewhere! the God-head confessed."

Impelled by curiosity, many are endeavouring and have endeavoured to read the enigma of Fate. I remember reading something stranger than fiction in the memoirs of the highest value towards the history of his times by Louis de Rouvroy, Duc de Saint Simon.

It was in the year 1706. France lay exhausted and prostrate. Her augustan age had passed away like a dream. All the forces of courage, grandeur, talent and beauty had by a mysterious accord burst out in a blaze at once and as suddenly disappeared. Condé, Turenne, Le Brun Perrault, Racine, Molière, La Valliere, Montespain that cortege august was an ignis-fatuus flash. *Le grand* monarch was now a dotard. The once imperious demi-god was now tied to the apron-strings of "la jeune Indienne" widow Scarron, better known in history as Madame de Maintenon. Fortune had abandoned his arms. The fleur-de-lis was struck down. The Royal Exchequer was at its lowest ebb. The incubus of Jesuitism and priestcraft was oppressing the land. Dissoluteness and religious hypocrisy were running riot. The era of Tiberius and Commodius was far outstripped. The plague spot of Unbelief was upon all.

French philosophism was born. Godless among the ungodly was the Regent Orleans, nephew of Louis XIV. He was dabbling in the occult arts (rather in black magic). He had a mistress by name La Sery. She had in her house a home-bred young innocent girl of nine. She was simplicity's self. Among others who frequented La Sery's was one who had studied occultism. He promised to show the Duke de Orleans in a glass of water everything he would desire to know. He needed some one pure and innocent to look into the glass. The little girl was just the one for the task. The Duke wanted her to describe the boudoir of a certain lady, and those who were closeted with her at the time. Triumphant was the ordeal. She gave minute details of the dress, the furniture, and of every person and thing that was in the room. A valet had been despatched to test the accuracy of the statements.

The Duke's curiosity was now aroused. He would have the curtain lifted which hid Louis' doom, and what would follow after. The little girl had never heard Versailles mentioned nor ever seen any person belonging to the Court. She looked into the glass and described the king's chamber exactly at it was. Here was the royal death-bed, there a little child with the order held by Madame de Ventadour, here Madame de Maintenon looking sad and frigidly austere, Fagon's strange figure, Madame the Duke's wife, the Princess de Conti, and with a cry she recognised the Duke himself. Princes, dukes, lords, valets,

and domestics were all accurately described. When she had finished, the Duke, surprised that no mention was made of Monseigneur, of the Duc de Bourgogne, of the Duchesse de Bourgogne, nor of the Duc de Berry, wanted to know if she did not see such figures. The girl repeatedly said she did not. The Duke did not know what to think of it then. Future events explained it. All four died before the king. They had fallen victims to some fell poison subtly administered. The desire was now fast gaining upon him to pry further into the mystery: he consulted his own future. The glass was put aside. The adept would show it on the wall provided he could nerve himself to witness the scene. A quarter of an hour's incantations, and there appeared a figure upon the wall. It was M. le Duc, in all his natural grandeur, in a princely garb as if painted by enchantment in a twinkling with a crown upon his head. It was a strange crown. It was neither of France, Spain, Germany, nor England. M. le Duc examined it very closely. Its like he had never seen. Four circles and nothing on its summit! What crown could it be? He was then far from being a regent even in his most extravagant of fancies. For there were three successive heirs to the crown of France. But they were all swept away as has been said. The inexplicable mystery subsequently explained itself. There is *Science* involved in all this. Science will one day exhaust the universe of its mysteries by counting *seriatim* the sand-grains of which it is composed.

"When Science from creation's face,
"Enchantment's veil withdraws,
"What lovely visions yield their place
"To cold material laws."

BUDDHISTIC THOUGHT IN MODERN ENGLISH POETRY.

BY M. MACAULIFFE, F.T.S.*

When the inconsistencies and inanities of Western creeds are fully proved and ascertained, it is extraordinary what attractions Buddhistic belief has for the cultivated mind. Men grow weary of priestcraft with its concomitant *inferni*,—vicarious atonements, narrow-mindedness, selfishness, and its other manifold imperfections and abuses. At the same time, the religious instinct which is inherent in the human mind asserts itself, and an effort is made to embrace consequent, non-militant, and self-satisfying *cultc*. Highly-educated Europeans, left to their own lights in ripe age, after the extinction of the false religious lights of their youth, have worked out for themselves a modified form of Buddhistic belief. They arrive at the conclusion that there is a great point—not at all in the shape of a personal or anthropomorphous god animating and pervading the universe, that the soul may have had a previous existence, that in this life it is struggling for a higher state, and that that higher state cannot be one of non-consciousness and separate non-existence, but blended with the light or ethereal essence of the ABSOLUTE.

We know how the Greek sages worked out such a system for themselves. We know how the sages of India in early times threw off the yoke of Brahminism and embraced the spiritually and morally pure religion of Sakya Muni, until owing to administrations which corrupted the people, the exalted morality of Buddhism was believed to have become inconvenient and impracticable. And now we see as stated the thoughtful and sagacious minds of Europe gradually becoming enamoured of the same pure creed with its high, unselfish aims, and its exalted morality. We can at present but cite a few instances.

The poet Wordsworth who has occasionally turned out some very feeble poetical workmanship has, on the other hand, as careful readers are aware, often risen to the acme of poetical enthusiasm and inspiration. In the collection of his works, his poem of "Laodamia" is well known as redeeming by its fine fancy and stately language many pages of commonplace thought and feeble versification. We have now to refer to his ode on the "Intimations of Immortality from Recollections of Early Childhood," a poem perhaps often overlooked by the general reader, but full of interest and thought. The poet thus enunciates his spiritual philosophy:—

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!

Then the poet passes on to what has been identified as a rehabilitation of the Platonic doctrine of *anamnesis*, or a remembrance of events which occurred in a previous state of existence, also a Buddhistic belief. The poet, after referring to the simple creed and aspirations of childhood, writes:—

Not for these I raise
The song of thanks and praise;
But for those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Black misgivings of a creature,
Moving about in worlds not realized,
High instincts before which our mortal nature
Did tremble like a guilty thing surprised!
But for those first affections,
Those shadowy recollections,
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing;
Uphold us—cherish—and have power to make
Our noisy years seem moments in the being
Of this eternal silence: truths that wake
To perish never,
Which neither listlessness nor mad endeavour,
Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy!
Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither,
Can in a moment travel thither,—
And see the children sport up on the shore,
And hear the mighty waters rolling evermore!

Those who had read Mr. Tennyson's "Lucretius" and his touching allusion to the "Passionless Bride, Divine Tranquillity" were aware of the Poet Laureate's Buddhistic proclivities. These have since been enunciated with perhaps more clearness in his poem "De Profundis." He addresses the infant on its appearance "after nine months of ante-natal gloom," and bids it still depart

From death to death, through life and life and find
Nearer and ever nearer Him who wrought—

In the subsequent lines—

Through all this changing world of changeless law,
And every phase of ever heightening life,

the Poet has caught one of the brightest aspects of Buddhism.

But for the most elaborate and most remarkable exposition of Buddhism, we refer to Mr. Edwin Arnold's "Light of Asia"—a poem which, notwithstanding the obvious difficulties of structure and treatment its author had to encounter, we believe, will hold its place as one of the representative poetical works of the present century. We refer our readers to the work itself for details of the lofty moral principles and exalted aspirations of Buddhism.

In conclusion of this very imperfect and fragmentary sketch, we must express our sorrow for the loss of such a religion as Buddhism to the teeming millions of this Indian continent. Professor Weber holds the opinion—an opinion verified by our own enquiries—that Bud-

* Author of "The *Religion of the Sikhs*;" "*The Divali at Amritsar*;" "*The Rise of Amritsar*;" "*The Sikh Religion under Banda, and its present Condition*."

dhism lost its place in India on account of its embracing a morality too exalted for the people. No doubt, there were demoralizing agencies in operation during long centuries of rapine and misrule; but now that there exists in India a government which, whatever may be its faults, is still the most pure and civilized that ever has been known in the East; now, too, that under the same government, education and knowledge have made a progress which can be literally described as marvellous—the fountains of the great depth of Eastern knowledge having been opened up to the natives of India themselves with all the resources and accumulation of Western thought, too, placed at their disposal—we see no reason why the educated natives of this country—and through them their less fortunate and less civilized brethren—should not again turn their spiritual thoughts towards the noble, the pure, and the consistent teaching of BUDDHA SIDHARTA.

Simla, August 15.

*A DISCOURSE UPON THE MYSTERIES.**

BY IAMBLICHOS OF CHALKIS, A TOWN OF HOLLOW SYRIA.

TRANSLATED BY ALEXANDER WILDER, F.T.S.

[The Reply of Abammon, the Master, to the Letter of Porphyrios to Anebô, and the Explanation of Objections therein proposed. In Ten Parts.]

PART I.

Hérmes, the Divine Patron of Learning.

1. Hermês, the patron of learning, in ancient time, was rightly considered to be a god in whom the whole sacerdotal order participated. The one who presides over the true knowledge is one and the same everywhere. Our ancestors dedicated to him their wise discoveries, and named their respective treatises BOOKS OF HERMES. If we also have a share of the same divinity, attained and possible to us, you do right in proposing your questions concerning divine matters to the priests as friends to be resolved. Accordingly, I, considering the letter sent to my disciple as written virtually to myself, will endeavor to answer you explicitly. It would not be becoming that Pythagoras, Platôn, Dêmokritos, Eudoxos, and many others of the old Greeks should have been able to procure suitable instruction from the Sacred Scribes of their time, when you, our own contemporary, holding sentiments like theirs, are disappointed in your endeavor by those now living and styled Public Teachers.

I, therefore, undertake the present discourse, and ask of you whether you are willing to consider the matter as though the same person to whom you sent your letter is answering you. But if it seems to you more proper, regard me myself or any other religious teacher of the Egyptians as discoursing with you in these sentences; for this is a matter of no importance. Or, what I consider still better, take no notice of the person who speaks, whether he is inferior or superior, but confine the attention to the things uttered, and stimulate the understanding to discriminate whether truth or falsehood is spoken.

At the outset, let us draw a distinction in the order of subjects, in regard to the quality and kind of problems which have been proposed. Then let us next proceed to set forth the doctrines of theological science which relate to the deities from which the questions are deduced, and establish by proposition the demonstrated facts, according to which they will be examined. Some things which are now badly jumbled together require separating; others relate to the First Cause by which every thing exists and is already understood; others demand the knowledge of both sides, and we shall accordingly present the contrary views. Some things will also demand from us an explanation of the entire Mystic Worship. Such being the case, our answer will be taken from many topics and from different facts of demonstrated knowledge.

Some things embrace sciences derived from what the Wise Men of the Chaldeans have delivered; others comprehend what the spiritual teachers of the Egyptians inculcated; and some, being deduced from the theory of the philosophers, elicit inquiries of an analogous character. There are also certain topics which originate from other opinions not worthy of a word, which give rise to unseemly controversy; and others which take their origin from conceptions common to all men. These matters are therefore, every one of them, variously arranged in regard to each other, and are combined together after many forms; whence, on account of all these things, there will be a certain amount of discussion necessary in order that every thing may be properly handled.

(To be continued.)

* This portion from a serial translation of *Iamblichos* by Professor A. Wilder, F.T.S. ought to have preceded No. 2 of the *Mysteries* published in the *Theosophist* for the last month. We give it now, however, as by some mistake it was first omitted in the *Platonist* from which we republish it. We trust the error will not prove of any great consequence.—ED. THEOS.

STRAY THOUGHTS ON DEATH AND SATAN.

TO THE EDITOR OF THE THEOSOPHIST.

Madam,—Since you have published a posthumous letter of my Master and beloved friend, the late Eliphas Levi, I think it would be agreeable to you to publish, if judged suitable, a few extracts of the many manuscripts in my possession, written expressly for, and given to, me by my ever-regretted MASTER.

To begin, I send you—"Stray Thoughts on Death and Satan" from his pen.

I cannot close this letter without expressing the deep indignation aroused in me by the base diatribes published in the *London Spiritualist* against your Society and its members. Every honest heart is irritated at such unfair treatment, especially when proceeding from a man of honour as Mr. Harrison (Editor of the *Spiritualist*) who admits in his journal anonymous contributions that are tantamount to libels.

With the utmost respect,
I remain, Madam,
Yours Devotedly,
BARON J. SPADALIERI.

Marseilles, July 29, 1881.

Editor's Note.—It is with feelings of sincere gratitude that we thank Baron Spadalieri for his most valuable contribution. The late Eliphas Levi was the most learned Kabalist and Occultist of our age, in Europe, and every thing from his pen is precious to us, in so far as it helps us to compare notes with the Eastern Occult doctrines and, by the light thrown upon both, to prove to the world of Spiritualists and Mystics, that the two systems—the Eastern-Aryan, and the Western or the Chaldeo-Jewish Kabala—are one in their principal metaphysical tenets. Only, while the Eastern Occultists have never lost the key to their esoterism, and are daily verifying and elaborating their doctrines by personal experiments, and by the additional light of modern science, the Western or Jewish Kabalists, besides having been misled for centuries by the introduction of foreign elements in it such as Christian dogmas, dead-letter interpretations of the Bible &c., have most undeniably lost the true key to the esoteric meaning of Simeon Ben Iochai's Kabala, and are trying to make up for the loss, by interpretations emanating from the depths of their imagination and inner consciousness. Such is evidently the case with J. K., the self-styled London "Adept," whose anonymous and powerless vilifications of the Theosophical Society and its members are pertinently regarded by Baron Spadalieri as "tantamount to libels." But we have to be charitable. That poor descendant of the Biblical *Levites*—as we know him to be—in his pigmy efforts to upset the Theosophists, has most evidently fractured his brain against one of his own "occult" sentences. There is one especially in the *Spiritualist* (July 22), to which the attention of the mystically inclined is drawn further down as this paragraph is most probably the cause of

the sad accident which befell so handsome a head. Be it as it may, but it now disables the illustrious J. K. from communicating "scientifically his knowledge" and forces him at the same time to remain, as he expresses it "in an incommunicable ecstatic state." For it is in no other "state" that our great modern adept, the literary man of such a "calibre" * that to suspect him of "ignorance" becomes equal, in audacity, to throwing suspicion upon the virtue of Cæsar's wife—could possibly have written the following lines, intended by him, we believe, as a *lucid* and clear exposition of his own psycho-Kabalistic lore as juxtaposed to the "hard words," "outlandish verbiage" "moral and philosophical platitudes," and "jaw-breakers" of "the learned Theosophists."

These are the "gems of occult wisdom" of the illustrious Jewish Kabalist who, like a bashful violet, hides his occult learning under two modest initials.

"In every human creature there lies latent in the involitional part of the being a sufficient quantity of the omniscient, the absolute. To induce the latent absolute, which *is* the involitional part of our volitional conscious being, to become manifest, it is essential that the volitional part of our being should become latent. After the preparatory purification from acquired depravities, a kind of introversion has to take place; the involitional has to become volitional, by the volitional becoming involitional. When the conscious becomes semi-unconscious, the, to us, formerly unconscious becomes fully conscious. The particle of the omniscient that is within us, the vital and growing, sleepless, involitional, occult or female principle being allowed to express itself in the volitional, mental, manifest, or masculine part of the human being, while the latter remains in a state of perfect passivity, the two formerly dissevered parts become re-united as one holy (wholly) perfect being, and then the divine manifestation is inevitable." Very luckily, J. K. gives us himself the key to this grandiloquent gush: "necessarily" he adds, "this is only safely practicable while living in uncompromisingly firm purity, for otherwise there is danger of *unbalancement—insanity*, or a questionable form of *mediumship*."

The italics are ours. Evidently with our *immaculate* "adept" the "involitional, occult or *female* principle" was *not* allowed to "express itself in the volitional, mental, manifest, or masculine part" of his being, and—behold the results!!

For the edification of our Hindu readers, who are unprogressive enough to refuse reading the lucubrations of "J. K." or follow the mental "grand trapeze" performed by this remarkable "Adept" on the columns of the *Spiritualist*, we may add that in the same article he informs his English readers that it is "Hindu mystification, acting on Western credulity" which "brought out the Theosophical Society." "Hindu philosophy" according to that great light of the nineteenth century is no "philosophy" but "rather mysticism."....." Following the track of the mystifying and mystified Hindus they (the Theosophists) consider the four above faculties (Sidhis of Krishna) Anima, Mahima, Laghima and Garima to be the power they (we) have to strive for." "Indeed, what a ludicrous confusion of effect with cause"!

The fracture of the brain must have been serious indeed. Let us hope that timely and repeated lotions of "Witch-Hazel" or "the Universal Magic Balm" will have its good effects. Meanwhile, we turn the attention of our Hindu readers and students of Occultism to the identity of the doctrines taught by Eliphas Levi (who, too, is contemptuously sneered at, and sent by the "Adept" to keep company with "Brothers," Yogis, and "Fakirs") in every essential and vital point with those of our Eastern initiates.

* "To accuse a *literary man of my calibre* of ignorance, is as amusing a mistake as it would have been to charge Porson of ignorance of Greek", he writes in the *Spiritualist* of July 8....." The occult is my special subject, and .....*there is but little.....that I do not know*," he adds. Now, the above sentence settles the question at rest with us. Not only an "*adept*" but no layman or profane of the most widely recognized intellect and ability, would have ever *dared*, under the penalty of being henceforth and for ever regarded as the most ridiculously conceited of—Æsopus' heroes—to use such a sentence when speaking of himself! So stupidly arrogant, and cowardly impertinent has he shown himself behind the shield of his initials to far better and more worthy men than himself, in his transparent attacks upon them in the above-named *Spiritualist*—that it is the first and certainly the last time that we do him the honour of noticing him in these columns. Our journal has a nobler task, we trust, than to be polemizing with those, whom in vulgar parlance the world generally terms—*bullies*.—Ed. Theos.

I.

DEATH.

BY (THE LATE) ELIPHAS LEVI.

Death is the necessary dissolution of imperfect combinations. It is the re-absorption of the rough outline of individual life into the great work of universal life; only the perfect is immortal.

It is a bath in oblivion. It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy[1].

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. The resurrection of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds[2]; the bad exemplars are broken, and their matter returned into the general mass.[3]

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences.

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature.[4]

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstacy, cataleptic, or mad.

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth[5]; the spectres of the night-mare, of hallucination, and fear, are but the wandering photographs of preserved corpses. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases sadness, scepticism and disgust of life.[6] Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality[7]; science and reason can only affirm the general immortality.

1 Rebirth of the *Ego* after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old *Ego*.—Ed. Theos.

2 From one *lokka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity.—Ed. Theos.

3 Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, or are annihilated, as the Eastern Kabalists say.—Ed. Theos.

4 To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *seance-rooms*. The Spiritualists are unconscious Necromancers.—Ed. Theos.

5 To intensify these images in the astral or sidereal light—Ed. Theos.

6 People begin intuitionally to realize the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe—Ed. Theos.

7 Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity.—Ed. Theos.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal hell is only the assertion of eternal free-will.

God precipitates no one into hell. It is men who can go there freely, definitively and by their own choice.

Those who are in hell, that is to say, amid the gloom of evil * and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to reason, Satan the hypothesis necessary to unreason asserting itself as free-will.

To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

Editor's Note.—This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult doctrine. Nature is dual: there is a physical and material side, as there is a spiritual and moral side to it: and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities—says the Book of Khiu-te Vol. XXXI., one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach *Nipang* (*nirvana* or that state of *absolute* existence and *absolute* consciousness—which, in the world of finite perceptions, is *non*-existence and *non*-consciousness)—the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, rather than give up that "desire for life," or *Tanha* which causes a new aggregation of *Skandas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come. That is what Eliphas Levi means by becoming "immortal in evil," through identification with Satan. "I would thou wert *cold* or *hot*", says the vision of the *Revelation* to St. John (III. 15-16). "So then because thou art, *lukewarm* and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two "poles," *i. e.*, good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless portion of mankind" out of her mouth *i. e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under nominal conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

* That is to say, they are reborn in a "lower world" which is neither "Hell" nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the "circle of necessity" from which "there is no redemption, for there reigns *absolute* spiritual darkness." (Book of Khiu-te). —ED. THEOS.

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II.

SATAN.

Satan is merely a type, not a real personage.

It is the type opposed to the Divine type, the necessary foil to this in our imagination. It is the factitious shadow which renders visible to us the infinite light of the Divine.

If Satan was a real personage then would there be two Gods, and the creed of the Manicheans would be a truth.

Satan is the imaginary conception of the absolute in evil; a conception necessary to the complete affirmation of the liberty of the human will, which, by the help of this imaginary absolute seems able to equilibrate the entire power even of God. It is the boldest, and perhaps, the sublimest of the dreams of human pride.

"You shall be as Gods knowing good and evil," saith the allegorical serpent in the Bible. Truly to make evil a science is to create a God of evil, and if any spirit can eternally resist God, there is no longer one God but two Gods.

To resist the Infinite, infinite force is necessary, and two infinite forces opposed to each other must neutralize each other.* If resistance on the part of Satan is possible the power of God no longer exists, God and the Devil destroy each other, and man remains alone; he remains alone with the phantom of his Gods, the hybrid sphynx, the winged bull, which poises in its human hand a sword of which the wavering lightnings drive the human imagination from one error to the other, and from the despotism of the light, to the despotism of the darkness.

The history of mundane misery is but the romance of the war of the Gods, a war still unfinished, while the Christian world still adores a God in the Devil, and a Devil in God.

The antagonism of powers is anarchy in Dogma. Thus to the church which affirms that the Devil exists the world replies with a terrifying logic: then God does not exist; and it is vain to seek escape from this argument to invent the supremacy of a God who would permit a Devil to bring about the damnation of men; such a permission would be a monstrosity, and would amount to complicity, and the god that could be an accomplice of the devil, cannot be God.

The Devil of Dogmas is a personification of Atheism. The Devil of Philosophy is the exaggerated ideal of human free-will. The real or physical Devil is the magnetism of evil.

Raising the Devil is but realizing for an instant this imaginary personality. This involves the exaggeration in one's self beyond bounds of the perversity of madness by the most criminal and senseless acts.

The result of this operation is the death of the soul through madness, and often the death of the body even, lightning-struck, as it were, by a cerebral congestion.

The Devil ever importunes, but nothing ever gives in return.

St. John calls it "the Beast" (*la Bête*) because its essence is human folly (*la Bêtise humaine*).

* And evil being infinite and eternal, for it is coeval with matter, the logical deduction would be that there is neither God nor Devil—as personal Entities, only One Uncreated, Infinite, Immutable and Absolute Principle or Law: EVIL or DEVIL—the deeper it falls into matter, GOOD or GOD as soon as it is purified from the latter and re-becomes again pure unalloyed Spirit or the ABSOLUTE in its everlasting, immutable Subjectivity.—ED. THEOS.

Eliphas Levi's (*Bonæ Memoriæ*) creed, and that of his disciples.

We believe in a God-Principle, the essence of all existence, of all good and of all justice, inseparable from

nature which is its law and which reveals itself through intelligence and love.

We believe in Humanity, daughter of God, of which all the members are indissolubly connected one with the other so that all must co-operate in the salvation of each, and each in the salvation of all.

We believe that to serve the Divine essence it is necessary to serve Humanity.

We believe in the reparation of evil, and in the triumph of good in the life eternal.

FIAT.

THE MORAL LAW OF COMPENSATION.

BY AN EX-ASIATIC.*

"For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." Job, Chap. V, v. 23., Christian Bible.

As a Western Theosophist I would like to present to my Indian brethren a few thoughts upon what I conceive to be the operation of the Law of Compensation in part, or, to put it more clearly, upon the operation of one branch of this law.

It seems undeniable that this law is the most powerful, and the one having the most numerous and complicated ramifications of all the laws with which we have to deal. This it is that makes so difficult for a human spirit the upward progress after which we all are striving, and it is often forced upon me that it is this law which perpetuates the world, with its delusions, its sadness, its illusions, and that if we could but understand it so as to avoid its operation, the *nirvana* for the whole human family would be an accomplished fact.

In a former number a respected brother from Ceylon, speaking with authority, showed us how to answer the question so often asked: "Why do we see a good man eating the bread of poverty, and the wicked dwelling in riches, and why so often is a good man cast down from prosperity to despair, and a wicked man after a period of sorrow and hardship made to experience for the balance of his life nothing but success and prosperity?" He replied that our acts in any one period of existence were like the arrow shot from the bow, acting upon us in the next life and producing our rewards and punishments. So that to accept his explanation—as we must—it is, of course, necessary to believe in re-incarnation. As far as he went, he was very satisfactory, but he did not go into the subject as thoroughly as his great knowledge would permit. It is to be hoped that he will favor us with further essays upon the same subject.

I have not yet seen anywhere stated the *rationale* of the operation of this law—how and why it acts in any particular case.

To say that the reviling of a righteous man will condemn one to a life of a beggar in the next existence is definite enough in statement, but it is put forward without a reason, and unless we accept these teachings blindly we cannot believe such consequences would follow. To appeal to our minds, there should be a reason given, which shall be at once plain and reasonable. There must be some law for this particular case; otherwise, the statement cannot be true. There must occur, from the force of the revilement, the infraction of some natural regulation, the production of some discord in the spiritual world which has for a consequence the punishment by beggary in the succedent existence of the reviler. The only other reason possible of statement is, that it is so ordered. But such a reason is not a reason at all because no Theosophist will believe that any punishment, save that which man himself inflicts, is *ordered*. As this world is a world produced by law, moved by law, and governed by the natural operation of laws which need no one to operate them, but which invariably and unerringly operate themselves, it must follow that any punishment suffered in this way is not suffered through any order, but is suffered because the natural law operates itself. And further, we are compelled to accept this view, because to believe that it was *ordered*, would infer the existence of some particular person, mind, will, or intelligence to *order* it, which for one instant no one will believe, who knows that this world was produced, and is governed, by the operation of number, weight and measure, with harmony over and above all.

So then we should know in what manner the law operates, which condemns the reviler of a righteous man to beggary in his next existence. That knowledge once gained, we may be able to find for ourselves the manner and power of placating as it were this terrible monster of compensation by performing some particular acts which shall in some way be a restoration of the harmony which we have broken, if perchance we have unconsciously or inadvertently committed the sin.

Let us now imagine a boy born of wealthy parents, but not given proper intelligence. He is, in fact, called an idiot. But instead of being a mild idiot, he possesses great malice which manifests itself in his tormenting insects and animals at every opportunity. He lives to be, say, nineteen and has spent his years in the malicious, although idiotic, torment of unintelligent, defenceless animal life. He has thus hindered many a spirit in its upward march and has beyond doubt inflicted pain and caused a moral discord. This fact of his idiocy is not a restoration of the discord. Every animal that he tortured had its own particular elemental spirit, and so had every flower that he broke in pieces. What did they know of his idiocy, and what did they feel after the torture but revenge. And had they a knowledge of his idiocy, being unreasoning beings, they could not see in it any excuse for his acts. He dies at nineteen, and after the lapse of years is reborn in another nation—perchance another age—into a body possessing more than average intelligence. He is no longer an idiot, but a sensible active man who now has a chance to regenerate the spirit given to every man, without the chains of idiocy about it. What is to be the result of the evil deeds of his previous existence? Are they to go unpunished? I think not. But how are they to be punished; and if the compensation comes, in what manner does the law operate upon him? To me there seems to be but one way, that is through the discord produced in the spirits of those unthinking beings which he had tortured during those nineteen years. But how? In this way. In the agony of their torture these beings turned their eyes upon their torturer, and dying, his spiritual picture through the excess of their pain, together with that pain and the desire for revenge, were photographed, so to speak, upon their spirits—for in no other way could they have a memory of him—and when he became a disembodied spirit they clung to him until he was reincarnated when they were still with him like barnacles on a ship. They can now only see through his eyes, and their revenge consists in precipitating themselves down his glance on any matter he may engage in, thus attaching themselves to it for the purpose of dragging it down to disaster.

This leads to the query of what is meant by these elementals precipitating themselves down his glance. The ancients taught that the astral light—*Akasa*—is projected from the eyes, the thumbs and the palms of the hands. Now as the elementals exist in the astral light, they will be able to see only through those avenues of human organism which are used by the astral light in travelling from the person. The eyes are the most convenient. So when this person directs his glance on any thing or person, the astral light goes out in that glance and through it those elementals see that which he looks upon. And so also, if he should magnetise a person, the elementals will project themselves from his hands and eyes upon the subject magnetised and do it injury.

Well then, our re-incarnated idiot engages in a business which requires his constant surveillance. The elementals

* W. Q. Judge, F.T.S.

go with him and throwing themselves upon everything he directs, cause him continual disaster.

But one by one they are caught up again out of the orbit of necessity into the orbit of probation in this world, and at last all are gone, whereupon he finds success in all he does and has his chance again to reap eternal life. He finds the realization of the words of Job quoted at the head of this article: he is in "league with the stones of the field, and the beasts of the field are at peace with him." These words were penned ages ago by those ancient Egyptians who knew all things. Having walked in the secret paths of wisdom which no fowl knoweth and the vulture's eye hath not seen, they discovered those hidden laws, one within the other like the wheels of Ezekeil, which govern the universe. There is no other reasonable explanation of the passage quoted than the theory faintly outlined in the foregoing poor illustration. And I only offer it as a possible solution or answer to the question as to what is the *rationale* of the operation of the Moral Law of Compensation in that particular case, of which I go so far as to say that I think I know a living illustration. But it will not furnish an answer for the case of the punishment for reviling a righteous man.

I would earnestly ask the learned friends of the Editor of the THEOSOPHIST to give the explanation, and also hint to us how in this existence we may act so as to mitigate the horrors of our punishment and come as near as may be to a league with the stones and the beasts of the field.

THE POST-MORTEM PRANKS OF KAMAL KHAN OF AGRA.

BY A. CONSTANTINE.

I have read in the THEOSOPHIST for August 1881 an article called "stone-showers." It reminded me of facts which came under my personal observation some six years ago. I can solemnly affirm that what I have herein stated are facts, which several others can testify to.

In my compound there lived and still lives an old faithful Mahomedan maid-servant in a thatched out-office at the back of which the high road runs. She has been in the service of my family for nearly thirty years. In the same house resided her daughter, grand-daughter, grand-son, and his wife a girl of sixteen years of age, whose parents are residents of Aligarh. According to custom, a daughter can with propriety walk about her mother's house without covering her face, but she dare not do so at the house of her husband. This custom invariably prevails amongst the Mahomedans; therefore, this girl was always to be seen with her face closely covered. Other servants of the house and females may have seen her face, but I can positively assert that I had not, up to the very time that the event which I am narrating occurred.

It was in the month of June—the hottest month in Agra,—that the old Mahomedan woman complained to me that they were unable to sleep out at nights for the past two days owing to some one pelting them with bricks though no one was to be seen about as they had uselessly searched for the offender every time that the bricks fell. I ordered two of my servants to get to the top of my *Kothee* whence they had a full view all around, and deputed a third one to watch in a hut on the side of the road, instructing them, as soon as the alarm was given, to run out and see whether there was any one hidden at the back of the house, and if there was any, to lay hold of him at once. My plans were rigorously carried out for two successive nights, and the men reported that, whilst there was no human being seen even at a considerable distance from the premises, the bricks were showered down as usual.

The third day in the evening, sitting outside as we were, a great noise was heard in the maid-servants' quarters. I immediately went there, and found the females crying and beating their heads, and the daughter-in-law lying on the bed, with her face uncovered and unconscious. They told me that, a moment before, she had been quite well, had taken a bath, but that before she had time to dress her hair, and make her toilette she first commenced staring hard at all of them and then fainted away. The shower of bricks ceased after that. A bottle of smelling salts was resorted to by me, but it did not arouse her; cold water was then poured on her head, but did no more good; and a cooling drink was then poured down her throat, and yet she seemed to remain perfectly unconscious.

Next morning a strong medicine was administered to her by me. It operated well, but she neither moved, nor uttered a word, and remained in the same unaltered state of coma.

The next morning a medical friend accidentally came to see me. I asked him to examine the sick girl. After feeling her pulse, he sounded her chest, examined the pupils of her eyes, and pronounced the complaint to be "hysteria". The medicine he prescribed was given her every two hours, two bottles of it producing no change. In the meanwhile sago and arrowroot were poured down her throat to prevent her being starved to death.

On the sixth day, I was informed that some old women from the city, having seen her, were of opinion that she was possessed by the spirit of a Syed, and that they were that evening going to seek his forgiveness.

This aroused my curiosity, and I was determined to watch the proceedings carefully. As soon as it grew dark I went to the house, which I found well swept, and lighted up with half a dozen of "Chirags". A clean white sheet was spread on the ground on which the girl was seated dressed in clean garments, her hair loose, and garlands of flowers round her neck with her face unveiled, her eyes closed, and leaning against the wall. Behind her, at some distance, were seated the two old women from the city with tom-toms. The grand-mother and mother-in-law occupied one of the sides of the room, and I placed myself on a *modha*, in the middle of the doorway which was the only one from which there was ingress into the room.

After some incense had been burned, the two women commenced singing in praise of God and the Prophet, keeping time on the tom-tom, whilst the mother and mother-in-law sat before her with folded hands.

After a few hymns had been sung, the hitherto insensible girl suddenly opened her eyes—which were quite blood-shot—and took a long survey of the room and the persons in it. Then, suddenly springing up, she commenced jumping about, and, bending her body, brought her shaking head almost to the level of the ground. She then as suddenly jerked it up, with her hair streaming about her. Suddenly she dashed her hands on the ground, smashed the glass bangles she wore to pieces and cut her wrists so that stains of blood covered her trousers, and the white sheet.

The two mothers trembling from head to foot, prostrated themselves before her, and besought Syed Sahib (the alleged possessing spirit) to tell them who he was, and why he had done the honour of visiting this poor child? To this she answered in a masculine voice—"How dared you forget me? I am Kamal Khan, and have been here for more than a week. See yonder, under the tree my horse is tied; (there was no horse to be seen). As I was passing this way I saw the girl, and thought of the vow that you had made that if her husband got a situation you would present the usual offerings at my shrine. Now the boy has found employment for some time, and you have not fulfilled your promise. Hence I shall not spare her; and shall take her away. You wretches! Is that the way you behave to me? Now will you see what I shall do."

The women then began to crave forgiveness. Acknowledging their fault, they asked for a week's grace to fulfill their promise, and threw themselves under his protection as they "were his slaves and his slave's slaves."

Again, in that same hoarse voice, he expressed his anger and said they were unworthy of his trust.

"No, Syed Sahib," they cried; "for your sake, for God's sake, spare us only for this once, and we shall never again be disobedient!"

My patience in seeing what I so little expected, was getting exhausted. I stood up from my seat which, as I said, was on the threshold of the door, and I called out: "Syed Sahib, hear me!" She then commenced staring at me, with her widely open and blood-shot eyes. "You call yourself, I dare say, a respectable man," I continued, "answer me, sir, how dare you enter my compound without my leave or licence?" She folded her hands, and spoke in the same masculine voice: "You are right, sir. I am to blame for it; forgive me, pray, for I shall never do it again." I said: "How can I believe you?"—and was forthwith answered: "I give you my word of a man" said the girl, at the same time, giving a twist to an imaginary moustache with her right hand, and beckoning to me with her left to move out of the door-way. And, as I moved a step back, I saw the girl hurriedly covering herself in her usual manner. She had suddenly recovered her perfect consciousness, but was totally ignorant of what had occurred.

Next morning upon enquiry I found that the girl was as usual attending to her daily pursuits as if nothing had happened, and on my personally examining her hands, I observed not even a scratch on her arms, whilst her trousers and the sheet were still stained with blood-marks. On the third day after that event, the whole family proceeded to the shrine of Kamal Khan Syed situated, as every one knows, in the outskirts of the Agra Cantonments, and where an annual fair in honour of the anniversary of his death is held. A he-goat, a cock, and a *chudder* of cloth with other things were presented as peace-offerings, and the anger of the "saint" was apparently appeased. When two years later, the girl went on a visit to her parents at Aligarh, Kamal Khan visited her again and distinctly told herself and her relatives that he had no power over her at Agra, as she was living at a "Feringee's" house and that he had given him his word "of a man" that he would never enter his compound again.

So far, I know that from that date upto the present time, the girl has never complained or suffered of any similar possession, and that on two occasions that she has been to Aligarh to visit her parents, immediately after her return they have been obliged to present new offerings on Kamal Khan's shrine as he will not leave her alone when she is there, and has always some new excuse to offer for his extortions.

Let the skeptics say what they like, but these are undeniable facts.

Agra, 7 August 1881.

Editor's Note.—Three theories or rather three assumptions will be found ready to meet this little narrative—which presents after all but a variation of what has often occurred, and has been told over and over again, namely, a case of possession—from three different classes of readers, to-wit: ingrained skeptics; bigoted religionists; and the spiritualists.

Assumption No. 1. The girl was shamming. And, indeed! nothing proves that such might not be the case, save the difficulty of accounting for the object of such shamming, especially when it always resulted in pecuniary sacrifice into which her relatives, very poor people, were forced. Moreover, we would have to account for hundred similar and more astonishing cases occurring daily and hourly throughout the world, and especially in India.

Assumption No. 2. The Devil? Notwithstanding the triumphant re-installation of his Satanic Majesty in the Lord's Prayer, it would be a great mistake to suppose that any educated reader is weak enough to believe in that scare-crow of Roman Catholic nursery rooms.

Assumption No. 3. A Spirit. The disembodied soul of Kamal Khan whose body lies buried, we understand, at Agra. He identifies himself through the lips of the girl and proves what he asserts by touching his moustache, and by extorting every time he finds an opportunity to do so, blood sacrifices, presents and offerings on his shrine. But he is a *saint* we are told? And how then can, let alone a saint, but a simple respectable ghost, delight in the *post-mortem* occupation of obsession, extortion, and other such disreputable actions? We will not offer now a possible hypothesis No. 4, (which is that of the Occultists), for Spiritualists would not believe us, and skeptics would profit but little by the truth. We will leave the explanation for some better and more prominent case of alleged obsession.

FRAGMENTS OF OCCULT TRUTH.

We have received from our esteemed Australian Brother Theosophist, W. H. Terry Esq., the following interesting and temperate note on some supposed errors of Occultists when dealing with the phenomena of Spiritualism. The subject is one of universal interest, and we shall require, therefore, no apology, either for reproducing our good brother's communication *in extenso*, or for appending thereto some few fragments of the lessons taught us in the Occult schools, which may possibly both help to remove his personal difficulties and tend to convey to Spiritualists generally, a clearer conception of the causes of many of the phenomena of which they have had experience. Mr. Terry writes upon—

Spirits Embodied and Disembodied.

"Aiming at the resuscitation of old truths, or truths long since known but lost sight of, and the evolution of new truths, or truths not yet unfolded to the comprehension of humanity, the elucidation and beneficent application of the innate powers of the human spirit and the encouragement of harmonious thought, the Theosophical Society occupies an elevated and commanding position; but to maintain and strengthen that position it is essential that the public utterances of its prominent representatives should be strictly philosophical and capable of standing the test of critical analysis. Most of the writings and reported addresses emanating from my brother Theosophists that have come under my notice have in their main features complied with this condition, but I have observed in not a few of them a feature that to me appears to deviate from it, and that is the ignoring of disembodied human spirits as factors in the production of occult mental and physical phenomena.

"Asserting that 'man is a spirit' and that WILL is a function of the spirit in fact its executive, (and most of those who have not had personal experience of the wonderful physical phenomena producible at will by many Indian Yogis and adepts, will on account of the clear evidence of their occurrence give credence to them,) it cannot be assumed that the physical body has anything to do with the production of these phenomena. They are undoubtedly the result of spiritual forces, and, as they come in response to the desire of the persons who have acquired or are gifted with the occult power to produce them, they are evidently the result of invisible forces, guided by the human will, and, unless the physical body can be shown to be a necessary fulcrum, there is no valid reason why the disembodied spirit should not be able to produce similar phenomena.

"Twenty years of investigation of the phenomena of Spiritualism, Psychology, Mesmerism, and Clairvoyance, although it has served to show me how little I know of the mysteries of nature, has afforded me conclusive evidence that disembodied spirits can and do produce physical and mental phenomena on the surface of this world and of the independent action of their intelligence, at least, so far as the influence of the embodied spirits of those in communication was concerned. For instance, A. B., a sensitive, passes into a trance. A voice differing from his normal one speaks through his lips and says he is C. D. who died in a neighbouring colony some years previous, and is anxious to send a message to his friends there. The message is written as dictated by him, none present having either heard of him or the persons whose names he gives; all that is stated by him proves correct; the names of his friends, the address,—the fact of his passing away as specified. Again, a materialized form appears and asks for a person known to the writer, but who resides some five hundred miles away; this form which professes to be identical with one that has appeared in London and has since given many evidences of identity of both form and intelligence, avers that he has met the gentleman whose name he mentioned in London and that the said gentleman then spoke certain words to him. On writing to this gentleman the statement is corroborated, though none knew till then anything about it,

and his name even had not been in the mind of the only person present who knew him.

"In these instances which are not at all *singular*, but rather *representative* of common occurrences in my experience, we have a manifestation of distinct intelligence claiming to be a disembodied human spirit, and giving proofs, more or less conclusive, of its identity, cumulative evidences of this generally resulting from further intercourse with the unseen intelligence. In another instance where what professes to be a disembodied human spirit produces certain physical phenomena we appeal to clairvoyance, whilst the phenomenon is taking place in another apartment, and the clairvoyant describes a spiritual form producing the phenomenon together with the *modus operandi*. Subsequently on describing the form to the only one who had known her in the body it is immediately recognised as that of a departed relative who has often written automatically through a sensitive since her departure from material life. At other times I have tested with two clairvoyants the identities of one I knew and loved in this life, and they have each minutely described the form and dress correctly, but both differing materially from the conception I had at the time in my mind, and neither of the clairvoyants having knowledge of the form described when in earth life. With innumerable experiences of this kind and constant intercourse with intelligences who consistently maintain their identity as the disembodied spirits of men and women who have lived on this earth, giving mental and physical evidences of their power over mind and matter, the position of those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena that are agitating the minds of all civilized nations at the present time seems eminently unphilosophical. I am not so unreasonable as to assume my personal experiences a demonstration to others. They are merely given to justify my position. I rely upon my *a priori* argument that the phenomena are admittedly producible by the human spirit, and that there is no evidence forthcoming to show that the said spirit loses its power in this direction when finally separated from the physical form. If my Oriental brothers can point out anything illogical in my argument or furnish a rational theory to account for the phenomena I attribute to disembodied human spirits, it will receive from me all the consideration it demands from one whose aim is to gain and give as much light as possible, not only to our Brotherhood, but to that larger brotherhood of humanity who have less facilities for acquiring it than those within our ranks, for this, in my estimation, is the essence of Theosophy."

It is but fair that we should meet the charge brought, and in the same friendly and frank spirit shown in his letter by our esteemed Australian brother Theosophist. Until some one more competent, enters the arena of discussion to pick up the glove flung by Spiritualism to Theosophy across the oceans, we will take the liberty of saying a few words—not in our defence—but as a matter of courtesy to our correspondent.

"Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena" are few, indeed, for the great majority of Theosophists concern themselves with Spiritualism very little,—if at all. Indeed, our members may be divided into five principal classes and described as follows:—

(1) Men profoundly concerned in the revival of their respective religious philosophies in all their pristine purity—Buddhist devotees outnumbering all others. These neither know of, nor do they care for, Spiritualism.

(2) Students of various philosophies, searchers after truth, whencesoever it may come. They neither believe nor disbelieve in spirits. They are open to conviction in any way, but will accept nothing on second-hand testimony.

(3) Materialists, Freethinkers, Agnostics, who care as little for Occultism as they do for Spiritualism. Their only concern is to free the masses from the fetters of ignorance and superstition, and educate them. Many, indeed most of them, are philanthropists who hold it more expedient to devote their energies to the assistance of the living, than to occupy their time in conversations with the dead.

(4) Spiritualists and Spiritists who could not well be accused of any such "heresy". And finally,

(5) Occultists, who do not number half a per cent. in the Theosophical Society.

These latter are the only "Theosophists" who are really open to our correspondent's accusation and even these, if we look beyond the veil of words which more or less conceals the ideas of both Spiritualists and Occultists, will prove to differ less widely on these points from our correspondent than he seems to suppose. For, in this as in so many other cases, it is in a great measure to the different significations attached to the same terms by the two parties, that their apparent irreconcilable divergence is due. "Words" as Bacon, we think, says, "mightily perplex the wisdom of the wisest, and like a Tartar's bow, shoot backwards into the minds of those that follow them," and so here the conflict of opinions between Spiritualists and Occultists is solely due to the fact that the former (who overrate their quality and character) dignify by the name of "spirits" certain *reliquiæ* of deceased human beings, while the Occultists reserve the name of Spirit for the highest principle of human nature and treat these *reliquiæ* as mere *eidolons*, or astral *simulacra*, of the real spirit.

In order to understand clearly the view of the Occultists, it is necessary to glance at the constitution of the living human being. Even the spiritual theory teaches that man is a trinity, composed of (1) a higher spirit, or the "Spiritual Soul" as ancient philosophers designated it; (2) its envelope—the etherial form or shadow of the body—called by the Neoplatonists the "animal soul"; and (3) the physical body.

Although from one point of view this is broadly correct, yet, according to Occultists, to render our conceptions of this truth clearer and follow successfully the course of man after death, it is necessary to subdivide further these three entities and resolve them into their constituent principles. This analysis being almost wholly unknown to Western nations, it is difficult in some cases to find any English words by which to represent the Occult subdivisions, but we give them in the least obscure phraseology that we can command.

Divisions of the Spiritualists.	Subdivisions of the Occultists.
1. The Body.	1. The Physical body, composed wholly of matter in its grossest and most tangible form.
	2. The Vital principle—(or *Jiv-atma*)—, a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.
2. The Animal Soul or *Perisprit.*	3. The Astral body (*Linga Sharira*) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the *kama rupa.*
	4. The Astral shape (*kama rupa*) or body of desire, a principle defining the configuraton of—
	5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than, the reason, instinct, memory, imagination, &c., existing* in the higher animals.

* Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous; they possess no spiritual, but they *do* possess an animal, consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness &c., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh principles, even while the combination of the other five principles is still intact, *i. e.*, even during life.

Was it some hazy tradition of the truth handed down through the Romish Church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great Poet Soul's own glimpses into the Astral Light, that made Dante repre-

3. The Spiritual Soul or Spirit.	6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man, though the lower dimmer animal consciousness co-exists in No. 5
	7. The Spirit—an emanation from the ABSOLUTE; uncreated; eternal; a state rather than a being.

Now the change that we call death, only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate new organisms, and astral human form (Linga Sharira) dies with the body.

There remain four principles. As a rule (we except the cases of the higher adepts) one of two things occurs in accordance with the Universal Law of Affinity. If the spiritual EGO has been in life, material in its tendencies, placing its main enjoyment in, and centering its desires on, material objects and the gratification of earthly desires, then at death, it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question since the remaining principles in which personal or animal consciousness remains have parted with it for ever, and it would require a complete exposition of the entire philosophy of Occultism to explain fully *its* course; suffice it to say, now, that it passes away (taking with it no fragment of the individual consciousness of the man with which it was temporarily associated) to fulfil its mission, still guided and governed by the irresistible cyclic impulse which first projected it through the veil of primitive kosmic matter.

But if, on the other hand, the tendencies of the EGO have been towards things spiritual, if its aspirations have been heaven-wards (we use a conventional term), if it have, when weighed as it were in the balance, a greater affinity for the spiritual than for the earthly constituents (with their accompanying desires) of the combination in which it recently took part, then will it cling to the spirit, and with this pass into the adjoining so-called world of effects, (in reality, a state, and not a place), and there purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new Ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

In either case, it is not a matter of Judgment, of Salvation and Damnation, of Heaven and Hell, but solely the operation of the Universal Law of Affinity or Attraction, which makes the EGO cling in one case to the more material, in the other to the spiritual components of the late, now death-parted, aggregation. Now neither during its gestation in the subjective world of effects, nor during its temporary period of the enjoyment in its newly evolved Ego-hood of the fruits of the good deeds, its *Karma* on earth, nor after its entry on rebirth into the higher objective world of causes can the Ego re-enter this present world. During the first period it is, so to speak, dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes. During the second period, however etherial and purified of gross matter the regenerated Ego may be, it is still subject to the physical and universal laws of matter. It *cannot*, even if it would, span the abyss that separates its state from ours. It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted, its spiritual polarity presenting an insuperable obstacle. Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new Ego has become a new person; it has lost its old consciousness linked with earthly experiences and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence, but in the next higher world of causes, or activity, to our own, the new Ego has no more remembrance of its earthly career than we here have of the life that preceded this present one.

Therefore, it is that the Occultists maintain that no SPIRITS of the departed can appear or take part in the phenomena of séance-rooms. To what *can* appear and take part in these, the Occultists refuse the name of spirits.

But it may be said what is that *can* appear?

We reply—merely the animal souls or perisprits of the deceased. It might appear from what we have said that while this, according to our previous exposition, would be true in the case of the spiritually-minded, in that of the materially-minded we should have these *plus* the spiritual Ego or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death, or (as, we have already hinted, is sometimes the case) before death, the spiritual Ego is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenized and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases, withdraw the spirit, and the spiritual EGO disappears. The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the sense of individuality, the spiritual Egoship, grows. How finally on re-ascending the circle, step by step, they regain on reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousnesses which they have developed at each stage of their descending and ascending progress, is one of the highest mysteries.

But to return to the spiritual Egoship developed on this earth; if too tainted to follow the spirit in its upward course, it is, as it were, forthwith torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All the material elements which in combination with the spirit gave it a consistency, fly by the Law of Affinity to join the three other principles that constitute the perisprit or natural soul, and the spiritual Ego ceases to exist.

Thus alike in all cases all that remain, all that can appear, are the shells of the deceased, the two principles which we call the animal or surviving astral souls, or animal Ego.

But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses, which once honoured it with their companionship, so the etherialized matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which in combination with the spirit went to form it, does it leave behind clinging to the two principles; the

sent the souls of several of his enemies as already in the "Inferno" though the men themselves still lived upon earth? Of course, the fragment of truth thus embodied, was utterly distorted by the malign influence of the then prevalent material Hell superstition—but it was quite possible, as the Modern West has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.—ED. THEOS.

more impure, the greater the mass of such spirit-vitalized matter which remains to invigorate the *reliquiæ*.

Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves—*their* vitality, desires and aspirations almost exclusively existed in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil it may be asked? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the fœtal spiritual Ego.

We said that these shells in such cases rapidly decay, the rapidity being exactly proportional to the purity of the departed spiritual Ego, and we may add that similarly the rapidity of gestation of the new Ego is proportional to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern Spiritualists, so that it is next to impossible that the *reliquiæ* of the good and pure should ever appear in the séance-room. No doubt, the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heaven-wards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form them, who will lie long in fœtal bonds before being able to develop the new Ego-hood; no doubt, we say such *simulacra* may survive longer and may occasionally appear under exceptional conditions in séance-rooms, with a dim-dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of their intelligence—have gone elsewhere.

Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to gauge the exact degree of purity of the deceased at which the re-appearance voluntarily of his *reliquiæ* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiæ* of non-spiritually-minded men, whose spiritual Egos have perished, that appear in séance-rooms and are dignified by Spiritualists with the title of "spirits of the departed."

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

To these *eidolons*, Occultists are used to give the name of elementaries, and these it is that by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the séance-rooms. If to these shells, these *eidolons*, which have lost their immortality, and whence the divine essence has for ever departed, our brothers, the Spiritualists, insist on applying the title of "spirits of the dead"—well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antitheses—it is after all merely a case of misnomer.

But let there be no mistake as to what they *are*: hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, &c., too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidingly deal.

Now probably Spiritualists will admit that our views would explain the vast mass of trash, frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many of these, good and honest to begin with, gradually grow into immoral impostors. But many objections will be raised. One man will say—"I have repeatedly conversed with my late father—a better, kinder-hearted, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and, I believe, to every one living, which I subsequently verified."

Nothing is simpler—the father's image was in the son's mind—thus put *en rapport*, the disembodied elementary which, if of one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word and thought, (pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away) the elementary, we say, scanning these easily picks up sufficient facts for its purpose, and by its will materializes itself, partly out of matter drawn from the medium's body, partly out of inert kosmic matter drawn to it by the help of the elementals or half-blind forces of nature which it, and probably the medium also, has attracted and stands forth the counterpart of the dead father and talks of things known only to that dead father. Of course, if the matter talked of were known to any present, both elementary and medium, if in a trance, could equally know it, but we have purposely supposed one of those rare cases which are considered to be the strongest proofs of "spirit identity," as it is called. Of course, too, every thing that has once passed before that son's mind, intonation of voice, tricks of manner, infirmities of temper, though apparently forgotten at the moment, are really indelibly recorded in his memory, as is proved by their immediate recognition when reproduced by the elementary who has fished them out of those dormant records.

And it must be remembered that these apparently strong and perfect cases are very rare, and that the elementaries who come as A. or B., usually, if they personate people of any note, make gross blunders and almost without exception betray their falsehood in one way, or another, Shakespeare and Milton dictating trash, Newton grossly ignorant of his own *Principia*, and Plato teaching a washed-out Neoplatonic *cum* sentimental Christian philosophy and so on. At the same time undoubtedly in rare cases the ghostly relics of very clever, very bad and very determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wickeder and more material they are in all their tendencies, the longer do they escape disintegration.

The Orthodox Church is much nearer the truth when it calls the entities that are mostly dealt with in séance-rooms "devils", than are the Spiritualists who call them *Spirits*. We do not mean that they are at all generally actively malevolent, but their magnetic attractions are evil, and they incline and lead those with whom they have much to do to the same evil, material passions, which have been their own ruin.

Naturally now some Spiritualists will object that this cannot be true since despite the mass of folly and gibberish, or worse, often heard in séance-rooms, the

purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures proved to have a greater affinity to matter than to spirit, and they are, therefore, incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium (very few mediums, indeed, continue thus after a long course of mediumship) the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence and as the men were, so are the elementaries, their *reliquiæ*. If we at times speak bitterly of popular modern Christianity, it is because we know that with all its other ennobling and saving tendencies just on this all-important point it leads to the destruction of myriads of souls. For it leads to the belief that it signifies little what a man does, if he only finally believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute—simply a question of balance of affinities, and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities, and those in whom these tendencies are spiritual pass upwards.

It is not, however, possible here to enter into the great questions thus glanced at, and we return to the subject of high, or comparatively high, teachings through mediums.

Now it must not for a moment be supposed that all we hear from these latter comes from elementaries. In the first place, a great many well-known mediums are clever impostors. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever and working at good books, deliver essays of a respectable and at times almost first-class character. There is no spiritual influence at work here, the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them, and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. Alas! *meliora videor proboque deteriora sequor*, has ever found a response in too many human hearts and has in all ages rung the annihilation-knell of too many Egos.

In the second place, in the case of pure and genuine mediums, who in a trance pass entirely under the influence of their own seventh principle, the *augoeïdes* of the Greeks, the whole teachings come from the medium's own soul, and it is very rare to obtain thus any thing higher than the medium's own intellect, when in a state of spiritual excitement, could produce.

It may be said that in many such cases, the medium says himself or herself, that it is Judge Edmonds, or the late Bishop of——&c., that is teaching him or her, but this is merely due to the intervention of mischievous elementaries who are always crowding about every medium, and who, if he is too pure, to enable them to get command over him, yet, ever anxious to get a finger in every pie, confuse and deceive him. Only an adept can clearly and consciously place the spiritual Ego wholly under the domination of the Spirit. Mediums who in trances, unconsciously succeed in doing this, are unaware of the source whence they derive their perceptions and can be made to believe by any elementary exerting any influence over them, through any weak point in their character, that these are derived from it. The same, though in a minor degree, is the case with those rare, high, because specially pure, mediums, whose Ego and Spirit can soar together, when the rest of the combination is in a trance, into the astral light, and there can read all the highest thoughts that man has ever thought. True, the Ego of the highest and best mediums can reproduce in this material world only in a fragmentary and confused manner what it reads in the astral light, but still even this dim reproduction is sometimes of a character far transcending the capacities alike of the medium and all those present. How it comes that the thoughts thus fished up like pearls out of the astral light come often to be attributed by the medium to spirits we have already explained.

But an even more common source of inspiration of mediums, is the mind of one or more of those present. When in a trance, the spiritual soul, (the sixth and seventh principles) can read all that is recorded in the mind or memory of those towards whom it is in any way attracted, and the medium's utterances will in such cases be quite up to the highest standard of those with whom it is thus *en rapport*, and if these are pure, highly cultivated persons, the teachings thus received will be equally pure and intellectual. But here again the unconscious medium as a whole does not know whence its perceptions are being derived. In its spiritual soul it knows no doubt, but in its combination with the other principles—a combination necessary for the writing or speaking of those perceptions,—it is quite in the dark and can be impressed by any elementary, of sufficient force, at hand, with any conception in regard to this point that it chooses to convey.

In truth, mediumship is a dangerous, too often a fatal capacity, and if we oppose Spiritualism, as we have ever consistently done, it is not because we question the reality of their phenomena, which, we know, can and do occur (despite the multitudes of fraudulent imitations) and which our adepts can reproduce at will without danger to *themselves*, but because of the irreparable spiritual injury (we say nothing of the mere physical sufferings) which the pursuit of Spiritualism inevitably entails on nine-tenths of the mediums employed. We have seen scores, nay rather hundreds of, so to say, good, pure, honest young men and women, who but for the cultivation of this evil capacity for the reception of impressions by elementaries, might, and would in all probability, have lived lives, leading to higher things, but who through the gradual pernicious influence of these low, earth-bound natures have sunk, from bad to worse, ending, often prematurely, lives that could lead but to spiritual ruin.

These are no speculations—we speak that we do know—and if one in five mediums, who habitually exercise their capacity, escape the doom that overtakes so many, these exceptions cannot justify the Spiritualists in aiding and abetting the crowd of professional mediums who gamble away their immortality with the lower material influences. The practice of mediumship for good purposes, at rare intervals, by virtuous mediums, intermediately ever careful to strengthen their moral and spiritual natures, by pure lives and holy aspirations, is one thing, and the habitual practice, in a worldly, careless, undevout spirit, for gain is another, and this latter cannot be too strongly denounced alike in the highest interests of the mediums and of the sitters who employ them.

"Evil communications corrupt good manners" is an eternal truth, trite and hackneyed though it be, and no evil communications are so evil as those subtle influences, that radiate from the low, bestial elementaries who crowd the séance-rooms of immoral, or more or less demoralized, mediums, too weak and low to make themselves heard or seen, but strong enough in their intensely material tendencies, to diffuse a moral poison into the mental atmosphere of all present.

That men bewildered amidst the crumbling ruins of *effete* religions, should madly grasp at every clue by which there seems some faint hope of penetrating the cloud-shrouded labyrinth of the mystery of the universe,

is neither wonderful nor reprehensible, but it is not through mediums, the prey of every idle spook and elementary that the great truth is to be reached, but by that rigorous course of study, self-discipline and self-purification which is taught in the temple of Occultism to which Theosophy is, in the present day, the high road.

But we digress. Whether he accepts our explanations or not, (and *we* KNOW that they are true) our correspondent will, we believe, admit that in what we have written we have explained according to our philosophy, not only the particular instances he quotes, but at the same time the *modus occurrendi* of most of the phenomena of the séance-room, and though in doing this we have glanced at numberless subjects of the highest importance requiring much further explanation, we have already so far exceeded the space usually allotted to such disquisitions, that we must, however unwillingly, close, for the present, this interesting discussion.

(Continued from the last Number.)

ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODGOLE.

KALI YUGA—NO FANCY THEORY.

10. Somâkara in his commentary on the Śesha Jyotisha quotes a passage from the Śatapatha Brâhmana which contains an observation on the change of the tropics, and which is also found in the Śâkhâyana Brâhmana, as has been noticed by Professor Max Müller in his Preface to Rigveda Samhitâ (p. XX, foot-note), Vol. IV. The passage is this: "यावेषाफाल्गुनीपौर्णमासी संवत्सरस्यप्रथमारात्रि:" "The full-moon night in Phâlguna is the first night of Samvatsara, the first year of the quinquennial age." This passage clearly shows that the quinquennial age which, according to the sixth verse of the Jyotisha, begins on the first of Mâgha (January-February), once began on the 15th of Phâlguna (February-March). Now when the 15th of Phâlguna of the first year called Samvatsara of the quinquennial age ends, the moon, according to the Jyotisha, is in $\frac{95}{124}$th $\left(=\frac{1}{1+\frac{1}{3+\frac{5}{29}}}\right)$ or $\frac{3}{4}$th of Uttara Phâlgunî, and the sun in $\frac{33}{124}$th $\left(=\frac{1}{3+\frac{1}{1+\frac{5}{23}}}\right)$ or $\frac{1}{4}$th of Pûrva Bhâdrapadâ (*vide*, table, para 21). Hence the position of the four principal points on the ecliptic was then as follows:—

The winter solstice in 3° 20′ of Pûrva Bhâdrapadâ.
The vernal equinox in the beginning of Mrigaśîrsha.
The summer solstice in 10° of Pûrva Phâlgunî.
The autumnal equinox in the middle of Jyeshthâ.

The vernal equinoxial point, we have seen, coincided with the beginning of Krittikâ in 1421 B.C.; and from the beginning of Krittikâ to that of Mrigaśîrsha there are two asterisms of 13° 20′ each or $26\frac{2}{3}$°, and the time when the vernal equinox was in the beginning of Mrigaśîrsha, was, in consequence, $1421+26\frac{2}{3}\times72=1421+1920=3341$ B.C., supposing the rate of *precession* to be 50″ a year. When we take the rate to be 3° 20′ in 247 years, the time comes up to $1516+1960{\cdot}7=3476{\cdot}7$ B.C.

When the winter solstice by its retrograde motion coincided after that with the beginning of Pûrva Bhâdrapadâ, then the commencement of the quinquennial age was changed from the 15th to the 1st of Phâlguna (February-March). This change took place 240 years after the date of the above observation, that is, in 3101 B.C. This date is most important, as from it an era was reckoned in after times. The commencement of the Kali or Kali-yuga (derived from *kal* to reckon), though said by European scholars to be an imaginary date, becomes thus an astronomical fact.

INTERCHANGE OF KRITTIKA AND ASIVINI.

11. We thus see that the asterisms, twenty-seven in number, were counted from Mrigaśîrsha when the vernal equinox was in its beginning, and that the practice of thus counting was adhered to till the vernal equinox retrograded to the beginning of Krittikâ when it became the first of the asterisms. For, then the winter solstice had changed receding from Phâlguna (February-March) to Mâgha (January-February), one complete lunar month. And, in like manner, the place of Krittikâ was occupied by Aśvinî, that is, the latter became the first of the asterisms, heading all others, when its beginning coincided with the vernal equinoxial point, or, in other words, when the winter solstice was in Pausha (December-January) instead of being in Mâgha (January-February). Now from the beginning of Krittikâ to that of Aśvinî there are two asterisms, or $26\frac{2}{3}$°, and the time the equinox takes to retrograde this distance at the rate of 1° in 72 years, is 1920 years; and hence the date at which the vernal equinox coincided with the commencement of Aśvinî or with the end of Revatî is $1920-1421=499$ A. D.

BENTLEY'S OPINION.

12. The next and equally important observation we have to record here, is one discussed by Mr. Bentley in his researches into the Indian antiquities. "The first lunar asterism" he says "in the division of twenty-eight was called Mûla; that is to say, the root or origin. In the division of twenty-seven the first lunar asterism was called Jyeshthâ; that is to say, the eldest or first, and consequently of the same import as the former." (*vide* his Historical View of the Hindu Astronomy, page 4). From this it becomes manifest that the vernal equinox was once in the beginning of Mûla, and Mûla was reckoned the first of the asterisms when they were twenty-eight in number, including Abhijit. Now there are 14 asterisms or 180° from the beginning of Mrigaśîrsha to that of Mûla (*vide* para 8), and hence the date at which the vernal equinox coincided with the beginning of Mûla was, at least $3341+180\times72=16301$ B. C. The position of the four principal points on the ecliptic was then as given below:—

The winter solstice in the beginning of Uttara Phâlgunî in the month of Śrâvana.
The vernal equinox in the beginning of Mûla in Kârttika.
The summer solstice in the beginning of Pûrva Bhâdrapadâ in Mâgha.
The autumnal equinox in the beginning of Mrigaśîrsha in Vaiśâkha.

A PROOF FROM THE BHAGVADGITA.

13. The Bhagavadgîtâ as well as the Bhâgavata makes mention of an observation which points to a still more remote antiquity than the one discovered by Mr. Bentley. The passages are given in order below:—

"मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकर:" ॥ ३५॥
(गीता, अध्याय १०)

"I am the Mârgaśîrsha, *viz.*, the first among the months, and the spring, *viz.*, the first among the seasons."

This shows that at one time the first month of spring was Mârgaśîrsha. A season includes two months, and the mention of a month suggests the season.

"संवत्सरोऽस्म्यनिमिषामृतूनांमधुमाधवौ।
मासानां मार्गशीर्षोऽहंनक्षत्राणां तथाऽभिजित्" ॥ २७॥
(भागवत, स्कंध ११, अध्याय १६)

"I am the Samvatsara among the years (which are five in number), and the spring among the seasons, and the Mârgaśîrsha among the months, and the Abhijit among the asterisms (which are twenty-eight in number)."

This clearly points out that at one time in the first year called Samvatsara, of the quinquennial age, the Madhu, that is, the first month of spring was Mârgaśîrsha, and Abhijit was the first of the asterisms. It then coincided with the vernal equinoxial point, and hence from it the asterisms were counted. To find the date of this observation: There are three asterisms from the beginning of

Mûla to the beginning of Abhijit, and hence the date in question is at least $16301+\frac{3}{4}\times90\times72=19078$ or about 20000 B. C. The Samvatsara at this time began in Bhâdrapada, the winter solstitial month. The positions of the colures and their months were as follows:—

The winter solstice in the beginning of Svâtî in Bhâdrapadâ.

The vernal equinoxial point in the beginning of Abhijit in Mârgaśîrsha.

The summer solstice in the beginning of Aśvinî in Phâlguna.

The autumnal equinox in the beginning of Pushya in Jyeshṭha.

OBSERVATIONS RECORDED.

14. All the above observations are given below in order of their time in a tabular form for the sake of easy reference.

No.	Time.	Winter Solstice in	Vernal Equinox in	Summer Solstice in	Autumnal Equinox in
1	19078 B C. and Month.	Beginning of Svati. Bhadrapada.	Beginning of Abhijit. Margaśirsha	Beginning of Aśvini. Phalguna.	Beginning of Paushya. Jyeshtha.
2	16301 B. C. and Month.	Beginning of Uttara Phalguni. Sravana.	Beginning of Mûla. Karttika.	Beginning of Pûrva Bhadrapada. Magha.	Beginning of Mṛigaśirsha. Vaiśakha.
3	3341 B. C.	3⅓° of Pûrva Bhadrapada.	Beginning of Mṛigaśirsha.	10° of Pûrva Phalguni.	6⅔° of Jyeshṭha.
4	3101 B C. or beginng of Kali and Month.	Beginng. of Pûrva Bhadrapada. Phalguna.	10° of Rohini. Jyeshtha.	6⅔° of Pûrva Phalguni Bhadrapada.	3⅓° of Jyeshṭha. Margaśirsha.
5	1421 B. C	3⅓° Dhanishṭha.	Beginning of Kṛittika.	10° of Aślesha.	6⅔° of Viśakha.
6	1181 B. C. and Month.	Beginning of Dhanishṭha. Magha.	10° of Bharani. Vaiśakha.	6⅔° of Aślesha Sravana.	3⅓° of Viśakha. Karttika.
7	499 A. D. and Month.	3⅓° of Uttarashadha. Pausha.	Beginning of Aśvini. Chaitra.	10° of Punarvasu. Ashadha.	6⅔° of Chaitra. Aśvina.

CYCLES OF VARIOUS NATIONS.

15. From the date 499 A.D. of the last observation the commencement of the year was changed from the month of the winter solstice or Uttarâyaṇa to the month of the vernal equinox. And hence the month Mârgaśirsha, in which the vernal equinox fell in 19078 B. C. when the first observation was made, was then technically for the sake of distinguishing it from others, called Agrahâyaṇa (the first year, *i.e.* the first of the year) in modern Sanskrit, and first month in Bhâgavat as well as in Bhârata, works which are alleged by some scholars to have been composed at a very early date of the Christian era. The year of Vikramâditya still begins in Gujarat, in the Deccan, and in other provinces of India in the month of Kârttika in commemoration, no doubt, of the vernal equinox falling in that month from about 16000 to about 18000 B. C. And, similarly, in memory of the coincidence of the vernal equinox with the beginning of the asterism Chitrâ in the year 13000 B. C., the year of Paraśurâma used in Malayala (Malayâchala) from Mangalore to Cape Comorin, commences in Âśvina, though its epoch is supposed to be 7th August 3537 Jul. Per, or 1176 B. C. ; and its cycle of 1000 years is nothing more than the period during which the precession of the vernal equinox at the time amounted to one asterism or 13° 20′, thus making the rate of the precession per year to be 48″. The Parsis or Pârasikas, who were also Âryâs, and are still so in some of their religious practices, begin their year in August-September, from a motive which when traced back, will undoubtedly be found to be associated with the coincidence of the vernal equinox in that month at a remote time. On the other hand, the Chinese begin their year of the cycle of 60, in the month of Mâgha (January-February,) only because that month was once the winter solstitial month (vide para 14). Their present year being the 18th of the 76th cycle of 60 years, began on the 30th January 1881, and the total number of years elapsed since this present mode of computing time was adopted, is $75\times60+17=4517$, the cycles of the Chinese having begun 2637 B. C.

The Romans first commenced their year from the day, or rather the month of the vernal equinox, and later in imitation of the Âryas from the month of the winter solstice. In addition to the proof derivable from history in support of this fact, we find one in the names of the last four months September, October, November, and December (meaning 7th, 8th, 9th, and 10th). In 45 B.C. Julius Cæsar reformed the Roman Calendar, and the year which till then commenced in March, was put back two months, and made to commence in January, and the year before 46 B. C. was made to consist of 444 days (=354 days of a lunar year+90 days), and was thence called in after times the year of confusion.

It must be noticed here that the month in which the Hemanta Ritu begins, is the best time for amusements and joyous celebrations. Hence the ancient Âryas fixed for the commencing of their year on that month in which the winter solstice fell, and in which the asterism reckoned as the first, for its being in coincidence with the equinoxial point at the time, was seen overhead a short time before the sunrise. They commenced a new year a month earlier, when the winter solstice or the equinoxial point fell back two complete asterisms or 26° 40′ in a period of about 2000 years. The change introduced about 499 A. D. by which the solar-sidereal year was made to commence in the first month of spring instead of in the first month of the thawing season or Hemanta Ritu, was in no wise scientific or convenient, and has only served to create more confusion and difficulty in the question of the antiquity of the Vedas.

ANCIENT ARYAS BETTER OBSERVERS THAN OUR MODERN SCHOLARS.

16. These few observations, together with others of the same kind to be discovered by impartial mathematicians in the Vaidika and post-Vaidika works, the study of which is rapidly progressing in our age, are sufficient to show that the ancient Âryas knew the phenomenon of the precession of the equinoxes, and that they changed their position from a certain asterism to two (occasionally three) asterisms back, whenever the precession amounted to two, properly speaking, to $2\frac{1}{81}$ asterisms or about 29°, being the motion of the sun in a lunar month, and so caused the seasons to fall back a complete lunar month. It appears certain that at the time of the composition of Sûrya-Siddhânta, Brahma-Siddhânta, and other ancient treatises on Astronomy, the vernal equinoxial point had not actually reached the beginning of Aśvinî, but was a few degrees east of it. The Rev. Mr. Burgess, once an American Missionary at Ahmednagar, gives 250 A. D. as the date of the composition of the Sûrya-Siddhânta, when the vernal equinox was about 3° 27′ east of the commencement of Aśvinî. (See his translation of Sûrya-Siddhânta, page 23.) The astronomers of Europe change westward the beginning of Aries and of all other signs of the Zodiac every year by about 50″. 25, and thus make the names of the signs meaningless. But these signs are as much fixed as the asterisms themselves, and hence the Western astronomers of the present day appear to us in this respect less wary and scientific in their observations than their very ancient brethren—the Âryas.

CELESTIAL OBSERVATIONS.

17. Nature has supplied us with measures of time,

The course of the Sun marks the day; the phases of the Moon, the time called the lunar month; and the revolution of the Sun through the fixed stars, the time called the solar-sidereal year. There is also another year called the Tropical which regulates the recurrence of the seasons. The difference between the tropical and solar-sidereal years is so slight that it becomes perceptible only after a long period of about 2000 years. But the length of neither of these natural standards of time is an integral number of hours, days, or years, and hence in actual practice it is difficult to adhere to them very strictly. For practical purposes, we take an approximate integral number to denote the length of all these standards, and make the necessary correction whenever the error or the difference between the true and the assumed length, becomes perceptible. For instance, as a mean lunar month is 29 days, 12 hours, 44 minutes, 2·84 seconds, months of 30 and 29 days are taken alternately, and the necessary correction for 44 minutes or about ¾h. the part left out every month, amounts to a day in 32 lunar months. And by taking three successive months of 30 days each this error is corrected. Again, it must be remembered that this error cannot accumulate to more than a day or two, for the new or full moon will never be mistaken for a moon at the quadrature. The error in lengths between the solar-sidereal and tropical years is similarly corrected by the observation of Nature. A solar day exceeds in length a sidereal day by about 4 minutes; that is, a star that rises with the sun, say, to-day, will rise to-morrow 4 minutes before the sunrise, 15 days after, an hour before the sunrise, and 360 days after, a day before the sunrise, that is, the star and the sun will then rise together. Again, the year that can be easily examined by celestial observation, is the solar-sidereal year, and not the tropical or seasonal year. In measuring time, as in other things, we must follow Nature; and this can only be done by taking into account all the different standards of time supplied by her.

(To be continued.)

IT IS NOT OFTEN THAT A NEW BOOK IS AT ONCE accepted in a British court of law as an authority, but, strange to say, such has happened to Col. Olcott's *A Buddhist Catechism*. At Matara, Ceylon, a suit to determine the incumbency of a certain temple was tried last month. Under Buddhistic canonical law the chief priest of a temple holds it on behalf of the order, not in his personal right, and the succession of incumbency is to his pupils, and their successors in their respective generations. It seems that the Court, Judge Gibson, was not well informed upon this point, and did not know that the *Vinaya Pitaka* is the authoritative repository of the laws for governing the priesthood. "What authority" he asked "can counsel cite to prove this?" "May it please your Lordship," replied the defendant's counsel, "here it is laid down in Col. Olcott's Catechism. And here is the High Priest's certificate that this book correctly defines the Canon of the Buddhist Church in Ceylon." The Court examined the book, admitted the proof, and entered a minute of the page and section where the character of the *Vinaya* is described!

The Catechism has already (September 9) reached its *fifth Edition and ninth* thousand.

THE MANAGER OF THIS MAGAZINE HAS RECEIVED from Ceylon a few copies in English, of Col. Olcott's latest work, "A Buddhist Catechism," for sale at the low rate of annas four per copy, post-free. Nine thousand copies of the English and Sinhalese versions of this "admirable Catechism" have already been issued in Ceylon, and the demand is still on the increase. It has met with universal favour as the simplest and clearest exposition yet made of the Buddhist faith as accepted in the Southern Church. For further particulars, see Mr. A. O. Hume's article in the September THEOSOPHIST.

THE WAR IN HEAVEN.

BY MIRZA MOORAD ALEE BEG, F.T.S.

"Souls who dare look the Omnipotent tyrant in
"His everlasting face, and tell him that
"His evil is not good! * * * * * * *
"Thou wouldst go on aspiring
"To the great double mysteries! the Two Principles!"

BYRON'S *Cain*.

In my previous article on the "Beni Elohim" I endeavoured to prove that in the minds of the primitive Shemites "the Elohim" were viewed as a tribe of anthropomorphous immortals, who ate and drank, loved and hated, married and bore children exactly as we on earth do. I also tried to establish the fact that our modern "Angels" are their true representatives—a "survival" in the "development" sense, and that "Jahveh", "Yava," "Yav," or "Iva" on the one hand, and "Satan" the "Opposer", on the other hand, were both originally members of the same tribe. In support of these views I could adduce many other passages from the Bible, but to criticise all would trespass too much upon the narrow limits necessarily imposed on a magazine article, and those who care for further evidence must themselves verify the quotations according to the note below.* But there was one other trait which the Elohim possessed in common with mankind, to which, like most of the heroes of the latter, they are mainly indebted for the celebrity of their memory, for it is *the* thing which figures most conspicuously in their history as in ours, and which forms, so to speak, the foundation-stone of the Shemitic creeds as *exoterically* understood. More especially is it the basis on which is raised that curiously inconsistent edifice of misapprehended ethics, mock piety, sham humanity, and general "Philistinism,"—the so-called "Christian" and "civilized" system of religion and morality which is, I trust and believe—thank *God!*—at last collapsing before our eyes.

The Beni Elohim, like "their images" on earth, conspired and revolted, fought and conquered, oppressed and were oppressed, were imprisoned and exiled. In the Pseudo-Christian scheme "Satan" is the "arch-rebel," and it is solely owing to the conflict between him and his victorious opponent that the whole machinery of vicarious sacrifice, incarnation, crucifixion, and redemption, become necessary. The "Adamites" have to pay the penalty of unguardedly listening to the overtures of an unsuccessful revolutionist, and only the son of the reigning monarch, by "giving his head" as the Oriental phrase is, can so appease the wrath of his Father as to avert from them the consequences of their "treason". *Voila tout!*

Therefore, it is that the "War in Heaven," *is* and always has been a subject of engrossing interest, whether believed in by Faith, embellished by Poetry, or, as now, investigated by Criticism.

Probably few Christians when perusing the majestic verses in which Milton has clothed the story of the Three Days' Battle of the Angels have any idea how close is the resemblance of the account, in its gorgeous materialism and realism, to the true version—that is to say, to that which was traditionally handed down among "the Children

* Genesis XXXI. 30, 32—"Elohim" used for "Gods."
Genesis, IX. 7—The Elohim consulting—"Let *us* go down &c."
Genesis XVI. 13—"And she called the name of the *Lord which spake unto her* &c.
Genesis XVII. 7— "To be a God unto thee."
Genesis XXII. 11, 12—Identity of "God" and "Angels."
Exodus XII. 12.
Exodus XXXIV. 15, 16, 17.
Leviticus XIX. 4—"Elohim" means "Gods."
Deut: V. 6, and following—"Elohim" means Gods.
Psalm LXXXII. 7—Jehovah a God *among* other *Gods*.
Psalm LXXXII. 1. Ditto.
Galatians—III. 9—"This law that you received from the mouth of *angels*." * * * Some of the ancient Hebrews supposed that God *himself* had not revealed the "Law," but had employed an intermediary, the "Maleak" (which is only a form of "Maluk") Jehova. —See "Renan's Apostles" English Edition 1869, page 133.

of the Sun* ages before the ancestors of Sumirian or Akkadian had begun to scratch those rude "picture-grams"† on mud or stone which in the heyday of their prosperity were to become the "cuneiform" letters. The groups of the consulting angels, the eloquence of Michael, Abdiel, and Satan himself (like that of "Hard-Heart" or "Fire-Cloud" haranguing "Councils" of Dakotas or Camanches,) the close fight with spear and shield, the "artillery" used by both sides (for we must remember that the lightning was the weapon of "the Gods"—the "Agni-ushtr" of the Aryans) and the final victorious rush of the King's son himself in his war-chariot harnessed with "strange beasts," is marvellously like the "real thing." There is only one feature which is *unnatural*—and it is that a certain disclosure is not made which Milton could not make, because Christianity did not give him any clue to it—and this, as we have seen in "the Beni Elohim" was *an adequate cause* for all the hubbub and turmoil—for the conspiracy of Satan himself and for the disaffection among the "Angels" which enabled him to secure followers. "Where there is smoke there must be fire"—and by Milton's and the ordinary Christian showing we see marvellous little fire for all this smoke which is said to have been enveloping the universe for the last three or four thousand years. They are obliged to fall back on what will always appear to unprejudiced inquirers very lame resources. Either they account for it all by the innate wickedness of Satan (who, by the way, they say was "created" *so* by Jehovah) or else resort to the more direct and honest doctrine of "damnation by election"—*it was so because it so pleased the Most High.* ‡

I beg the reader's pardon for the above little digression—it is not my intention to be polemical in *these* articles, and I was only led into rambling so far on theological pastures, because it was to a certain extent necessary to enable the reader to comprehend the drift of what will follow.

It would not be possible by *ordinary* (and those who know refuse to assist us by *extraordinary)* means, to point out the exact form and origin of the primeval Shemite myth. It is enough to indicate that it was certainly one in strict conformity with the "tribal" political conditions under which "the Elohim" were supposed to exist by "tribes" who drew the analogies under which they were anthropomorphised into those shapes which have descended in tradition and creed down to this "nineteenth century." Probably pretty exact reproductions of the strife between Jehovah and Satan occurred countless times among the "patriarchal" nomads who were their worshippers. Dissatisfaction with the despotic measures of the "patriarch" who ruled the clan; a schism under the lead of some distinguished warrior, perhaps a "claimant" himself; an "explosion"; a fierce struggle among the tents; a defeat, flight, or pursuit; the secession and outlawry of the losers; their expulsion from the pleasant pastures into the "outer darkness" of the desert—cannot have been very rare under the conditions which we know existed in the days long before "Khudr-ul-Umur" (Chederlaomer) entered on the first career of conquest recorded in the Bible, or "Hammurabi" chronicled on stone the statement that he had "subdued dynasties which had existed from ancient times."§

But there is every indication that those versed in the "starry Shemaia of the Chaldean lore" attached an esoteric significance to the anthropomorphised legend which has come down to us with such dramatic effect. True it is that the representative Shemite races in their tendency to the separation of "Divinity" from "Nature" and their pronounced trend to Monotheism, had, almost before the full light of known history proper irradiates the world's progress, degraded the defeated Elohite to a "Devil", his associate Gods to "Demons" and the mass of the "loyal" Elohim to "Angels." But luckily for the success of our modern research, not only did the "cast out" Gods find "other kingdoms" in the adoration of races who adhered to them, but cognate forms of the root-idea of the myth efflorescd in the mythology of other and non-Shemite nations, and a consideration of these threw a flood of light on the subject. Thus the Greeks had their "war of the Gods and the Titans" commencing with "the happy reign of Kronos" the son of Ouranos, including the episode of Prometheus, and ending with the prophesied overthrow of Zeus by a son or emanation of himself. The Hindoos have a double version—that of the war of the Devs and the Daits, and of Indra and Surya and Agni with the Clouds and the Darkness. So also the Parsees in their great legendary contests, of Hormuzd and Ahriman, and of Iran and Tooran. Further more, the "Eddas" give a Scandinavian account, doubly interesting because those who believed in it were probably the descendants of some of the first Aryan "outspreaders," and there is every reason to believe that the main features of *their* version are founded on a primitive Aryan myth existent prior to the separation of the Dev-worshippers and the Mazdayashnians. This is, again, singularly enough, *three*-fold—the primeval strife of the Asa with the Rheim-Thursar; the wars of Asgard with the Jotuns, and that strife which *was yet to come*—"The evening of of the Gods", when Thor and Woden and all the other Asir were to combat vainly against Loki and Hela and "the Wolf" Fenrir which comes out of Darkness. Side lights are also thrown upon the subject by the fight of Typhon against Horus and Osiris, the Chaldean "war in Heaven," the Arabian and Phœnikian traditions, and the rites and customs of the Sabeans, Yezidis, and other secret Asiatic sects. The correlation of all these yields results which are remarkable and which must, I doubt not, seem both startling and offensive to the so-called "orthodox" religionists. The key to the whole mystery is to be found in the Biblical assertion that the penalty for eating the fruit of "the Tree of the Knowledge of Good and Evil" was "*Death,*" and in the identity of "Satan" or "Lucifer" with Prometheus, the "Fire-giver."

(*To be continued.*)

* The "Beni-Shamash",— the primitive stock of the Shemites,—distinct from the Akkadians and Sumirians, who were Turanian or "Khamites."

† A symbolic arrangement of "arrows", as among the North American Indians?

‡ "Mais il fallait eviter de paraitre autoriser le dogme du double principe en faisant de ce Satan createur une puissance réelle, et pour expliquer le Mal Originel, on prefere contre Manes l'hypothese d'une permission de l'unique Tout-Puissant."—Jules Baissauc "Satan ou le Diable." page 9.

§ In endeavouring to trace the analogous legends to those found in the Bible among the Babylonian records, it must be remembered that the Babylonians were not Shemites themselves, and that such the Shemite Gods as appear on the tablets were only, so to speak, engrafted on their separate ancestral pantheon. Such were Bel, Ishtar, Tammuz, Shamash, &c.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

We have received from Ceylon, India, a copy of a paper published in Colombo, Ceylon, by the Theosophical Society, and called the Singhalese Weekly Journal, or the *Sarasavi Sandaresa.* It is printed, excepting a few words, in the difficult language used in that island. Among other abstruse matters it presents to its readers a lecture delivered at Colombo by the President of the Theosophical Society, our old fellow-citizen, Col. Henry S. Olcott, upon that occult subject, "Theosophy." And long may it wave!—*The Sun* (New York,) *August* 12, 1881.

A curious kind of statistics has just been evolved by some anonymous mathematician. He calculated that in Europe alone two milliards of matches were used *daily.* 400,000 cubic metres of wood, and 210,000 kilograms of phosphorus are *yearly* used. If only one second of time be allowed for every match which is lighted (a small percentage for those which will not ignite for one reason or another being also allowed) the time wasted by the Europeans in rubbing only upon the match-boxes amounts to the enormous figure of 550,000 hours every day.

NOTHING promises to prove more dangerous to the Bible and to the Bible Christians—not even the new Revision of the sacred volume by the combined ecclesiastical talent of England, than that eminently Hindoo funeral rite—cremation. The more this mode of disposing of the bodies of the dead comes into general practice the more it is calculated to strike terror into the hearts of the pious and God-fearing folk who look forward to death, because of the resurrection at the last joyful summons from the Angel's trumpet. But with cremation resurrection has become impossible. But since matters cannot be mended, and science has entered into a league with the heathens, even such a bigoted country as Italy, priest-ridden and Jesuit-ridden as it is, has taken the lead in cremation. Germany, according to a correspondent of the *Pall Mall Gazette*, has also its own Cremation Hall at Gotha, a handsome and spacious building, and artistically inferior to only that of Milan. It has been in existence about two years and a half, and was built by an association or *Verein* of some of the most thoughtful and learned men in Germany. The correspondent adds :—" Fifty-two persons, five of whom were women, have in this space of time chosen *such a form of burial*, [does not this sound like a *bull* ?] one body being sent from New York. The cost of the mere process of cremation is about five pounds sterling, and the religious ceremony can be first read over the body. It is unnecessary to say that the Catholic priest refuses church burial to any one electing to be cremated. Protestant pastors, on the contrary, willingly accord it. The cinerary urns bear the name of one or two Jews." It would be worth while determining as to who are the most consistent—the Catholic priests, the Protestant pastors, or the Jews ? The correspondent thus concludes :—" I think few visitors will visit this cremation hall without being duly impressed in favour of a system so advantageous to the living, and, it must be admitted—at least, of France and Germany—also advantageous to the dead. Here, as in France, the law compels such prompt interment that in many cases it has been known to take place before the breath has left the body. In Algeria I have known personally a victim of this misapprehension ; and my German friends all speak to me in warm terms of the new system as irrespective of other advantages, preventing premature burial."

WE TENDER OUR BENEVOLENT SYMPATHY TO THE LORD Bishop of Ceylon, from under whose holy feet the ground is crumbling in consequence of his own rashness. His lean and longitudinal Lordship tried to force his rabid ritualism upon his diocese, with all the latest improvements of auricular confession, real presence, coloured vestments, and other gimcracks. Evidence is not wanting that his episcopal dreams were invaded by tempting demons who shook the tiara before his psychic vision, and beckoned him homeward. But the old maxim that " it takes two to make a bargain " is verified in his case. His common-sense parishes will not play with his toys, and he mourns in acidulous resentment. A convention or assembly of clerical and lay delegates, called by him to organize the Ceylon Church and take over from Government the ecclesiastical property, under the Disestablishment Order of Her Majesty's Secretary of State, met at Colombo on the 6th July. The parishes were represented by 143 delegates. His Tinted Holiness presided, majestic as Jove among the Olympian gods. It was a solemn and inspiriting occasion, one when we might well have counted on there being a " Sabbath calm." But a motion put by one Mr. Jones seeming to the malcontent " Ecclesiasticals" to hide a ritualistic menace, they, like Sir Boyle Roach, sniffed the rat in the air, and protested. Alas ! the pallid chairman failed to take warning : by a majority of 3 his party outvoted the others, and—the Assembly broke up in a lovely row. Strange, that just when this was happening the hitherto divided Buddhist priests of the Siam and Amarapura sects should have been sitting in another Convention, at Colombo, called by Col. Olcott, and pledging themselves to put by all petty disagreements for the sake of their religion ! A coincidence, one would say.

THAT THE WORLD IS COMING TO AN END IN 1881, THE LAUGH and sneers of the infidel press notwithstanding, is the serious anticipation of not a few of the editors *Shiptonically* and Papistically inclined. Many of the Italian journals now busy themselves with quoting another old prophecy dug out from an ancient pamphlet named *Aquila Volante*, by one Leonardo Aretino, who lived in the fourteenth century, and who emphatically declares that the end of the world will commence on November the 15th, 1881.

The destruction of our globe and of all the animated creatures which inhabit it, will last a fortnight, the overture to the final *pralaya* commencing with a simultaneous overflow of the oceans, seas and rivers. This is not badly calculated and looks learned enough, as it is likewise the prophecy of our modern physicists, who fondly look to that day, when all the continents will be submerged by the seas, and their scientific soothsaying verified. Mankind, several days previous to the catastrophe, and while preparing to perish, will be struck with dumbness—saith the Prophet of Woe. There is some consolation in this also. *Firstly*, we will thus avoid being struck in addition to dumbness with deafness. *Secondly*, the profane and the ignorant will be spared the affliction of hearing the disquisitions of the scientific orators upon the many scientific methods that *might* have been but *were not* applied—to save mankind from such an untimely grave. And *thirdly*, the learned and the sceptical will hear neither the shouts of triumph of the world-scattered Adventists, nor yet have their delicate tympanum tortured, at that last solemn hour, by the psalmody and hymns of the Salvation Army and Co. Hence there is some balm in gilead for every class of men. Let us then, following the advice of Epicurus, " eat, drink and be merry," for the remaining six weeks of our lives ; for, verily—if the prophecy turns out true, and the *Quarterly Review* knows what it is talking about, " to-morrow we shall be carbonic acid, ammonia and—water."

Mutare vel timere sperno is, on the other hand, the motto of some more optimistic authors. Scorning to change or fear, Mr. William Hay presents the world of literature with a book in which, disregarding Mother Shipton and Co.'s prophecies, he actually takes us into his confidence, and allows us to have a glimpse into futurity by showing the curious what will take place on our planet—THREE HUNDRED YEARS—hence. This work, seeking precedence in the ranks of scientific speculations, tries to demonstrate, that the population of the entire globe, which now reaches the number of 1,438 millions, will increase in three hundred years, to the collossal figure of 92 milliards and 32 millions ! In the year 2181, Berlin, instead of its present one poor million of inhabitants, will joy in a population of 64 millions. Taking into consideration the peculiarities of distinct races, the author believes that the bulk of the population of such nations as the Hindu and the Arabic, as also all those of Latin origin increases but little, if at all. Notwithstanding this statistical fact, he gives to philoprogenitiveness the consoling assurance that three centuries hence, the whole population of the globe will be equal to 92,032,000,000 of people ! In this case, the world, the author thinks, will have to perish owing to the same causes which helped toward its rapid development, namely—sexual love and hunger. Interpenetrating the mists of futurity still further, Mr. Hay takes to speculating on the methods which will probably be adopted by those teeming milliards of human beings to secure for themselves shelter and food. While one portion of mankind will settle in every available spot under-ground, in the very bosom of the earth founding subterranean cities, another portion crowded off from the continents by the ever-increasing density of the population will seek refuge on the oceans and the seas. Sea-air is productive of health and strength, and, for a time, the human race will take advantage of every inch of the sixty millions of square miles on the surface of the globe to multiply and reproduce itself. Still more, with the help of immense electric suns, created by man's genius, the polar lands will soon find themselves completely ridden of their hitherto never-thawing icebergs and snows, and there, where the traveller has to encounter now impassable barriers and desolate wilderness as in some parts of Greenland, there will palms and banana-trees grow.

N. B.—If Mr. William Hay's wild dream and fancies are ever doomed to realisation.....

THE last statistical accounts of deaths and burials in Paris are not calculated to soothe the just fears of the Roman Catholic clergy, Ecclesiastical power is visibly slipping out of their grasp, and their slumbers must more than ever become pregnant with nightmare, nor is it to be wondered at as beggary is staring worthy clergy in their faces, and bankruptcy threatening the church, that proud *imperium in imperio*, hitherto the chief propeller of her eldest daughter,—France. During the last month of March alone, upwards of 1388 civil funerals without any participation whatever of the clergy, or prayers of any sort, took place in Paris. The forcible ejection of the Jesuits and other religious congregations of monks and nuns from France, was closely followed by the prohibition to teach

religion in public schools, on the plea that laymen teaching the "Word of God" would soon become "but another variety of disguised priests." After stormy debates the religionists had the best of the atheists—if a majority of but seven voices can be looked upon as a triumph—and the Senate sanctioned the proposition that the little French citizens should be taught no religion or dogmas but simply "their duty to God and the Republic." Even that created a terrible discontent, and a heavy pressure is brought down to bear upon the Senate to have the resolution amended. Where are we going to, O, Powers that... were!

PHENOMENAL CHILDREN solving on the spot mathematical and arithmetical problems, are likely to find themselves at a discount, if we can believe German papers. Young Master Moritz Frankl the "arithmetical wonder of the age," is the prodigy to whose "miraculous" gift press and public have been paying their homage for over a year, and who must have made, by this time, the fortune of his Teutonic "Barnum" Dr. Gonig. And now little Frankl has found a rival: not in any especially gifted "prodigy" but in any moderately intelligent boy chosen among a dozen of other school-boys, whom a Dr. Ilenbürger chooses to select, and to impart to him his newly-discovered secret. The Doctor is a Leipzig *savant* and an eminent mathemtician. He offered to bet with Dr. Gonig. Frankl's *Impressario* that he had discovered the key to his secret, and would undertake to initiate into it any clever school-boy in one hour's time by teaching him how to extract the cube root from any given seven or more figures. Dr. Gonig accepted the bet, proposing as a stake of 100,000 *gulden*, that it could not be done. Dr. Ilenbürger, we are told, made his claim good by forthwith selecting an ordinary boy whom he had never seen, but who was proposed to him as one having a certain capacity for arithmetic. Shutting himself closely with him in a room, he explained to the boy his system which consists of only 12 figures. The result was that this newly taught boy entered on the same evening into a most successful competition with the little "prodigy" solving instantaneously the most difficult problems, and making a slight mistake but in one instance. If true, then the discovery is likely to affect not only the pockets of various speculators in "children prodigies," but likewise the hearts of a great number of Spiritualists. There is no end of such marvellous "infant *mediums*" in America whose gifts are believed by them to be due to the direct control, intervention and agency of the "departed spirits," of great mathematicians, musicians and other like invisible *savants* and artists furnished through mediums with "return tickets" from the angel world, and what if the key to the secret of each of such achievements be discovered one day? We have heard of an Oriental brotherhood which possesses such a key. But—oh thrice cruel science! Wilt thou not leave a single shred of the "miraculous" and the "supernatural" to those hungering after both?

THE WORLD OF ARCHÆOLOGY is very much excited over an alleged discovery of a very ancient tunnel antedating the Christian era by some one thousand years. Recently, as two young men were bathing in a pond near Jerusalem, one of them came across a vault which, upon inspection, was found to lead to a small tunnel. Immediately both entered it, and after sundry difficulties reached a large square stone, upon which they found engraved an inscription in old Hebrew characters. Unable to make it out, they addressed themselves to a competent Hebrew scholar who, standing knee-deep in the water for over six hours, succeeded in rendering and translating the half-effaced inscription. The interest of the discovery is enhanced by the fact of the extreme scarcity of pre-Christian paleographic monuments around Jerusalem. As much as we could learn, the stelographic legend minutely narrates the great difficulties which the builders had to surmount while building that tunnel, and gives a detailed account of their hardships.

A NEW DISCOVERY IN POMPEI, in May last, shares the honours with the "Jerusalem tunnel," attracting great attention. If not as ancient, it is far more poetically beautiful, inasmuch as it gives us a new insight into the wonderful achievements of the ancient Romans in connection with fine arts. A whole house with a charmingly furnished room in it, was disentombed and found to contain a wealth of most beautiful paintings. To an extraordinary freshness and vividness of colours, is added a highly artistic execution in the design representing groups of human figures of natural size. Each group contains two portraits, placed one near the other and in different postures. Besides those paintings there is a niche inside the building, having evidently served as a basin for a fountain. Its height, pedestal included, is two-and-a-half *metres* or three yards; the foundation of the niche forms a semi-circle; the interior wall is covered with a vividly colored mosaic-work—the predominating hue being one of a bright of golden green—relieved with curious ornaments made of delicate white sea-shells. In the centre of the niche was found a small bronze statue of exquisite workmanship which was immediately transferred to Naples' museum.

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It is evident that the THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

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Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

☞ THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs. 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

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SUPPLEMENT
TO
THE THEOSOPHIST.

VOL. 3. No. 1. BOMBAY, OCTOBER, 1881. No. 25.

OUR BRANCHES.

THE SIMLA ECLECTIC THEOSOPHICAL SOCIETY.

During the past month this Society has been chiefly engaged in drawing up and publishing its rules and bye-laws, and forms of application and obligation. These are as follows :—

I. This Society is constituted with two primary objects,

FIRST.—To support and countenance the Theosophical movement by demonstrating to the Native community that many Europeans respect, sympathise in, and are desirous of promoting it.

SECOND.—To obtain, through the Assistance of the Adept Brothers of the first Section of the Parent Society, a knowledge of the Psychological truths, which they have experimentally ascertained, and thus acquire a means of successfully combating the materialism of the present age.

II. The Society shall be administered by a President, Vice-President, and Council, elected annually by a majority of the members. Any vacancies occurring during the year shall be filled up by the President and Council, for the remaining portion of the year. One of the Council shall act as Corresponding Secretary.

III. The Society shall only admit as members, persons already fellows of the Theosophical Society.

IV. Any Theosophist, thoroughly acquainted with the English language, wishing to join the Eclectic Society shall apply in writing (see form A) to the President of the Society soliciting admission.

V. Any such application shall be considered by the President ; and usually he or some member of the Council, or some member of the Society, specially deputed by the President on that behalf, shall see and converse, or enter into correspondence, with the applicant.

VI. When the President and Council are satisfied that the applicant is, so far as they can ascertain, qualified, both by character and education, for admission to the Society, they shall cause a copy of the Special Obligation (see form B) to be sent to him for execution.

VII. When the special obligation has been duly executed, arrangements will be made for initiating the accepted candidate as soon as conveniently may be.

VIII. The President and Council may, if unanimous, remove any member from the Society whose conduct or life is manifestly inconsistent with the special obligation which he has executed. If not unanimous, the question shall be referred to the members and decided by a majority.

IX. Any one who for reasons that may appear satisfactory to the President and Council, admitting him to membership, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one, except the executive of the Society, has the right to know the names of all the members.

X. Any member desiring to sever entirely his connection with the Society may do so on signifying the same in writing to the President, but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the Society which have been communicated to him with the intimation that they must not be revealed.

A. O. HUME, PRESIDENT.

Simla,
September 7, 1881. } A. P. SINNETT, VICE-PRESIDENT.

ROSS SCOTT, SECRETARY.

(FORM A.)

(Application)

I

fellow of the Theosophical Society, initiated at
on the of 18 , do hereby solicit admission into the Simla Eclectic Branch of the Society.

In so doing I SOLEMNLY DECLARE UPON MY WORD OF HONOUR, that I am actuated by a sincere and earnest sympathy with the declared objects of the Society.

Full name & address. .....
.....
.....

WITNESSED BY

Two witnesses, Theosophists. Full name and address. .....
.....
.....*the*.....*of*.....18....
.....

(FORM B.)

(Special Obligation.)

I

an approved candidate for admission into the Simla Eclectic Theosophical Society, do hereby renew in regard to all matters connected with this branch the solemn pledges which I gave on admission to the Parent Society ; and, recognizing that my co-operation will impede the work of the Society unless I take part in this with sincere desires for my own moral improvement and the good of my fellow-creatures, I SOLEMNLY DECLARE UPON MY WORD OF HONOUR, that in seeking to join the society I am actuated by these desires and that I will henceforth earnestly endeavour to make them the guiding principles of my life.

Full name & address. .....
.....
.....

WITNESSED BY

Two witnesses. Theosophists. Full name and address. .....
.....
.....*the*.....*of*.....18.....
.....

THE BOMBAY THEOSOPHICAL SOCIETY.

The regular monthly Meeting of the Branch was held at the Parent Society's Head-quarters at Breach Candy on Sunday, the 11th September, at 3-30 P. M., when an interesting lecture was delivered by Dr. D. E. Dudley, the

subject being :—"The Science and Art of Spirits and Ghosts." It lasted for over an hour.

After some remarks by a few of the Members on certain points raised in the lecture, and after a vote of thanks to the learned Lecturer, the Meeting was adjourned.

THE KANDY THEOSOPHICAL SOCIETY.

At the annual meeting, held at Kandy, September 7, the following officers were elected for the ensuing year :—

President :—C. W. Gooneratna Esq., *Vice-President* : J. A. Siriwardana, Esq., *Secretary* : A. B. Silva, Esq., *Treasurer* : A. M. Koswatte, Esq., *Pandit* : Embawa Mudianse, Korale Mahatmya.

Work is progressing on the new building for the Society's Head-quarters and School-room, despite the opposition of the Christians, who have cunningly contrived to influence the Government Agent to meddle in an affair that does not concern him in the least.

The Society has begun work in downright earnest. The *Ceylon Observer* of September 2, says :—"The Theosophists are trying to make a stand in this mountain capital. Workmen are busy clearing the ground next the English Church (St. Paul's) for a *banamaduwa* (preaching hall)." Our friends will find out how much of a "stand" we will make there when Col. Olcott moves his head-quarters to Kandy, and begins his canvas of the Central Province. Until now he has not even visited Kandy this year.

THE GALLE THEOSOPHICAL SOCIETY.

The Society's High School for boys has been officially inspected by the Education Department. At a meeting held on the 20th ultimo, a resolution was adopted to change the Head-Master, and a Board of Examiners, with Col. Olcott as Chairman, was nominated and requested to examine candidates for the appointment as to their proficiency in English, Mathematics, Sinhalese and General Knowledge.

☞ A CHARTER FOR THE FORMATION of a Branch of the Theosophical Society at Rawalpindi (Punjab) was applied for by some of our Fellows there, and forwarded by order of the President and Council on September 27 to Rawalpindi.

OUR CEYLON WORK.

The rabid Christians in Ceylon seem to have been rather overdoing their game of detraction in the case of the Theosophists. The love of justice which the better class of Englishmen claim to be ingrained in their national character is asserting itself, if the following letter which the *Ceylon Times* prints in its issue of 22nd September, may be taken as an indication :—

FIAT JUSTITIA.

SIR,—If your evening contemporary will only keep on long enough with its ill-natured diatribes against the Theosophical Colonel Olcott, and that gentleman has the good sense to stick to his apparent policy of treating them with contemptuous silence, it will end in his becoming one of the most popular men in the Island. When with the documentary proofs before him that the Colonel "commenced life in his native Christian country in the noblest calling but one under Heaven, viz., as founder of, and teacher in, an agricultural college ; and after an honourable career of a quarter of a century, during 4 years of which he patriotically served his country, we find him in Asia, etc." (*vide Observer* of the 20th instant), the Editor resorts to sneers and innuendoes to injure his standing among us, there can be but one result. What that is I need not mention to any one who knows how an Englishman hates injustice and values

FAIR PLAY.

September 21.

The article of the *Ceylon Observer* to which the *Times* correspondent alludes was a most cowardly attempt to traduce a spotless, private character by innuendo. The testimonials to Col. Olcott's highly honourable record in America provoked the bigoted editor's spleen, and led him to such palpably mean and futile extremes as to win for his coveted victim the sympathy of this writer. The fact is that the Christian party are thoroughly alarmed at the effect already produced by our President upon the hitherto sluggish Buddhists of the Island. He is awakening in them so marked an interest in their religion as to forbode disastrous times for the Protestant missionaries. Garbled reports of discussions in which he always gets worsted ; absurd proposals to petition the Governor to order him away ; silly stories of his certainty to be assassinated ; foolish questions put to him in the papers by feather-brained fellows ; prohibitions by bishops, priests and padris to their laity to hear his lectures ; newspaper articles against him put into tract form and widely circulated—all these prove at once the greatness of his success and the anxiety of our enemies.

WHO ARE THE ARYAS AND THE BUDDHISTS.

(We find in the "Journal of the Hindu Sabha," edited by our highly-valued Brother and ally, M. R. Ry. A. Sankaria, B. A., President-Founder of the Sabha, the following lines throwing a valuable light upon the ancient initiation in India and the question who were the Initiates. We are only sorry, the learned Editor has made the article so brief. This is a subject worthy of being treated most elaborately, and one which interests most deeply students of ancient mysteries.)

"We have said that the Hindus are divided into the Dwijas or the Initiated and the Shudras or the uninitiated. Manu calls all those not owing allegiance to the Shruti and the Smriti *Mlecchas*. There is not a word in Manu of the Aryas or the Buddhists *as a people*. The Aryas were antecedent to his Legislative action, and the Bouddhas subsequent. The abode of the former was commemorated by their Hindu descendants and subjects as *Aryavartam*. The Vedas or *the Sacred Literature of the Hindus* treat of the Aryas as a people. It is absurd to say that any portion of a Vernacular language is held *Sacred* by the people who speak it unless it is ascribed to Superhuman merit. The Initiated held the Transcendental and Ceremonial parts of the Vyasiyam to be Sacred, and the uninitiated the Sanskrit language itself as Devabhâsha or the language of the Gods. The country of the gods is called by Manu *Brahmâvartam*, and of the Rishis *Bahmarishidesam*. The Aryas, the *gods*, and the Rishis, owned the Sanskrit in common ; *the gods* were *fully Emancipated* Theosophists,* and *the Rishis*, the *semi-emancipated* among the Aryas. The gods have Vedic prayers and temples, but the Rishis have not. The Aryas and the Hindus wish *to contemplate* the gods and *to be educated* by the Rishis. *We hold the ancient land of the Aryas with their gods and their Rishis to have been the Himalayan station which is even now Sacred to Hindu Theosophists and where Theosophical merit† and learning still flourishes and whence the Brahmaputra still flows.*‡

The Buddhists are the followers of Gautama Buddha (the Wise who insisted upon *Initiation being thrown open to all who were qualified*). This is a perfectly reasonable proposition in the abstract, but the Dwijas and particularly the Brahmans had vested interests like the Covenanted Civil Service in India and argued the impracticability of the step on account of the difficulty of testing the candidates and of watching their fulfilment of the necessary conditions of Initiation. Verse 177 of Manu requires on the part of the candidate under Initiation abstinence from wine and flesh for instance. The Shudras have perfect liberty almost in this respect, and how is a Shudra candidate to be weaned from a diet to which he has been hereditarily accustomed ? Buddha founded monasteries for Initiation and preached the sacredness of life to the people at large. He made enemies of the Brahmans by ignoring their vested interests and hereditary position, and he made enemies of the

* Or the highest *adepts*. To this day in Tibet, the "perfect Lamas or Boodhisatwas" are called *gods* and Spirits—LAS—ED. THEOS.

† We italicize these lines as they have a direct reference to our first Section, doubted and ridiculed by blind scoffers—*a reality* nevertheless. We can only repeat with Galileo his historical and immortal words : *E pur se muove !* Other scoffers and bigots as blind as our modern skeptics would not allow the earth *to move*, and yet it moved, moves and *will* move unto the last hour of the Pralaya—ED. THEOS.

‡ And the Brahmaputra *flows from Tibet*. "There is no reasonable doubt that the Tsampu of great Tibet and the Brahmaputra of the plains are one and the same river" says Markham in his recent work—"Tibet"... .. "Great Tibet embraces the region between the Northern and Southern chains of the Himalaya, the towns and principal monasteries .....are chiefly in the valley of the Brahmaputra."—ED. THEOS.

Shudras by persecuting the main body who could not abstain from flesh..... Initiation requires also many other conditions on the part of a canditate and the Initiator must be an *Achariar*. The Hindu Sabha promotes amity and good-will amongst the castes but does not and cannot abolish caste distinctions. Just as the Government of India have to foster the natural aspirations of the natives as well as to provide for the continuance of British rule, so has the Hindu Sabha to conserve the Brahmanical Theosophy and ritual as well as to elevate the Shudra masses. If this elevation is neglected, Independent Tamburan Madoms and Buddhist missions will most assuredly gain ground with the intelligent Shudras, and Jesus or Mahomet or Materialism take possession of the illiterate.....Between Orthodox Aryanism and Headlong Budddism the Hindu Sabha takes its firm stand upholding where they are agreed and adjusting where they differ. We do not wish to provoke, to propitiate or to alarm any section of the Hindu community or of any other nationality but would unceasingly labour to promote a good understanding amongst all. The *Sravana Paurnami* is the great day of the Initiation for all sects of Brahmans in all parts of India, and the Rishi of the day is Sri Veda Vyasa. If Hindus are known as such by the observance of the Tonsure and the Sradha, the Initiated are recognised by the further observance of the Upakarmam on the day aforesaid. We mention this as an additional proof of our opinion that the Brahman has no merit as such which is not due to Initiation into Hindu Theosophy.

It has been pointed out that the Initiator or at least the Original Initiator must be an *Achariar* who is defined in A I V 140 of Manu as one who initiates a candidate into the Vedic mysteries and teaches the *concealed or esoteric meaning* besides the conventional. There are four *seats* of Achariyas at present for the whole body of Hindus—viz. those of Shankara, Ramanuja, Madhva and Vallabha, but the occupants have yet to display the concealed meaning (" Rahasyam ") a knowledge of which is tested by the display of Superhuman powers. Poor occupant of Vallabha's seat has been sentenced by a Criminal Court for participation in Theft ! and his coadjutors have, we are afraid, not distinguished themselves much except by levying fees from their followers. The priests of Jesus, Mahomet and Gautama have also lost much of the spirit of true Theosophy by making too much of the dead-letter and the form. All mankind is looking forward then to the advent of genuine *Achariars*. The Founders of the Theosophical Society say that they are in communion with Yogis, the Editor of the *Saddarshana Chintanika* that his Yogi will reveal himself in time, and the Hindu Sabha exhorts every one to evoke the Yogi within himself".

Editor's Note.—And the Hindu Sabha is quite right, if, by " Yogi," it means *Atma*, the highest Spiritual Soul. But the writer uses an incorrect expression when saying that the Founders of the Theosophical Society claim communion with *Yogis ;* Yogis can be but Hindus and in the Fraternity—with which we claim to have some acquaintance—the Hindus are in a minority. Even these cannot be strictly called " Yogis" since their modes of life, habits, religious worship and form of Initiation differs entirely from those of the Hindu Yogis as known to the general public. In one respect only are the adepts, *we* know, like Yogis : namely, in their great purity of life, self-abnegation, and the practice of Dhyan and Samadhi.

RESOLUTIONS OF THE "HINDU SABHA."

The objects and bye-laws of the Sabha are all the foundation requisite for the superstructure of Hindu Unity and Progress. The journal, *as an exposition of the objects*, is not wanted any more, but as a record of practical activities it will be resumed as soon as the Sabha is organised with a President, Vice-Presidents, Pandits, and places of meeting.

I request you will be kind enough to bring the objects and bye-laws of the Sabha to the consideration of your Hindu readers, and to impress upon them that *Vyasa's* philosophy and civilisation must be revived as they flourished before the Buddhist schism and the Achari perversion. India was united under Vyasa in religious thought and social customs, but his pupils and interpreters have sown discord in founding their own importance.

THE HINDU SABHA

The members of the Sabha will endeavour their best :—

1. To cite from the Vyasyam or the teachings of Vyasa, authorities for any doctrine or practice, which they may uphold, or against any which they may oppose.
2. To give certificates of qualification and character to learned priests.
3. To encourage the marriage of girls after puberty and the re-marriage of child-widows.
4. To promote unity and good-will amongst the sects and castes of India.

Bye-laws of the Hindu Sabha.

I. The *ordinary* Members and Patrons of the Hindu Sabha shall in future be recommended by a Member or Patron already on the rolls.

II. In any town where there are four members or more, they shall be competent to appoint one of the members as a Vice-President of the Sabha.

III. An Executive President for the Sabha shall be elected by the Members and Patrons.

IV. The President-Founder and the Executive President shall be competent at any time to call a meeting of the Sabha, at which absent Members and Patrons may be represented by any present.

V. The certificated Pandit-priests of the Sabha shall have precedence of those not so recognised *as far as possible* at ceremonies in which the services of priests are required, and shall be honoured as a consultative body when they attend the meetings of the Sabha.

VI. The Members and Patrons will co-operate so as to eliminate dogmas, schisms, and practices opposed to the consolidation of the Hindu Nation and of the Sanskrit authorities held *sacred* by the nation as declared by a Rishi.

VII. Those who respect the Tonsure and the Shraddha shall be treated as Hindus *prima facie*, and the Sabha will endeavour to defend them from charges which do not constitute disloyalty to the Nation and the Rishis.

CURRENT EVENTS.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—On Saturday, the 23rd July 1881, Shri Shrikrishna Parsanna Sen, Joint Secretary "Arya Dharma Parcharni Sabha," Monghyr, and Editor of the *Dharmaparcharka*, delivered a long address on "Dharma Sadhan" in the premises of the Jamalpore Hary Sabha. The lecture lasted for nearly two hours, awakening the drowsy interest, and raising wonderfully the spirit of the learned audience. The main object of the lecture was to re-infuse into the hearts of the young and so-called educated India, that love for our ancient religion believed in and professed by the noble-minded and pure-hearted Aryas of the days of old. The worthy Lecturer proved, scientifically and philosophically, that tendency towards religion and mysticism was inherent in and at the bottom of every man's nature. He explained the various ways and means adopted by the religionists to reinforce faith, and did not hesitate to throw light, albeit in guarded hints, upon the abstruse mysteries, and that occult power and forces which rest in Primal Matter and our Being—forces and powers ever living and imperishable, that evolve and extend the visible, material and illusive expanse, and recall each and all things to their atomical and primary cause. In conclusion, he satisfactorily proved that religion was the only refuge for all beings, crushed by the allurements of the senses and the worldly *Maya*. Madame, we never thought until now, that our ancient and long-neglected Aryan religion would ever regain its former footing, or reappear before the public in anything like a scientific garb, lending strength and power to its utterances. And now, we hope and feel confident that, owing to the indefatigable efforts of our young champion, the Lecturer, and the untiring zeal of the Association, of which he is the Secretary, the mists which veiled so long our religion from the eyes of young India will soon be swept away.

This is an auspicious time, Madame, for the Aryan religionists to recover lost ground and their power. The Christian missionaries feel disappointed and disheartened

and ready to abandon the field; the Brahmos show signs of weariness, and the Great Cause of the Aryan Religion is occupying the minds, drawing serious attention, and fast becoming the object of intelligent Indian advocacy. In this connection, I must congratulate the Theosophical Society, which has been lately established at Bombay whose work and efforts have aided in enlightening our views upon our own Religion. May the blissful hand of the Divine Power help on the advocates of the religion, inculcated in the Aryan Shastras. The dissemination and exposition of Oriental religions will not only prove profitable to modern India, but likewise to every enquiring mind the world over.

Monghyr, 14th August, 1881.

Yours faithfully,
RAGHU NANDAN
PRASAD SINGH.

Editor's Note.—To avoid misunderstanding and especially "misrepresentations" on the part of our opponents, we must remark in connection with the above letter that we "advocate" no more the religion taught in the *Aryan Shastras* than we do any other faith. Our journal is *absolutely* unsectarian and equally open to every sincere and honest defender and advocate of his own faith—whatever the latter may be. We are devoted admirers of the *Vedas*, holding it in veneration as the oldest, and, as we believe, the wisest book of the world, although its mystical and allegorical language needs the interpretation of one who thoroughly understands its spirit. As we do not feel competent to decide which of the various and many interpreters is the right one, we try to be impartial to all and let every sect (with the exception of the "Maharaja sect," of course,) to advocate its own cause before the public. The Founders of the Theosophical Society and Proprietors of this Journal are the staunch allies and devoted friends of Swamijee Dayanand Saraswati, the founder of the Arya Samaj, and author of the *Veda Bhashya*; but though the recognized supreme chief of a number of our Theosophists who belong to the Arya Samaj, neither the President of the Parent Society, Col. H. S. Olcott, nor yet its Corresponding Secretary, Mme. H. P. Blavatsky, can ever be his followers any more than those of any other Preacher, as the *Rules* of our Society strictly forbid its Founders and the Presidents of its many Branches to advocate either in our journal, or at mixed and general *meetings*, any one religion in preference to any other. We are all upon neutral ground, and even our own personal religious leanings or preferences have nothing to do and must not interfere with the general work. We preach and advocate an incessant and untiring search for TRUTH, and are ever ready to receive and accept it from whatever quarter. We are all enquirers and never offered ourselves as teachers, except in so far as to teach mutual tolerance, kindness and reciprocal enlightenment and a firm resistance to bigotry and arrogant conceit whether in RELIGION or SCIENCE.

In the August number of the THEOSOPHIST there appeared a short paragraph announcing the death of Pandit Shraddha Ram of Jallunder, Punjab. Several friends and Theosophists of Lahore, among others, writing to the Head-quarters to express their deep regret, asked the Editor to devote to the death of the late Pandit a few lines of notice. As the President Founder and the Editor had known the deceased gentleman personally, during their stay at Lahore, where, it appears, he was much beloved by all the orthodox Hindus, their just desire was complied with, and the short obituary appeared. It was a small courtesy to show to one who had been a warm defender and preacher of his views during life, a sincere and fearless champion of what was to him sacred truth—Hindu or Brahmanical religion. Yet it was found fault with and strongly upbraided and criticized by the last person we would have ever thought of, in such a connection—A *Theosophist* and an Arya-Samajist!! *On n'est jamais trahi que par les siens* becomes truer than ever. We leave to the impartial reader to judge and decide which, the Editor or the "Critic," is "bringing discredit" upon himself. The criticism appeared in the *Tribune* of Lahore, August 13, and we now give it to our readers as it stands:—

"'THE THEOSOPHIST' AND PANDIT SARDHA RAM.

"To the Editor of 'The Tribune.'

"SIR,—It is curious to see in the THEOSOPHIST for August 1881 (page 245) that Pundit Sardha Ram, deceased, is trumpeted to have been a leader of Hindu religion and to have disseminated his opinions so boldly and eloquently that neither Brahmo nor Arya Samajists ever ventured to cross him.

"This is anything but true, and the Editor of that journal is greatly misinformed, and no doubt brings discredit upon herself by giving publicity to such trash and utterly incorrect information in the editorial columns of her paper, for every body who knew Pundit Sardha Ram knows full well that he was innocent of having ever engaged himself in discussion with an Arya Samajist, though challenged to do so many a time by them.

"Indeed, he organized a society giving it the name of Hari-Gyan-Sabha, which is composed of a dozen of persons overwise for the present age, who are disinterestedly devoted to the secret cause of idolatry and superstition, which the Arya Samaj ruthlessly attempts to sweep away by its sacrilegeous act of disseminating Vedic knowledge through the length and breadth of the country.

"True the Pundit was a leader of the Hindu religion, but only so far as the members of Hari-Gyan-Sabha are concerned; for without the pale of that Sabha no one ever thought him guilty of deep Sanskrit learnings and it is an acknowledged fact that he was not encumbered with Vedic knowledge in the least.

"As regards the Brahmos it would be unjust to omit to state here that once the deceased held a discussion with Babu Nobin Chander Roy and suffered the game to be won by the Babu as is apparent from a pamphlet in which that discussion has been published. We would fain have refrained from criticism upon a dead man, but truth compels us to disabuse the public of a wrong notion which a note in the THEOSOPHIST from the pen of its Editor is calculated to create, and I, therefore, beg to request you, Mr. Editor, to insert these few lines in the next issue of your paper and oblige,

"Yours &c.,
"A THEOSOPHIST AND
"ARYA SAMAJIST."

"*Aug.* 11, 1881.

THE THEOSOPHIST AND ARYA SAMAJIST.

To the Editor of "The Tribune."

DEAR SIR,—A letter published in your issue of August 14th and signed "A Theosophist and Arya Samajist" has unfortunately—for its writer—appeared in your columns and demands a prompt reply. Had it been signed by any other *nom de plume* I would never think of answering it, still less giving my reasons for publishing anything I choose in the journal conducted by me. As the matter stands, however, and the writer having publicly accused "the Editor of that journal" (the THEOSOPHIST) of being "greatly misinformed," and bringing "discredit upon herself by giving publicity to such a trash" (*sic*)—*viz.*, by inserting a few lines to express regret at the sudden death of Pandit Shradda Ram (!)—I, the undersigned, the Editor of the THEOSOPHIST, and one of the Founders of the Society to which the writer himself belongs, will now, with your permission, answer his very flippant, untruthful, and, I regret to say,—since he is a theosophist—transparently spiteful remarks.

(1) I could not be "*greatly* misinformed" since my information was derived (*a*) from a personal, though a very short acquaintance with the defunct, at Lahore; (*b*) from several trustworthy and impartial informants, such as a high English official, a Christian clergyman, and several respectable natives from that same city; and finally (*c*) from two members of our Society—one of whom is a greatly esteemed and very learned native of Lahore, a valued friend of ours and—a "theosophist of good standing."

(2) No Editor can possibly "bring discredit" upon himself (unless our critic and Brother (?) has yet to learn the real value of English words)— merely for his speaking in a spirit of kindness of a defunct person, were the latter the greatest reprobate, which, even the detractors of the late Pandit, would never dare to say of him. *De mortuis nil nisi bonum* is the motto of every honest man. On the other hand, a "Theosophist"—the more so if in addition to being a Fellow of a Society, based upon the wisest principles of mutual tolerance and universal philanthropy, one, in short, striving to deserve the name of a practical *Brotherhood of Humanity*, he is a member of the Arya Samaj, a body known as opposing and being opposed by every orthodox Hindu—does "bring discredit" and not only upon himself, but upon the Society he belongs to, by showing such a spirit of personal spite, narrow-mindedness and uncharitableness, as exhibited in his criticism in the *Tribune*. "It is far less a sin to speak kindly of and forgive ten sinners deserving punishment, than to slander or punish one who is innocent" is an old saying, especially—we may add—when the victim is dead and cannot defend himself.

(3) It is not true that Pandit Shraddha Ram "was innocent of any discussion with an Arya Samajist" as I happen to *know* to the contrary; nor, that his "Hari-Gyana Mandir" (or Hari-Gyan Sabha, as the writer calls it) is composed but of "a dozen of persons;" nor yet that in his polemics with Babu Nobin Chunder Roy "he suffered the game to be won" by that Brahmo gentleman, as the Pandit was away, we are told, when his Bengali opponent had his last say, and that since then he published the *Dharma Rakhsha* in which he contradicted every word pronounced by his opponent. All his insinuations are exaggerated and greatly misrepresented. The late Pandit may have been little "guilty of deep Sanskrit learning" for all I can vouch for, but that is no reason why he should not be honoured after his death as a good and generally respected man. The whole letter under notice, breathing with that spiteful and bigoted spirit of partisanship which precludes the possibility on the part of its writer to show himself fair and impartial—his object falls short of its mark and his vilifications harm but their author.

While one "Theosophist" writes a *quasi*-libellous letter, and throws mud upon the memory of one, whose only crime seems to have been to oppose the teachings of the Arya Samajists which he honestly, *if* erroneously, believed heretical—another *Theosophist* whom we personally know, as a most trustworthy and impartial witness, wrote to Colonel Olcott from Lahore, at the date of July 18, 1881, the following :—

"It is with deep regret that I inform you of the sudden death of Pandit Shraddha Ram of Phillour, in the District of Jullander in the Punjab —who visited you at Lahore. He was the only preacher of orthodox Hinduism, who travelled far and wide on behalf of his religion at his own expenses, and spoke so eloquently and with such a force of argument that neither missionaries, Moulvies, nor Brahmos, *ever dared to encounter him*...(This informant, independently of informant number one, whose paragraph we published, gives the very same testimony as to what our critic contradicts.) He was a great orator, and his argumentative powers were very remarkable indeed. In addition to *his knowledge of Sanskrit* he was well versed in Persian, knew medicine and knew the *Nasht Patrika*, a branch of astrology, to almost a miraculous perfection. He also knew music, was a good poet, and an admirable writer in Hindi. Religious hymns of his composition are much appreciated and sung in the Punjab. His pleasing manners and marvellous abilities secured for him the friendship of many good-natured Christian missionaries and of several European officials of high position...His loss is not only severely felt by all the orthodox Hindus, but *is deeply regretted and sincerely lamented by all his Arya-Samaj and Brahmo-Samaj friends.*"

The italics are mine. Whom are we to believe? Evidently Theosophist No. 2. had not met "A Theosophist" No. 1, otherwise the—to put it very mildly—*indiscreet* remarks in his letter would have never appeared perchance, in the *Tribune*. To conclude :—

As the Editor of the THEOSOPHIST, I now publicly declare that being no sectarian, following no one's lead, and feeling the profoundest contempt for narrow-minded bigotry under whatever form, the columns of our journal—so long as I edit it—will never be closed against any writer, only because he happens to differ with me on religious or philosophical opinions. Holding Gautama Buddha higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures—profess a profound admiration for the *Vedas* and the *Vedanta* teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher or teaching. And were I to receive, at any day, a well-written article directed either against our Society, the Buddhist Saviour, or myself personally, I would surely publish it in the same spirit of tolerance and impartiality, and with the same readiness as I would give room to one against a declared enemy of ours. And, as the Corresponding Secretary of the Parent or Central Theosophical Society, I am compelled to warn "A Theosophist and Arya Samajist," Let him avoid in future giving vent to such feelings as expressed by him in the *Tribune* as they are as discreditable to himself, as they are loathsome to the Society which honoured him by admitting him to the number of its Fellows. Unless he heeds this friendly advice our General Council might some day interfere, and he would suddenly find himself compelled to sign his future denunciations but as "An Arya Samajist."

Fraternally yours,
H. P. BLAVATSKY.

Simla, August 24, 1881.

THE LATE PANDIT SHRADDHA RAMA.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—At an occasion like the present when some *narrow-minded* enemies of the late Pandit Shraddhâ Râma have left no stone unturned to throw mud upon his respected memory, I hope it will not be out of place to send you, for general information, the following extract from a letter of condolence that His Honor the Lieutenant-Governor of the Punjab, being aware of the sad accident, wrote to his widow, through his Private Secretary :—

PANDIT GOPI NATH,
Editor, Mittra Vilasa.

Lahore, 20th September, 1881.

"BARNES COURT,
"Simla 15th July, 1881.

"MADAM,

"I am desired to.....express the *deep and sincere* regret which His Honor the Lieutenant feels at the death of Pandit Sardha Ram, whom he had known for some years and whom he esteemed for his *good sense, learning* and *enlightenment*... .....

"I am, Madam,
"Yours obediently,
"LOUIS W. DANE,
"Private Secretary."

LAHORE THEOSOPHICAL SOCIETY.

TO THE RECORDING SECRETARY, PARENT THEOSOPHICAL SOCIETY.

We regret to have to report to you the untimely death of our esteemed Brother John Thomas, an energetic member of the Lahore Theosophical Society.

He fell a victim to cholera on the 31st August last. He is greatly lamented by all the Fellows here. He was a very amiable young man.

Yours fraternally,
RUTTUN CHUND BARY,
for Secretary.

13th September, 1881.

The Proprietors of the THEOSOPHIST acknowledge, with thanks, receipt of the following additional subscriptions for Vol. II., all paid in advance.

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The rest of the names will be given in another issue.

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 2. BOMBAY, NOVEMBER 1881. No. 26.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others, not. Great latitude is allowed to correspondents, and they, alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

*NATURE OF THE SOUL.**

The bright and tireless intellect of our venerable brother, Babu Pearychand Mittra, has produced still another of those pamphlets which mark his literary industry, moral elevation, and practised scholarship. We are in receipt of the advanced sheets of his long-expected work on the Nature of the Soul, and rise from its perusal with a sense of real pleasure derived. The author's leading proposition is that there has ever been a conflict between the higher and baser parts of our human nature, the one in preponderance in any given age having fixed the character of that period. As Babu Pearychand expresses it, "As the soul principle advances, the country prospers in intellect, idea of God, constitution of government, beneficence of administration and amelioration of its condition. Substitute the matter principle, and the country begins to decline. Every country has been governed by the intellect of a few leading men, and prospered or retrograded according to the solidity of their ideals and their reflex on the government." With this general proposition no one of whatever creed, will disagree, though some—the Buddhists, for example—would except to the word Soul, and define the nobler parts of our nature in other terms. Our author then shows how the perfection of knowledge about the things of the inner world may, and can only, be attained, *viz.*, by the evolution of the latent powers of that higher Self, which the physical Self brutally represses and smothers. "The reason why our Rishis were more successful in their investigations as to the nature of the soul," says Babu Pearychand, "is that by their mode of living and austerity they fitted themselves to penetrate into the inner life." The philosophy of Buddhism fully recognizes this method of inquiry in its *Dhyana*, and the best living Buddhist scholars concede that none other than an *Arahat*, that is, a fully developed and illuminated ascetic can grasp the meaning of *Nirvana*. Widely divergent, therefore, as the Buddhistic and Brahmanic philosophies are in many respects, this parallelism of thought as to the means of attaining to the higher knowledge reconciles their adherents, and lays out a *via media* by which both may travel in harmony, to search after the Eternal Truth.

A special value is given to Babu Pearychand's pamphlet by his ample quotations from ancient Indian authorities. Modern culture has almost entirely confined metaphysical speculation to the lines of classical and European thought. Thus our educated Asiatic youth, equally with those of Western countries, have been deprived of the aids of the sublime attainments of primitive Asiatic research, and thus had no proper conception of the reverence due by us to those philosophical giants of yore. It will be the dawning of a brighter day when there shall arise an entire class of writers like Babu Pearychand to rescue from oblivion those ancient treasures of literature, and spread them before the world's eye.

The present work contains an account of some very surprising "communications" in Hindi and Sanskrit given to the Calcutta Spiritualist Association through a "medium" wholly ignorant of those languages. There are also frequent quotations of alleged utterances through mediums by well-known deceased persons of Europe and America, which we would have been glad to see accompanied with a word of protest and caution as to their genuineness. Infinite mischief has, we think, been done by this incautious acceptance of pretended communications from the great dead before proving their genuineness.

We have also received a copy of another pamphlet by Babu Pearychand—the Life of Colesworthy Grant, Founder and late Honorary Secretary of the Calcutta Society for the Prevention of Cruelty to Animals,—which latter honourable post is now held by the author himself. Mr. Grant was an accomplished artist, and, up to a month before his death, was Professor of Drawing in the Presidency College. In 1862 his benevolent instinct led him to organize the Society for the Prevention of Cruelty to Animals, and for the next eighteen years he assiduously performed the duties of Honorary Secretary. In recognition of his pre-eminence and disinterested services, the London Society conferred upon him its diploma, an honour, as stated officially by the President, "given rarely and only to persons who have distinguished themselves by eminent services in our great cause." It is a consolation to Hindus, whose religion is the embodiment of kindness to the brute creation, that the late Mr. Grant is so worthily succeeded by their own countryman, in the office he held for so many years.

* A treatise on Spiritual Philosophy by Babu Pearychand Mittra, F.T.S., of Calcutta.

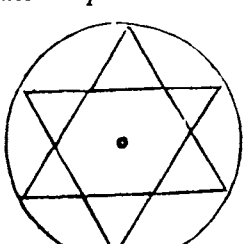
THE SIX-POINTED AND FIVE-POINTED STARS.

BY KRISHNASHANKAR LALSHANKAR, ESQ.

In the *Editor's Note* to the article in the August THEOSOPHIST headed "*The Five-pointed Star*", it is explained that "like the six-pointed star which is the figure of the *macrocosm*, the five-pointed star has its own deep symbolic significance, for it represents the *microcosm*. The former—the 'double triangle' composed of two triangles respectively *white* and *black*—crossed and interlaced and known as 'Solomon's Seal' in Europe, and as the 'sign of Vishnu' in India—is made to represent the universal spirit and matter, one *white* point which symbolizes the former ascending heavenward, and the two points of the *black* triangle inclining earthward. The pentagram also represents *spirit* and *matter*, but only as manifested upon earth—emblem of the *microcosm* (or the 'little universe') faithfully mirroring in itself the *macrocosm* (or the great cosmos) it is the sign of the supremacy of human intellect or *spirit* over brutal matter." And further on it is stated: "and yet there are some proficients who are able to demonstrate that the five-pointed star, whose points represent the five cardinal limbs or those channels of man—the head, the two arms and the two legs".....

Now I doubt not but that the Editor must have had very good reasons and authorities to support the above explanation both of the "double triangle" and of the pentagram, and I think the readers of the THEOSOPHIST would feel very thankful for being enlightened as to such reasons and authorities, if there is no objection to publish them. As for myself, I am particularly desirous to know all about these mysterious figures, and the explanation or explanations that could be given of their esoteric meaning, because I am anxious to ascertain how far such explanations coincide or conflict with the meaning that I attribute to these figures.

No doubt the "double triangle" which is known to the Western nations as "Solomon's Seal", and in India as *Shatkón Chakram* (षट्कोणचक्रं) according to the *Vedic* and *Tántrik* works, and as the "sign of Vishnu"—the deified *preservative* energy, according to the *Purans*—



enclosed within a circle as shown in the margin—represents symbolically the *macrocosm*, but not the *macrocosm* of the duality of *spirit* and *matter* I think, as understood in Europe, but the *macrocosm* of the dual trinity of *spirit, matter* and *space*, and the *creative, preservative*, and *destructive* energies as understood by the Aryans. The three sides of one of the triangles represent respectively the universal *Spirit*—intelligence light— (चैतन्य) Chaitanya—the primitive particles of *matter*— (परमाणु) Paramânu—and the all-pervading, eternal, endless *space* (महाकाश) Mahâkâsha—all the three co-existent and without a beginning and together, that is to say, blending into and intermixing with each other, denote the first Aryan *triad* as symbolized by the triangle. The three sides of the other triangle represent the three *güns* (गुण)—Raja, Satwa, Tama (रज, सत्व, and तम,) or the *creative, preservative* and *destructive* energies—the second *triad* by which, according to the Aryan conception, the great cosmos is interlaced, and is, therefore, called त्रिगुणात्मक (Trigunâtmaka) and which was subsequently in the *Puranic* period personified or deified into the three separate deities —*Brahmâ, Vishnû*, and *Rûdra*. The two triangles, crossing and interlacing, express the idea of the great universe—the *macrocosm*—the great cosmos, whose six cardinal points, *viz.*, the zenith, the zero, (or Nadir) and the four points of the compass, are represented by the six points of the figure, and the circle surrounding the whole representing the (महाकाळ,) Mahâkâla—that is to say, *Death*—Devourer—Time—by which the great cosmos, endless though it is, is supposed to be enveloped. The centre as well of the central cavity as of the whole figure is considered to be the seat of the (अव्यक्तब्रह्म) Avyaktabrahma—unmanifested Deity—who is without a second, and exists by itself from eternity without a cause and as the final Cause of Causes.

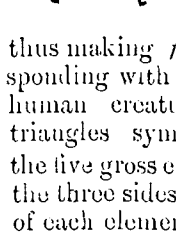
If, as you say, the "double triangle" "is made to represent the universal spirit and matter" only, the objection that two sides—or any two things—cannot form a triangle, or that a triangle cannot be made to represent one thing—a *spirit* alone or *matter* alone—as you appear to have done by the distinction of *white* and *black*, remains unexplained. The idea in that case would have been better, more simply and more correctly expressed by a simple Cross.*

The idea of *spirit* and *matter* crossing and interlacing (*space* being omitted from the consideration for a moment) has not been unknown to the Aryan mystics and philosophers; and, in fact, it is expressed by them by a cross, nay even more, by often turning and extending the extremities thus, +, 卐, 卍, 卐 &c., they have denoted the endlessness alike of the process of this multiplication and of the expansion of the great cosmos. The cross—शूल (Sûla) is the sign of *Rûdra* or the deified *destructive* energy.

If, again, one *white* point ascending heavenward symbolizes the *spirit* as you have stated, what do the two other *white* points signify? †

Moreover, in conceiving and grasping the sublime idea of the great cosmos, any thought of upward or downward, or sideward, or heavenward or earthward, would seem to be not only revolting, but unreal and calculated to spoil the whole effect; nor have I at least ever anywhere met with the idea of one triangle being *white* and the other *black* to denote distinction between *spirit* and *matter* in the figure. All the sides of the "double triangle" and all its six points are supposed to be of equal importance, and yet while your explanation refers to one point of the *white* and two points of the *black* triangle, it is silent about the remaining three points of the two triangles; neither any explanation is given of the three sides of each of the "double triangle" or of the circle surrounding the figure (1.)

As regards the pentagram or the पंचकोण (Panchakona) it will be observed that it is composed of *five* triangles inter-woven into each other, *viz.*, ADG, BEJ, CGK, FJC,



and HAE, (*vide* the figure in the margin); *five* sides or lines, *viz.*,—AE, EJ, JC, CJ, and GA; *five* outer points, *viz.*, —A, C, E, G, and J; *five* inner points, *viz.*,—B, D, F, H, and K; and *five* inner lines, *viz.*, BD, DF, FH, HK, and KB, thus making *five* times *five* (a number otherwise corresponding with the twenty-five elements making a living human creature) ‡ Now I understand that the five triangles symbolize the पंचमहाभूत—Panchamahâbhûta—the five gross elements: earth, water, fire, wind, and ether—the three sides of each triangle signifying the triple nature of each element; the five lines represent the पंचमहाप्राण—Panchamahâprâna—the five vital airs,—namely, the ascending and descending airs, and the airs of circulation, assimilation and respiration; the five outer points denote the पंचकर्मेंद्रिय—Panchakarmendrîya—the five organs of action;

* The Mundane cross of the Egyptians does represent this.—ED. THEOS.

† Spirit fallen into generation or mixed with matter.—ED. THEOS.

‡ The terrestrial principles—25, *i. e.*, 5 subdivisions of each of the 5 principles—the 6th and 7th either merging into ONE, or the *sixth* being annihilated (*Vide* "Fragments of Occult Truth" October number.)—ED. THEOS.

the five inner points indicate the पंचज्ञानेंद्रिय—Panchadnyanendrîya—the five senses of intellect; the five inner lines represent the पंचकाश—Panchakosha or the five-fold screen, so to say, (अन्नमय,—Annamaya,—प्राणमय,—Prannamaya—मनोमय,-Manomaya-विज्ञानमय,-Vidnyanamaya,-and आनंदमय Ánandamaya) in the centre of the cavity formed by which, the *Atma*—the manifested *Brahma*—has its seat; and the whole—the entire figure—represents the *microcosm*—the little universe—the inner world of individual living being. This figure, I believe, is the sign of *Brahmá*, the deified *creative* energy.

If the five points of the pentagram represent the five cardinal limbs of the human body, and if there are proficients who can demonstrate this, it is to be greatly desired that some one at least of these proficients will make the demonstration to satisfy the sceptics who may be of different opinions. Can it be satisfactorily explained that the figure ABCDEFGHJKA represent the स्थूलदह (Sthûladeha) or the material body; the central cavity, the लिंगदह (Lingadeha) or (सुक्ष्म देह)—Sukshamadeha—the etherial body; and the central point, the seat where the *Spirit* or *Atma* resides?

As far as I understand, the *Shatkôn* represents the great universe (ब्रह्मांड)—Brahmânda—the whole endless महाकाश—Mahâkâsha—with all the planetary and stellar worlds contained in it; the *Panchkon* represents the little universe—the individual घटाकाश (Ghatâkâsha) of living creatures with all its paraphernalia; and the cross represents the duality of *spirit* and *matter*.

The *Shatkôn*, as far as I know, is the best chosen of all the various forms of Kûnds prescribed for sacrificial fire when performing the several (यज्ञ) Yadna and (याग) Yâga ceremonies according to the *Vedas*. The *Shatkôn*, the *Panchkon* and the *cross*, are, moreover, the three most sacred symbolic figures, both according to the *Vedic* and the *Tântrik* systems of the religion of the Áryas.

I think it may be possible to find quotations from the *Vedas* and the *Upanishads* or from the *Tântrik* works calculated to support, modify or enlarge any interpretations of these figures, but I am both unable and incompetent to undertake the task. It is to be hoped some learned *Pandit* or an initiate *srotra* or *sâkta* will take the matter in hand, and give us a better and more satisfactory explanation. In the meantime I should be very glad to learn what others might have to say on the subject, because I need hardly say that what I have stated above, cannot be said to be authoritative, and, therefore, requires to be discussed and settled.

Bombay, 23rd August.

OUR ANSWER.

Our authorities for representing the *pentagram* or the five-pointed star as the *microcosm*, and the six-pointed double triangle as the *macrocosm*, are all the best known Western Kabalists—mediæval and modern. Eliphas Levi, (Abbé Constant) and, we believe, Kunrath, one of the greatest occultists of the past ages, give their reasons for it. In Hargrave Jennings' *Rosicrucians* the correct cut of the microcosm with *man* in the centre of the Pentagram is given. There is no objection whatever to publish their speculations save one—the lack of space in our journal, as it would necessitate an enormous amount of explanations to make their esoteric meaning clear. But room will always be found to correct a few natural misconceptions which may arise in the minds of some of our readers, owing to the necessary brevity of our editorial notes. So long as the question raised provokes no discussion to show the interest taken in the subject, these notes touch but superficially upon every question. The excellence of the above-published paper, and the many valuable remarks contained in it, afford us now an opportunity for correcting such errors in the author's mind.

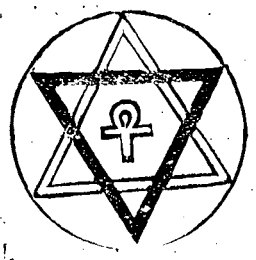
As understood in the West, *Spirit* and *Matter* have for the *real* Kabalists their chief symbolical meaning, *in the respective colours* of the two interlaced triangles and relate in no ways to any of the lines which bind the figures themselves. To the Kabalist and hermetic philosopher, every thing in nature appears under a triune aspect; every thing is a multiplicity and trinity in unity, and is represented by him so symbolically in various geometrical figures. "God geometrizes" says Plato. The "Three Kabalistic Faces" are the "Three Lights" and the "Three Lives" of EN-SOPH (the Parabrahma of the Westerns) also called the "Central Invisible Sun." The "Universe is his Spirit, Soul and Body", his "Three Emanations". This triune nature—the purely *Spiritual* the purely *Material* and the Middle nature (or imponderable matter, of which is composed man's astral soul) are represented by the equilateral triangle whose three sides are equal, because these three principles are diffused throughout the universe in equal proportions; and the ONE LAW in nature being perfect EQUILIBRIUM—they are eternal and co-existent. The Western symbology then, with a trifling variation, is identically the same as that of the Aryans. Names may vary, and trifling details added, but the fundamental ideas are the same. The double triangle representing symbolically, the MACROCOSM, or great universe, contains in itself besides the idea of the *duality* (as shown in the *two* colours, and *two* triangles—the universe of SPIRIT and that of MATTER) —those of the Unity, of the Trinity, of the Pythagorean TETRACTIS—the perfect Square—and up to the Dodecagon and the Dodecahedron. The ancient Chaldean Kabalists,—the masters and inspirers of the Jewish Kabala—were not the Anthropomorphites of the Old Testament, or those of the present day. Their EN-SOPH—the Endless and the Boundless—"has a form and then he has no form," says the Book of the *Sohar** and forthwith explains, the riddle by adding: "The Invisible *assumed a form when he called the universe into existence*," *i. e.*, the Deity can only be seen and conceived of in objective nature—pure pantheism. The three sides of the triangles represent to the Occultists as to the Aryans—*spirit*, *matter*, and *middle nature* (the latter identical in its meaning with *space*); hence also,—the *creative*, *preservative*, and *destructive* energies, typified in the "Three Lights". The *first* light infuses intelligent, *conscious* life throughout the universe, thus answering to the *creative* energy; the *second* light produces incessantly forms out of cosmic pre-existent matter and within the cosmic circle, hence is the *preservative* energy; the *third* light produces the whole universe of gross physical matter; and, as the latter keeps gradually receding from the central spiritual light, its brightness wanes, and it becomes *Darkness* or EVIL, leading to Death. Hence it becomes the *destructive* energy, which we find ever at work on forms and shapes,—the temporary and the changing. The *Three Kabalistic Faces* of the "ANCIENT of the Ancient"—who "has no face" are the Aryan deities—respectively called *Brahma*, *Vishnu*, and *Rudra* or *Siva*. The double triangle of the Kabalists is enclosed within a circle represented by a serpent swallowing its own tail (Egyptian emblem of the eternity) and sometimes by a simple circle (See the Theosophical Seal.) The only difference we can see between the Aryan and the Western symbology of the double triangle—judging by the author's explanation—lies in his omission to notice the profound and special meaning in that which he terms "the zenith and the zero" if we understand him rightly. With the Western Kabalists—the apex of the white triangle loses itself (the meaning being the same in the Egyptian pyramid)† in the zenith, the world of pure immateriality or unalloyed spirit, while the lower angle of the black triangle‡ pointing downward towards the *nadir* shows—to use a very prosaic phrase of the mediæval Hermetists—pure or rather "impure matter" as the "gross purgations of the celestial fire"—Spirit—drawn into the vortex of annihilation, that lower world, where forms and shapes and conscious life disappear to be dispersed and return to the mother fount—cosmic matter. So with the central point, and the central cavity, which according to the Puranic teaching "is considered to be the seat of the अव्यक्तब्रह्म—Avyaktabrahma—or the unmanifested Deity".

* *Sohar*—Book of Splendour, written by Symeon Ben Iochai, in the first century B. C; according to others in the year 80 A. D.

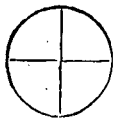
† A French archæologist of some renown, Dr. Rebold, shows the great culture of the Egyptians 5,000 B. C., by stating upon various authorities that there were at that time no less than "thirty or forty colleges of the initiated priests who studied occult sciences and practical magic."

‡ In the August Number (1881) of the THEOSOPHIST a mistake has crept in which has now to be corrected. On page 240 (second column, line 16th of the *Editor's Note*) it is said—"the *two* points of its black triangle inclining earthward" whereas it ought to read—the "*lower* point of its black triangle" since the black triangle has its two angles forming its base reversed.

The Occultists who generally draw the figure thus, instead of



a simple central, geometrical point, (which, having neither length, breadth nor thickness, represents the invisible "Central Sun," the light of the "unmanifested deity") often place the *crux ansata* (the handled cross or the Egyptian TAU), at the *zenith* of which instead of a mere upright line they substituted a circle—symbol of limitless, uncreated Space, which cross thus modified has nearly the same significance as the "mundane cross" of the ancient



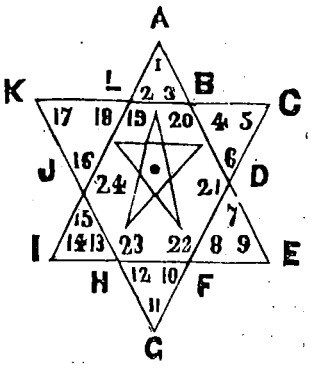
Egyptian Hermetists, a cross within a circle. Therefore, it is erroneous to say that the *Editorial note* stated that the double triangle represented "Spirit and matter *only*" for it represents so many emblems that a volume would not suffice to explain them.

Says our critic: "If, as you say, the double triangle is made to represent the universal spirit and matter only, the objection that two sides—or any two things—cannot form a triangle, or that *a triangle cannot be made to represent one*—a *spirit* alone, or *matter* alone—as you appear to have done by the distinction of *white* and *black*—remains unexplained." Believing that we have now sufficiently explained some of the difficulties, and shown that the Western Kabalists always regarded the "trinity in unity" and *vice versa*, we may add that the Pythagoreans have explained away the "objection" especially insisted upon by the writer of the above words, about 2500 years ago. The sacred numbers of that school—whose cardinal idea was that there existed a permanent principle of unity beneath all the forces and phenomenal changes of the universe,—did not include the number *two* or the *duad* among the others. The Pythagoreans refused to recognize that number, even as an abstract idea, precisely on that ground that in geometry it was impossible to construct a figure with only two straight lines. It is obvious that for symbolical purposes the number cannot be identified with any circumscribed figure, whether a plane or a solid geometric figure; and thus as it could not be made to represent a unity in a multiplicity as any other polygonal figure can, it could not be regarded as a sacred number. The number *two* represented in geometry by a double horizontal line ═══ and in the Roman numerals by a double perpendicular line][and a line having length, but not breadth or thickness it had to have another numeral added to it before it could be accepted. It is but in conjunction with number *one* that, becoming the equilateral triangle, it can be called a figure. It becomes, therefore, evident why, having to symbolize *spirit* and *matter*—the Alpha and the Omega in the Cosmos—the Hermetists had to use two triangles interlaced—both a "trinity in unity"—making the former to typify "spirit"—*white* with chalk—and the latter typifying "matter"—*black*, with charcoal.

To the question, what do the two other *white* points signify, if the one "white point ascending heavenward symbolizes spirit"—we answer that, according to the Kabalists, the two lower points signify "spirit falling into generation," *i. e.* the pure divine spark already mixed with the matter of the phenomenal world. The same explanation holds good for the two black angles of the horizontal line; both of the third points, showing one—the progressive purification of spirit, and the other—the progressive grossness of matter. Again, to say that "any thought of upward or downward" in "the sublime idea of the Cosmos" seems "not only revolting but unreal," is to object to anything abstract being symbolized in a concrete image. Then why not make away with all the signs altogether, including that of Vishnu and with all the learned Puranic explanations thereof given by the writer? And why should the *Kabalistic* idea be more revolting than that of "Death—Devourer—Time," the latter word being a synonym of Endless Eternity—represented by a circle surrounding the double triangle? Strange inconsistency and one, moreover, which clashes entirely with the rest of the article! If the writer has not met "anywhere with the idea of one triangle being *white* and the other *black*" it is simply because he has never studied, nor probably even seen the writings of the Western Kabalists and their illustrations.

The above explanations given by us contain the key to the Pythagorean general formula of unity in multiplicity, the ONE evolving the many, and pervading the many and the whole. Their mystic DECAD 1+2+3+4=10, expresses the entire idea; it is not only far from being "revolting" but it is positively sublime. The ONE is the Deity, the Two *matter*, the figure so despised by them as matter *per se* can never be a conscious unity)* the THREE (or Triangle) combining *Monad* and *Duad*, partaking of the nature of both becomes the triad or the phenomenal world. The Tetrad or sacred TETRAKTIS, the form of perfection with the Pythagoreans, expresses at the same time the emptiness of all—MAYÂ; while the DECAD, or sum of all, involves the entire cosmos. "The universe is the combination of a thousand elements and yet the expression of a single element—absolute harmony or spirit—a chaos to the sense, a perfect cosmos to reason"—we say in *Isis Unveiled*. Pythagoras learned his philosophy in India. Hence, the similarity in the fundamental ideas of the ancient Brahmanical Initiates and the Pythagorists. And when defining the *Shathân*, the writer says it "represents the great universe—ब्रह्माड (Brahmanda)—the whole endless महाकाश (Mahakasha)—with all the planetary and stellar worlds contained in it," he only repeats in other words the explanation given by Pythagoras and the Hermetic philosophers of the hexagonal star or the "Double Triangle" as shown above.

Nor do we find it very difficult to fill up the gap left in our brief note in the August number as to the "remaining three points of the two triangles" and the three sides of each of the "double triangle" or of the circle surrounding the figure. As the Hermetists symbolised every thing visible and invisible they could not but do so for the *macrocosm* in its completeness. The Pythagorists who included in their DECAD the entire cosmos,



held the number 12 in still higher reverence as it represented the sacred *Tetraktis* multiplied by three, which gave a trinity of perfect squares called *Tetrads*. The Hermetic philosophers or Occultists following in their steps represented this number 12 in the "Double Triangle"—the great universe or the *Macrocosm* as shown in this figure, and included in it the pentagram, or the *microcosm*—called by them—the little universe.

Dividing the twelve letters of the outer angles into four groups of *triads*, or three groups of *Tetraktis*, they obtained the *dodecagon*, the regular geometric polygon, bounded by *twelve* equal sides and containing *twelve* equal angles which symbolized with the ancient Chaldeans—the twelve "great gods"† and with the Hebrew Kabalists the ten Sephiroths, or creative powers of Nature, emanated from Sephira (Divine Light) herself the chief Sephiroth and emanation from *Hakoma*, the Supreme Wisdom, the (*unmanifested* wisdom) and EN-SOPH the endless; *viz.*, three groups of Triads of the Sephiroths and a fourth Triad, composed of Sephira, En-Soph, and "Hakoma" the Supreme Wisdom "that cannot be understood by reflection," and which "lies concealed *within* and *without* the cranium of Long Face,"‡ the uppermost head of the upper triangle formed the "Three Kabalistic Faces," making up the *twelve*. Moreover, the twelve figures give two squares or the double *tetraktis* representing in the Pythagorean symbology the two worlds—the spiritual and the physical, the 18 inner and 6 central angles yield, besides 24, twice the sacred macrocosmic number, or the 24 "divine unmanifested powers." These it would be impossible to enumerate in so short a space. Besides it is far more reasonable in our days of scepticism to follow the hint of Iamblichus, who says, that "the divine powers always felt indignant with those who rendered manifest the composition of the *icosta-*

* See in Kapila's Sankhya—Purusha and Prakriti: only the two combined when forming a performing unity can manifest themselves in this world of senses.

† According to Haug's Aitareya Brahmanam, the Hindu *monas* (mind) or Bhagavant creates no more than the Pythagorian *monas*. He enters the egg of the world and emanates from it as Brahm, as itself (Bhagavant) has no first cause (apûrva). Brahm as Prajapâti manifests himself as the androgyne Sephira first of all as the ten Sephiroths do—as twelve bodies or attributes which are represented by the twelve gods symbolizing 1—Fire, 2,—the Sun, 3—Soma, 4—all living Beings, 5—Vayu, 6—Death,—Siva, 7—Earth, 8—Heaven, 9—Agni, 10—Aditya, 11—Mind 12—the great Infinite Cycle which is not to be stopped. This, with a few variations is purely the Kabalistic idea of the Sephiroths.

‡ Idra Rabba. VI. p. 58.

gonus" viz., who delivered the method of inscribing in a sphere the *dodecahedron*—one of the *five* solid figures in Geometry, contained under *twelve* equal and regular *pentagons*, the secret Kabalistic meaning of which our opponents would do well to study.

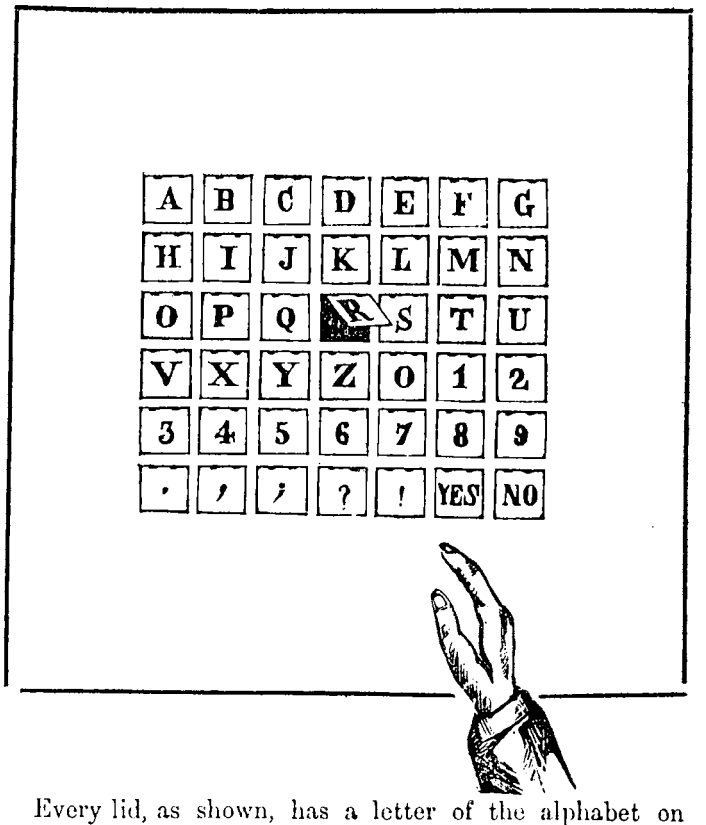
In addition to all that, as shown in the "Double triangle" above, the pentagram in its centre gives the key to the meaning of the Hermetic philosophers and Kabalists. So well known and spread is that double sign that it may be found over the entrance door of the *Lha-Khang* (temple containing Buddhist images and statues) in every *Gong-pa* (lamasery) and often over the relic-cupboard, called in Tibet *Doong-ting*. The mediæval Kabalists give us in their writings the key to its meaning. "Man is a little world inside the great universe," teaches Paracelsus. "A microcosm, within the macrocosm, like a fœtus, he is suspended by his three principal spirits in the matrix of the universe". These three spirits are described as double:—(1) The spirit of the Elements (terrestrial body and vital principle); (2) the spirit of the stars (sidereal or *astral* body and *will* governing it); (3) the spirits of the spiritual world (the animal and the spiritual souls)—the *seventh* principle being an almost *immaterial* spirit or the divine Augoeides, *Atma*, represented by the central point, which corresponds to the human navel. This *seventh* principle is the *Personal* God of every man, say the old Western and Eastern Occultists.

Therefore, the explanations given by our critic of the *Shatkôn* and *Panchkon*, rather corroborate than destroy our theory. Speaking of the five triangles composed of "five times *five*" or 25 points, he remarks of the pentagram that it is a "number otherwise corresponding with the twenty-five *elements* making a living human creature." Now we suppose that by "elements" the writer means just what the Kabalists say when they teach that the emanations of the 24 divine "unmanifested powers" the "unexisting" or "Central Point" being the 25th—make a perfect human being? But in what other respect does the above sentence—without disputing upon the relative value of the words "element" and "emanation"—strengthened moreover as we find it by the author's additional remark that "the entire figure" of the microcosm.. the inner world of individual living being.....a figure which is the sign of Brahma, the deified *creative* energy"—in what respect, we ask, does it clash so much with our stating that some proficients (in Hermetic philosophy) and Kabalists regard the five points of the pentagram as representing the five cardinal limbs of the human body? We are no ardent disciple or follower of the *Western* Kabalists; yet, we maintain that in this they are right. If the twenty-five elements represented by the five-pointed star, make up "a living human creature" then these elements are all vital, whether mental or physical, and the figure symbolizing "*creative* energy" gives the more force to the Kabalistic idea. Every one of the five gross elements—earth, water fire, air (or "wind") and ether—enters into the composition of man; and whether we say, "five organs of action" or the "five limbs" or "yet the five senses" it will always amount to splitting hairs, for it means all one and the same thing. Most undoubtedly the "proficients" could explain, at least as satisfactorily *their claim*, as the writer controverts and denies it, by explaining his. In the *Codex Nazaræus*—the most Kabalistic of books, the Supreme King of Light and the chief Æon—MANO, emanates the five Æons—he himself with the Lord Ferho—(the "unknown formless life" of which he is an emanation) making up the *seven* which typify again the *seven* principles in Man—the five being purely material and semi-material, and the higher two almost *immaterial* and *spiritual* (See *Fragments of Occult Truth* in October number). *Five* refulgent rays of light proceed from each of the *seven* Æons, five of these shooting through the head, the two extended hands, and the two feet of *Man* represented in the five-pointed star, *one* enveloping him as with a mist and the *seventh* settling like a bright star over his head. The illustration may be seen in several old books upon the *Codex Nazaræus* and the *Kabala*. What wonder, that electricity or animal magnetism passing most powerfully from the five cardinal limbs of man, and the phenomena of what is now called "mesmeric" force having been studied in the temples of ancient Egypt and Greece and mastered as it may never hope to be mastered in our age of idiotic and *a priori* denial, the old Kabalists and philosophers who symbolized every power in nature, should for reasons perfectly evident for those who know anything of the arcane sciences and the mysterious relations which exist between numbers, figures, and ideas, have chosen to represent "the *five* cardinal limbs of man"—the head, the two arms and the two legs—in the five points of the pentagram? Eliphas Levi, the modern Kabalist, goes as far, if not further than his ancient and mediæval brethren; for, he says in his *Dogme et Rituel de la Haute Magie* (p. 175).:—"The Kabalistic use of the pentagram can determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as those of Louis XV. or Napoleon." The *astral light* of the Western occultists is the *akasa* of the Hindus. Many of the latter will not study its mysterious correlations, neither under the guidance of initiated Kabalists nor that of their own initiated Brahmans, preferring to *Pragna Paramita*—their own conceit. And yet both exist and are identical, the idiotic and ignorant denials of J. K. the London "Adept" notwithstanding.

OCCULT TELEGRAPHY.

Owing to the dishonesty of many mediums and public incredulity, a new apparatus called "A Tablet for Spirit Telegraphy," has just been invented and presented by a spiritist to the Scientific Society for Psychological Studies of Paris for trial. The illustration of the machine, destined to supersede "table-turning" is borrowed from the *Revue Spirite*. It is certainly calculated, *if it works*,—to stagger the most ingrained sceptic, as it precludes entirely any possibility of fraud.

As shown in the illustration below, the tablet is composed of a series of wooden square pieces of light wood, hinged on by their upper side to the frame-work of the tablet. Metal hinges—to prevent their rusting—are replaced by small pieces of very supple and strong silk, the squares being made to open like the lid of a box as indicated by the square marked with the letter R.



Every lid, as shown, has a letter of the alphabet on it. If the persons present form a "circle," they must place their hands upon the outside margin of the central square, and without touching it. The whole apparatus is simply a portable square piece, made to be laid upon a table like any ordinary chess-board. No invention has hitherto answered better its purpose, since with "planchette"—the medium and experimenters present were always open to the accusation of moving the object with their own hands; or, as modern dictionaries graphically express it—"table-turning.....was commonly ascribed to the *muscular force* of persons in connection with the objects moved." But this engine, besides requiring very moderate mediumistic power—as but one

small, lettered lid has to raise itself at a time, instead of a heavy table, or a too light *planchette*—saves much time and power, permits whole sentences to be rapidly formed, and, what is far more essential, forbids entirely any suspicion of confederacy or fraud. For the benefit of the incredulous, the tablet might be raised upon four ordinary table-legs, so as to be seen from its four sides (the lettered squares, occupying, of course, the whole thickness of the tablet) and affording the opportunity for sceptics, who may so desire, to sit under the table and watch the process of the lids being lifted up without any visible agency. The wood of which the tablet is made must be of the lightest. The cost of the whole apparatus not exceeding a few rupees, any one in India might try his or her mediumistic or rather magnetic powers, and so ascertain whether the alleged phenomena of apparently intelligent *communications* through tables is a delusion or a reality.

In these days of *a priori* denial, the primary question is not so much to ascertain the nature of the agency at work, as to give to sceptics every proof that such phenomena *do* happen and are not only possible, but quite common.

(Continued from the last number.)

ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODBOLE.

ARYAS HAD BETTER METHODS.

18. The ancient Âryas followed Nature in measuring time. The mean length of a civil or natural day is 24 hours, or 60 ghatîs (*vide* para 7, Śesha 38), and that of a sidereal day is 23h. 56m. 4·09s. (*vide* Hymer's Astronomy, page 121), and the difference between the two is 3m. 55·91s. or 3·932m.; and by dividing 24 hours by this daily difference of 3·932m., we get 366 (sidereal) days; that is, a star rising with the Sun on a certain day, will rise again with the Sun 366 days after. It is, hence, a more appropriate measure of a solar-sidereal year than the one referred to above, and is given in the Śesha-Jyotisha, verse 28 (*vide* para 7).

Again, the lengths of a lunation and a lunar-sidereal month are approximately 29½ and 27⅓ days (properly 29d. 12h. 44m. 2.86s., and 27d. 7h. 43m. 11·54s. (*vide* Hymer's Astronomy, page 251), and a lustrum contains (5 × 366 =) 1830 days (*vide* verse 28). Dividing 1830 by 29½ and 27⅓, we get 62 $\frac{2}{59}$ and 66 $\frac{3}{67}$. In a period of five years, therefore, there are approximately 62 lunations and 67 lunar-sidereal months. These very figures are given in verse 31st of the Śesha-Jyotisha (not found in Lagadha).

सावनेंदुस्तुमासानांषष्टिश्चैकाद्विसप्तिका ॥
द्वात्रिंशत्सावनः सार्धः सौरः स्तृणांविपर्ययः ॥ ३१ ॥

"In a cycle there are (60+1=) 61 Sâvana or civil, (60+2=) 62 lunar, and (60+7=) 67 astral or lunar-sidereal months; 60 being the number of solar months in the same period. Every one of these months is divided into 30 equal parts which are its days. A solar month contains a civil month and a half day, *i. e.*, 30½ days. An astral or sidereal month is the time taken by the moon in going round all the asterisms."

Thus we see that the lengths of a lunation and sidereal month are $\frac{1830}{62}$d. = 29d. 12h. $23\frac{7}{31}$m. and $\frac{1830}{67}$d. = 27d. 7h. $31\frac{23}{67}$m.

Now the Sun takes 366 days to go over 27 asterisms or 360°, and hence he takes $\frac{366}{27} = 13\frac{5}{9}$ days to traverse the space of one asterism or 13° 20′; and the moon makes 67 revolutions in the period of five years or 1830 days, and hence the time she takes to go over an asterism is $\frac{1830}{67 \times 27}$ days, or $\frac{1830 \times 603}{67 \times 27} = \frac{1830 \times 9}{27} = 610$ kalâs, or 1 day 7 kalâs. The same we find in verse 39 of the Śesha or 18th of the Lagadha Jyotisha.

सप्तकंभयुक्सोमः सूर्योद्यूनित्रयोदश ॥
नवमानितुपंचाग्निः काष्ठापंचाक्षराभवेत् ॥ ३९ ॥

"The moon goes from one asterism to the other in a day and 7 kalâs or 610 kalâs, and the Sun in $13\frac{5}{9}$ days. Kâshṭhâ is a period of time required in uttering 5 (long) letters."

As has been stated before in para 9, there are two intercalary months, one in the middle and the other at the end of every cycle of five years, viz., the 31st and 62nd lunation. This is distinctly stated in verse 37 of the Śesha-Jyotisha (not found in the Lagadha).

द्यूनंद्विषष्टिभागेनचांद्रंसूर्यात्सपार्वणं ॥
यःकृतावुपजायेते मध्येचांते ऽधिमासकौ ॥ ३७ ॥

"As there are two intercalary months in the middle and at the end (of an age), a lunar month is less than a solar month by its $\frac{1}{62}$nd part. The same is true of the lunar and solar days." For the civil months in a cycle are 61 and the lunar 62; and hence 61 days are equal in length to 62 lunar days or *tithis*.

The proportionate lengths of a solar, lunar, and sidereal days are shown in verse 29 of the Śesha-Jyotisha which appears to be distorted.

उदयावासवस्यस्युर्दिनराशिःस्वपंचकः ॥
ऋषेर्द्विषष्टिहीनंस्याद्विंशःयाचैकयास्तृणां ॥ २९ ॥

This ought to be—

उदयःसावनोज्ञेयोदिनंसौरंसषष्टिकं ॥
ऋषेर्द्विषष्टिहीनंस्यात्स्तृणामेकादशेनच ॥ २९ ॥

"The time from sun-rise to sun-rise is the length of a civil day. A solar day is greater, and a lunar and a sidereal day is respectively less than a civil day by its $\frac{1}{60}$th, $\frac{1}{62}$nd, and $\frac{1}{11}$th (properly $\frac{1}{67}$th) part. For 1800 solar days = 1830 civil days = 1860 lunar days = 2010 sidereal days (*See* verse 31).

Now a civil day consists of 124 lavas according to Garga; and hence a solar day contains $124 + \frac{124}{60} = 126\ \frac{1}{15}$ lavas; a lunar day or *tithi* $124 - \frac{124}{62} = 122$ lavas, and a sidereal day $124 - \frac{124 \times 6}{67} = 112\ \frac{60}{67}$ lavas. We find all these measures in Garga quoted by Somâkara, the commentator on the Jyotisha by Śesha.

सावनं चापिसौरंचचांद्रनाक्षत्रमेवच ।
चत्वार्येतानिमानानियैर्युगंप्रविभज्यते ॥ १ ॥
अहोरात्रात्मकंलौक्यमानंचसावनंस्मृतं ।
अतश्चैतानिमानानि प्राकृतानीहसावनात् ॥ २ ॥
ततःसिद्धान्यहोरात्राण्युदयाश्चाप्यथा ऽर्कजाः ।
त्रिंशच्चाष्टादशशतंदिनानांचयुगंस्मृतं ॥ ३ ॥
मासस्त्रिंशदहोरात्रः पक्षो ऽर्धं सावनं स्मृतं ।
अहोरात्रंलवानांतुचतुर्विंशशतात्मकं ॥ ४ ॥
सौर्यंतुसूर्यसंभूतंपरिसर्पतिभास्करे ।
यावताह्युत्तरांकाष्ठांगत्वागच्छतिदक्षिणां ॥ ५ ॥
कालेनसो ऽब्दस्तस्यार्द्धमयनंतुत्रयोत्तवः ।
ऋतोरर्धंभवेन्मासस्त्रिंशद्भागंदिनो ऽर्कजः ॥ ६ ॥
तस्यार्धमर्कजः पक्षस्तस्मात्पंचदशंदिनं ।
शतंलवानांषड्विंशत्चवा:पंचदशस्तथा ॥ ७ ॥
त्रिंशच्चाष्टादशशतंयुगमार्कैंदिनःस्मृतं ।
वृद्धिक्षयाभ्यांसंभूतं चांद्रमानंहिचंद्रतः ॥ ८ ॥
लवंत्रवमथोनेनसावनेननिशाकरः ।
क्षयवृद्धिमवाप्नोतिसचांद्रोमासउच्यते ॥ ९ ॥
तस्यार्धं पर्वणः पक्षस्तस्मात्पंचदशीतिथिः ।
प्रमाणेन लवानां तुद्वार्विंशशतमुच्यते ॥ १० ॥
सोमस्याष्टादशशती युगेषष्ट्यधिकास्मृता ।

यावतात्वेवकालेनभवर्गौत्रिणवात्मकं ॥ ११ ॥
भुक्तेचंद्रः सअर्क्षोमास्तस्यार्धंपक्षउच्यते ।
आर्क्षात्पक्षात्पंचदशंनाक्षत्रंदिनमुच्यते ॥ १२ ॥
प्रमाणेनलवान्तु द्वादशंशतमुच्यते ।
षष्ट्यात्तुसप्तषष्ट्यंशेनाधिकोऽस्मिन्परोलवः ॥ १३ ।
दशोत्तरैर्द्विसहस्रैर्युगमार्क्षैर्दिनैःस्मृतं ॥

This extract is given by Professor Max Müller in his Preface to Rigveda-samhitâ, Vol. IV. (pages. liii—lvi), but there he makes a day consist of 24 hundred (2400) instead of 24 plus hundred (124) lavas, a solar day of 26 hundred (2600) instead of 26 plus hundred and plus $\frac{1}{5}$ (126 $\frac{1}{5}$) lavas, a *tithi* of 22 hundred instead of 22 plus hundred (122) lavas, and a sidereal day of 3200 instead of 112 $\frac{69}{97}$ lavas; a misunderstanding which might have been easily avoided, and which he appears to have fallen into by mere oversight.

From verses 8,38, and 28 given in para 7, we learn that the maximum increase in the length of day from the winter solstice to the summer solstice is 6 muhûrtas or 12 ghatîs, and that the daily increase is $\frac{1}{61}$ ghatî, and that the length of the winter solstitial day is 24 ghatîs. Hence by a simple proportion we can find the length of any day from the winter solstice. Multiply the interval between the winter solstitial and the required day by 2, and divide the product by 61; to the quotient in ghatîs add 12 ghatîs; and twice this sum will be the length of the day required. For instance, the interval between the vernal equinoxial and the winter solstitial day is $30\frac{1}{2} \times 3 = \frac{61 \times 3}{2}$ days. Multiplying this by 2, and dividing the product 61×3 by 61, we get 3 ghatîs; and hence the length of the vernal equinoxial day is $2\,(12+3) = 30$ ghatîs. This very rule is given in verse 40 of the Sesha, and 22 of the Lagadha-Jyotisha.

यदुत्तरस्यायनतोगतंस्याच्छेषं तथा दक्षिणतोयनस्य ॥
तदेकषष्ट्याद्विगुणंविभक्तंसद्वादशंस्यादिवसप्रमाणं ॥ ४० ॥

"Divide by 61, double the number of days passed from the winter solstice to the required day, or double the number of days remaining to the winter solstice when the required day comes after the summer solstice; to the quotient add 12; and double the sum will be the length of the day required."

Probable Corrections.

19. Now as all the measurements of time shown above are mean or approximate, corrections must have been, no doubt, made from time to time, whenever the errors became too obvious to be ignored. The length of a lunation is stated in the Jyotish to be 29d. 12h. 23 $\frac{7}{19}$m., while its actual length is 29d. 12h. 44·05m.; the error of 20·82m. per lunar month would amount to a day after 69 lunations; and this appears to have been provided for by adding one day to the second intercalary or 62nd month of the cycle of five years, and by omitting this correction at the end of every tenth cycle. For, 620, the number of lunations in ten cycles when divided by 69, the quotient is 9 days.

Again the solar-sidereal year is given in the Jyotisha to be of 366 days in round numbers, while it is actually 365d. 6h. 9·17m.; the yearly error of 17h. 50·43m. or 17·84h. would amount to a lunation in 39·7 years, altering the Sun's position in the fixed stars by a month in advance: and this must have been provided for by omitting one intercalary month in every 40th year or at the end of every eighth cycle. Our suggestion that these corrections must have been made in the way shown here or in some other similar manner, will be found true as the careful study of the Vaidika and post-Vaidika works advances.

The Aryas took corrections into account.

20. A third correction has also to be made to provide for the difference between the lengths of the solar-sidereal and the solar-tropical years, which are respectively 365d. 6h. 9·17m. and 365d. 5h. 48·8m. Now the difference of 20·4m. between the lengths of the two kinds of years amounts to a day in 70·6 years, and to a lunation in 2083 years. We have seen in paras 15 and 16 that the ancient Âryas took this correction into account by commencing the year a month earlier after a period of about 2000 years, and by regarding that asterism as the first among all the asterisms, twenty-eight or twenty-seven in number, whose commencement coincided with the equinoxial point during the same period.

(To be continued.)

THE NEW "CONVULSIONNAIRES"

The strange disease which, during the last century, had perplexed all those physicians and members of the Academy of Sciences who believed neither in the supernatural nor in the pranks of the devil, has again reappeared in France. It seems as if "la Belle France" was predestined to furnish the most extraordinary, if not the only, instances of the puzzling phenomena which makes all the good people who witness it believe firmer than ever in the reality of demoniacal possession. The following events now taking place at Besançon and at Pledran (Bretagne) remind one of the famous *convulsionnaires of St. Medard* and the no less famous in the history of the "supernatural"— nuns of London.

A whole family, father, mother, children and servants imagining themselves pursued by Satan, howl during whole nights, bounce about with the most hideous contortions, at one moment writhing and crawling with worm-like motions on their bellies, at another, springing like wild beasts on their prey, yet, seemingly never losing for one moment their consciousness, but shouting the whole time that the devil had taken his abode in their house and bodies.

Transferred to another village and place, and having kept quiet all day, the fits coming on but after sunset, the disturbance they made was so very great that the whole neighbourhood was startled and insisted upon the municipality having them removed. The physicians have declared the disease to be of the same character as that of the "convulsionists of St. Medard," but declare themselves unable to assign a plausible scientific cause for it.

At Pledran, the seven children of another family have shown simultaneously the same symptoms with still more curious and startling phases. Left alone, they are quiet enough; at the slightest remark or contradiction, they become transfigured into demoniacs. The wise physicians of Pledran have proved neither luckier, nor any more sagacious than their colleagues of Besançon. Seeing four of the children perform the most wonderful acrobatic feats on the top of a small chimney upon the roof of the house, in a spot where there was hardly room for one cat, they witnessed the eldest daughter, aged sixteen, descend, as if endowed with some supernatural power, into a deep well, plunge herself into the water, and then re-ascend the perpendicular stone walls with the agility of a monkey. During these fits, which come upon them simultaneously, the seven children perform the most astounding *tours de force*.

Reprinted by the greater number of the French and foreign papers, the explanation of these phenomena seems to have been given up. The only commentary hitherto made upon them is: "This is, indeed, a curious subject of study for our men of science!" With several others of the same kind, the papers might have added. But nothing that eludes an explanation in accordance with their pre-conceived *scientific* theories, seems to be very attractive to our modern scientists. *Facts* have to fashion themselves so as to dovetail and fit their notions; but they will never yield to facts—if they can help it.

"PRESENT-DAY PROBLEMS"

We have pleasure to announce under this title a new work by John S. Farmer, Author of "A new Basis of Belief in Immortality." The following is the advertisement as sent to us by the able author. "The Present-Day Problems" is to be published by Subscription only, uniform in style with, but considerably larger in size than "Spiritualism as a New Basis of Belief," at the following rates, viz :—

One Copy, post-free, ...	£0 10s.
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The book will be issued as soon as 200 copies have been subscribed for. The scope of the work may be gleaned from the following draft synopsis (subject to variation) of the four sections into which it is primarily divided :—

I.—Introductory : giving brief resumé of ground to be traversed, and present position of Psychological Science embracing—*(a)* What is known based on personal observation ; *(b)* What is believed on reasonable grounds; *(c)* What is speculation only.

II.—Methods and modes of investigation, with suggestions.

III.—General difficulties experienced by investigators (*a*) on Scientific Grounds, (*b*) on Religious grounds.

IV.—Present-Day Problems and their general bearing to the New Factor in Modern Thought.

Section IV. will deal with the moot problems with which the world is either face to face, or which are gradually coming to the front.

OCCULTISM IN CALCUTTA UNIVERSITY.

We observe that that noble Hindu gentleman and scholar, Dr. Rajendralala Mittra, made an earnest, but unhappily, unsuccessful attempt to induce the Senate of the Calcutta University, at its late meeting, to adopt Occult Science as a compulsory subject of study for students. In merely suggesting such an idea he has deserved the gratitude of his countrymen, little as the majority may be aware of the fact. If the dignity of the study of the hidden laws of nature were but recognized, and encouragement given to our youth to pursue it as their circumstances should permit, the result would be most beneficial. With the advancement of this knowledge the moral darkness of the world would be gradually dispelled, old superstitions would vanish, flimsy new theologies would be swept away, and a true and ennobling ideal of man once more prevail. The effect of occult research would be to destroy that gross form of materialism which teaches the student that he is but a biped, digesting and procreating engine. By breaking down the hard walls that hedge us within the compound of modern biology, it would illimitably widen the area of nature-study, and multiply the chances of getting really "exact" knowledge.

The whole world is shaken with a raging conflict between science and theology. It is just now a demoralized, faithless, corrupt, despairing world. The old moorings of truth, honesty and frankness have been abandoned. Man has lost his faith in his brother man. The courts fester with perjury. It is so throughout India and Ceylon, and no one can deny it. But it is also the same throughout the United Kingdom of Great Britain and Ireland. Said the London *Times* recently :—"No one can be acquainted with the inside of our courts without being aware of the enormous amount of petty perjury which is perpetrated there and which passes unpunished....At Manchester the other day Lord Coleridge took occasion to tell the Grand Jury that the crime of perjury was greatly on the increase." So it is not alone the "poor Heathen" who have lost the old love of truth, but the enlightened, favoured, *civilized* Briton: the whole British people, according to the *Times*, swear falsely and are unpunished. The *Times* does not tell the whole truth or it might have added that Christian Europeans by their bad example and frequently their faithlessness in commercial transactions are responsible for much of the moral delinquency that prevails throughout this portion of Asia.

It thus seems that neither of the religions of the day can be said to really restrain their adherents from wrong-doing. They are all receiving only lip-service. Things are in about the same wretched state as *they were* in Europe from the seventh to the eleventh century. We are told by an elegant and profound historian (Dr. William Robertson,—*D.D.*)—that at that time the European nations "instead of aspiring to sanctity and virtue..... imagined that they satisfied every obligation of duty by a scrupulous observance of external ceremonies. Religion, according to their conceptions of it, comprehended nothing else &c." This is now true of our Christians, Hindus, Parsis, Mussulmans, and to a great extent, Buddhists. Men have grown cunning, clever, audacious, hypocritical and unprincipled. It is the rule despite the exceptions. We believe that there is a remedy, and but one. It is to seek back to the spring of honour, virtue, and religion—the WISDOM RELIGION of the archaic period—the source of all the world's subsequent religious systems. In that, religion and science were but convertible terms, and a religionist could no more be indifferent to science than a scientist could be anything else than religious. For the science of those days was what is now mistermed Occultism ; mistermed, inasmuch as it left no obscure corner of nature unsearched, nor any hidden depth of human nature unfathomed. It was such science as makes the modern muddle that goes by the name seem by comparison little better than a sort of empiricism. The Calcutta Senate did wrong to reject Dr. Rajendralala's proposal.

(Continued from the last number.)

THE WAR IN HEAVEN.

BY MIRZA MOORAD ALEE BEG, F.T.S.

Let us see. As I intend on a future occasion to go more fully into the matter of the "Ab-El"*, the "Patriarch of the Elohim," the "El" *par excellence*, the Something which is also Nothing from which Everything proceeds, I shall only remark on the evident identity of this Primeval *Productive* Negation with the "Chaos" which, according to Greek mythology, was the first germ of all things. I think no candid reader can deny the exact parallelism of the "golden age" of Kronos with the "Paradise" period of the Shemites—both are alike in their characteristic features of happiness and ignorance; in that they were preceded by a condition of the universe "without form and void" but containing the "potentiality" of all things† ; and that they were followed by a struggle for supremacy among the "Gods." Now "Lucifer" is the traditional title of Satan, and also signifies the "Morning Star." We are also as certain as the convergent result of researches in philology, astronomy, and archæology can make us that in the primeval Shemite combination of religion with astronomy each of the Elohim had assigned to him or her one of the celestial bodies, which formed their particular domain, which was supposed to be their residence, and of the natural as well as occult‡ motions and influences of which they were the "Maluks" (Masters). Thus "Shums" or "Shamash" was identified with the Sun, "Ishtar" or "Ashtaroth" with Venus and *subse-*

* Ba-al.

† "Burashit bara Elohim eth ha Shemaim vu eth ha retze"—is said by some Hebraists to be wrongly translated "In the beginning &c." They say it should be—"From the First Principle." I am not specialist enough to decide so difficult a point, but if it be so, Genesis has anticipated Laplace and Huxley.

‡ I beg to say that I regard this personally as a distinction without a difference. I only use the words in their ordinary sense to convey the vulgar idea I wish to express as comprehending both astronomical and astrological phenomena.

quently with the Moon, and most probably "Baal" or "Belus" with Saturn. Thus it was that the "Host of Heaven" was made up. It is, therefore, in the highest degree probable, though I confess that I cannot produce absolute proofs *just now* that "Venus" or the "Morning Star" was originally the particular orb appertaining to that "Adversary"* whose revolt against "Yav" or "Iva," the titular God of that branch of the Shemites † from which the Hebrews sprang, is said to have involved in his sedition "one third of the Host of Heaven."‡

To proceed—the "Star of the Morning"§ is undoubtedly —*as a natural fact*—"the harbinger *of light*" and *as* such, its relation to Prometheus must be visible to the most obtuse. But the analogy extends further. The sentence of banishment and agony and *unrest* passed on Prometheus by Zeus is paralleled by that supposed to be passed by the victorious Elohite on his vanquished adversary, while the evils which ensue from the opening of Pandora's box in the Promethean myth are paralleled by the "curse" following on Eve's eating of the Fruit of the Knowledge of Good and Evil. Further more, Zeus, like "Iva" is a member of the same tribe as his opponent, for while he and Prometheus are both Ouranides, "Iva" and the Adversary are both Elohites. There have been two derivations proposed for the name of Prometheus—one making it "Forethought"—the other (taking the Doric dialect for its foundation)¶ giving it as "First Fire-giver" or "Rubber"). It is perfectly immaterial to the purpose of our present argument which of these is right, for "thought" is "light" in more than one sense as much as "fire" is,‖ and, in fact, if the derivation from "thought" is true it goes still further to establish the connection of Satan and the Titan, for it was "thought"—*i. e.* "the Knowledge of Good and Evil" which was the gift of Satan to the Adamites.

Nor, on the other side, can it be denied that "Yav" and "Zeus" present many remarkable analogies. Both are the *Supreme Gods* of their respective mythologies, and both have degraded their brethren into slaves or expelled and imprisoned them as "rebels," after dethroning their own parents.$ In the days before Comparative Philology had so well established the utter irreconcilability of Aryan and Shemite roots, a very striking comparison used to be made of the names Jao, Jehova, Jhovis, Jupiter, &c., (1) and even now, when we recognise the above as comparatively modernised appellations, it cannot be denied that the earliest forms of these which we know (Iva (2) and Zeus) have a most suspicious similarity. For my own part (if I may be allowed to be so egotistic as to say so) I do not believe in the convergence to a single root of the Aryan and Shemitic races and languages. Regarding them, as I do, as radically independent developments, I consider that if the above is anything more than a strange coincidence, its existence must be connected with that influence which, as we know, was extended over Hellenic culture by Phœnikia and Assyria in what *we* call the pre-historic ages, and which was analogous to that of Europe over Asia at present. Still even as a coincidence, it is, *Theosophically*, highly suggestive and significant. But however this may be, there can be no manner of doubt whatever that in the systems to which they respectively belong both Zeus and Jahveh occupy the position of the Asserters of the Static pressure of Authority—that is to say, of the Inherent Inertia with its inevitable "*shall be*"—the "I am that I am" if the one is paralleled by the "Irrevocable nod" of the other.

Opposed to these stand the "Fire-giver," the "Forethought," the "Instructor in the Knowledge of Good and Evil," "Lucifer", "the Harbinger of Light," and in both cases—alike in Genesis and in the Hellenic cosmogony—his action is undeniably what we in the nineteenth century slang should describe as "an endeavour to elevate the race of man"—"in the day ye eat thereof ye shall be as Elohim, knowing good and evil"—that is to say, "superior in intellect to what you are." And alike in both it is to be observed (Padres—*please deny it if you can*) he *succeeds* in his intent as far as it goes. The Bible itself (barring the subsequent glosses on Genesis) does not accuse Satan * of acting dishonorably or deceitfully in the matter towards Adam. What he promises happens exactly as he said it would ("and the eyes of both of them were opened *and they knew that they were naked*") and if Jahveh subsequently afflicts his own creatures with his own rage, the "Adversary" does not seem to have at all bound himself to protect them from its effects. Perhaps (but this is only a tentative supposition with no explicit foundation in Scripture or tradition) he would also, if he had had time, instructed them to eat of the *other Tree* which would have conferred *Immortality*,† but the most probable explanation we can now give is that, in the original myth, he *had no time*—the near approach of his victorious and more powerful enemy caused a precipitate retreat before he could manage it. In the very same manner, Fire, the gift of Prometheus, is a *real* benefit to the children of men, as the Hellenic poets, less enslaved to Absolute Authority than the Shemites, gratefully acknowledged, however much its good effects might be counterbalanced by the evils of Pandora's box.

So far then the Hellenic and the Hebrew myths exhibit exactly parallel conditions, but now we have to refer to sundry differences in the mode of their treatment which not only exhibit the idiosyncracies of the different races in treating the same root-idea, but which will be seen to have modified the whole course of the moral, religious, and political history of the earth by their influence on intellectual perceptions.

We have seen that a certain derivation of the name Prometheus gives its meaning as the Fire-Giver or "Rubber (from the Sanskrit પ્રમથ" ‡ through the Doric Pro-*manthios*) and as such it has been considered to bear reference to the "અરની" (Arnee) or "Friction-Drill" to produce *Fire* of the ancient Aryans and ultimately to the First Discoverer of Fire. No one can deny the obvious *light* this throws upon "the knowledge of Good and Evil" —which was conferred by "Lucifer". Whatever may be the exact merits or demerits of the "Cycle" Theory, I believe no Theosophist would wish to run so counter to what is called "Modern Science" as to deny the sub-

* It must be remembered that "Ishtar" was the first personage who is recorded as having "descended into Hell."

† As each Shemite race had a tendency to exalt *its own* tribal God to the Hegemony of the Elohim, the deity against which the revolt was directed, was necessarily believed to be different in different nations. I take "Jahveh" as typical of all these Supreme deities, as he is the one which has "survived"

‡ "The evil spirits, emblems of Chaos, resist this change and make war on the Moon, the eldest son of Bel, drawing over to their side the Sun, Venus, and the atmospheric God Vul."—George Smith's "Assyrian Discoveries," page 403.

§ Venus as an *Evening* Star is connected with the identity of Ishtar with Aphrodite, the "Goddess of *Love*", another mystical subject I hope shortly to handle in another article.

¶ "Pro-*man*thios."

‖ "Ohne *Phosphor* ohne geduncke."

$ "Baal and Kronos."

(1) Fellow's "Mysteries of Freemasonry."

(2) In that conglomeration of amalgamated national myths of various races which is presented to us by the inscriptions of the Babylonian Empire, it is almost impossible to indicate the true analogy of the Yahva of the Beni-Shamash, the aboriginal stock of the Jews, Arabs, and Khita. Some affinities appear with "Hea" and others with "Vul." The God called by Layard "Yav" is called by Rawlinson "Iva". There is probably some confusion even at that period.

* Observe—though Genesis says nothing about the connexion of Satan and the Serpent, I accept the latter as the representative of the former.

† Malthus protect us !! what *would* have been the result of a world full of Adams and Eves who *never died !!!* A most problematically *good* gift.

‡ Hindu—"Muthna" to churn, agitate or worry. "Muth muth thakee, moor kaha nu mana"—I worried and worried him, but he would not mind my words"—says a girl of her lover in a popular song. Compare "Sutapa—worry"—the Shemitic root of "Satan."

stantial accuracy of its deductions as to the *physical* origin of the present races of mankind and the course of the development of "Society". In this course of development it is exactly the "discovery of Fire" which marks off the Primitive Man from the Anthropoid Ape. There are at present hut-building apes and *non*-building men*; probably countless other "aberrant" types of semi-human beings in a more or less "civilised" condition lived in the vast forests of what *we* call "the Primeval World," and as research in this direction is pushed on it is probable that Geology will show so many more of such gradually progressive forms, varying between the undoubted "Simia" and the "Neander-Thal man", that the discovery of the "Missing Link" will be more difficult than ever—*not* from a paucity, but from a superabundance of material to choose from—but the line will have to be drawn somewhere, and I firmly believe it will have to be drawn at the use of Fire. Fire was truly "the birth of Man" into *our* world—it was "the knowledge of Good and Evil"—of Science—of Society—of Reason—of Religion itself—"The fruit of the Forbidden Tree"—of the Revolt against the Imperious Necessity of the "I AM THAT I AM."

And in so much, truly, Satan or Prometheus *was* without doubt, the Benefactor of the Human Race!

But there was "a Curse" attached to "knowledge in the one case and Pandora's "Box-full of Ills" to Fire in the other. In order to comprehend *what* this "Evil," resultant of Fire and Knowledge, *really* was, we shall have to inquire a little into the punishments meted out respectively by Zeus to Prometheus and by Jahveh to Satan. Now without going at present right back to the origin † of the punitive locations—the "Botany Bays" or "New Calledonias" of Religions, the accepted traditional idea of their sentences was, that Prometheus was chained to a rock amidst the *cold, and snow, and winds, and mists* of Caucasus, while Satan was flung into a great whirlpool of flaming brimstone and other *fiery* substances. Pursuing the inquiry a little further we cannot fail to perceive that the same characters extend in a greater or less degree of emphasis to *almost all the Aryan and Shemitic "Hells"* respectively. It is true the *later* Persian and Hindoo Hells exhibit some of the "flaming," characteristics‡ of the delectable residence assigned by Christian divines to Satan and his angels along with the ninety-ninth part of mankind, but it is to be remembered that the Pehlvee tongue emphatically points to a great Shemite influence over the Persian mind in the days of the Achæmenians, Arshakians and Sasanides, and that India too, in its coinage, its art, and its traditions, exhibits traces of the same Eastward sweep of thought from Persia in the period intervening between the invasions of Alexander and of the Muhammadans. But in the main the respective aspects of the Aryan and Shemite residences of the Evil Principle and places of punishment for human offenders are essentially as different as are the sentences of Satan and Prometheus, and differ in *the same manner*. While the Christian Hell, the Jewish Tophet and the Muhammadan Jahhannum are places of ardent heat and surging liquid *Fire*, with its necessary corollary of intense and *painful* Light, the "Patal" of the Hindoos—the nether side of the Earth, and the Antipodes of the Sunshine; the dark shady "Hades" of the Greeks where "the thin ghosts ran about gibbering with cold;" § the kingdom of Ahriman of the Parsees—of Darkness and Death, typified in the primeval story of the Glacial Period* which overwhelmed the Bright Land, the Airyan Vaejo of Yima-Kshacta—are all regions of Frigidity, of Blackness, of Iron-bound and hopeless Acquiescence in the Inevitable—*not* of Fire and Fury, Struggle and Resistance—rather of the *unmoving* and *painless* but eternal Immobility of the Fronen Mammoth than of the "Gnashing of Teeth" and the *living* writhings of "the worm that *dieth* not." More significant than all these, because it is the outcome of the Primeval Wisdom of the *unadulterated* Aryans who passed away to the North long before the parent-stock came in contact with, and were consequently influenced by, Shemite thought, is the "Nifl Heim" of the Scandinavians—a typical realm of Darkness and Cold and *Negation*—of Ice and Snow—of the Great Kosmic Forces in which Life *as we understand it*, is impossible and against which Will is impotent for want of the *Vivifying Fire-spark*—the kingdom of Loki, from the *Darkness* of which in the "Twilight of the Gods"—the close of the present Cycle of Active Mundane Life—is to issue the "wolf Fenrir" son of "Hela" who is to devour the Bright Asir in spite of the "knowledge" of Woden and the vainly *flashing* bolts of Thor the *Lightning* God, and to re-establish the Absolute, Painless, All-comprehending, but Passive *Negation* of the Great "I AM."

(*To be continued.*)

* A sort of Chimpanzee in Central Africa builds a kind of "Roof" in trees. Some Australian tribes have no huts—only "wind-screens."

† For though "Gehenn" and "Tophet" may have the germ of its accepted Jewish and Christian forms in the burning sewage-pits of the Jerusalem "Municipality" we cannot doubt that its *development* was unconsciously influenced in the minds of its elaborators by the physical and meta-physical characteristics of the Dual Principles to the *result* of whose long-anterior struggle it was supplemental and complementary.

‡ Book of Ardai Viraf Chapter LV 1. LIV. 1. LX. 1. L XII. 1. LXIV. 1-4 XXXV. 1. XCIII. 1, XCIV. 1.

§ Homer.

* Vendidad II. The passage in question is evidently not only of Esoteric meaning, but a correct Historical description of the Glacial Period, and the measures adopted by man as a temporary defence against it, proving the extreme antiquity of the passage, which must have been composed when the memory of the Epoch in question was fresh.

THE GRAND INQUISITOR.

[*Dedicated by the Translator to sceptics who clamour so loudly both in print and private letters: "Show us the wonder-working 'Brothers,' let them come out publicly and—we will believe in them!"*]

This is an extract from M. Dostoevsky's celebrated novel "The Brothers Karamazof"—the last publication from the pen of the great Russian novelist, who died a few months ago, and just as the concluding chapters appeared in print. Dostoevsky now begins to be recognized as one of the ablest and profoundest among the Russian writers. His characters are invariably typical portraits, drawn from various classes of Russian society, strikingly life-like and realistic to the highest degree. The extract translated constitutes a great satire on modern theology generally and the Roman Catholic religion in particular. The idea is that Christ revisits earth, coming to Spain at the period of the Inquisition, and is at once arrested as a heretic by the grand Inquisitor. One of the three brothers of the story, Ivan, a rank materialist and an atheist of the new school, is supposed to throw this conception into the form of a poem, which he describes to Alyosha (the youngest of the brothers), a young Christian mystic brought up by a "saint" in a monastery, as follows: .....Quite impossible, as you see, to start without an introduction... laughed Ivan—Well then, I mean to place the event described in the poem in the sixteenth century, our age—as you must have been told at school—when it was the great fashion among poets to make the denizens and powers of higher worlds descend on earth and freely mix with mortals. Needless to mention in this connection Dante.....In France, all the notary's clerks, as also the monks in their cloisters, gave grand performances, dramatic plays in which long scenes were enacted by the Madonna, the angels, the saints, Christ, and even by God himself. In those days, every thing was very artless and primitive. An instance of it may be found in Victor Hugo's drama—*Notre Dame de Paris*,—where, at the Municipal Hall, a play called—*Le bon jugement de la*

tres sainte et gracieuse Vierge Marie, is enacted in honour of Louis XI., in which the Virgin appears personally to pronounce her "good judgment." In Moscow, during the pre-Petrean period, performances of nearly the same character, chosen especially from the Old Testament, were also in great favour. Apart from such plays, the world was overflooded with mystical writings, "verses"—the heroes of which were always selected from the ranks of angels, saints and other heavenly citizens made to answer the devotional purposes of the age. The recluses of our monasteries like the Roman Catholic monks, passed their time in translating, copying, and even producing original compositions upon such subjects, and that, remember, during the Tartar period!.....In this connection. I am reminded of a poem compiled in a convent—a translation from the Greek, of course—called: *The Travels of the Mother of God among the Damned*, with fitting illustrations and a boldness of conception inferior nowise to that of Dante. The "Mother of God" visits Hell, in company with the Archangel Michael as her *cicerone* to guide her through the legions of the "damned." She sees them all, and is made a witness to their multifarious tortures. Among the many other, exceedingly remarkable, varieties of torments—every category of sinners having its own—there is one especially worthy of notice; namely,—a class of the "damned" sentenced to gradually sink down a burning lake of brimstone and fire. Those whose sins cause them to sink down so low that they are no longer able to swim out to the surface, those are for ever forgotten by God—*i. e.* they fade out from the Omniscient memory—says the poem—an expression by the way, of an extraordinary profundity of thought, when closely analyzed. The Virgin is terribly shocked, and falls down upon her knees weeping before the Throne of God, and begging him that all those she has seen in hell,—all, all without one exception, should have their sentences remitted to them. Her dialogue with God is colossally interesting. She supplicates, she will not leave Him. And when God, pointing to the transpierced hands and feet of her Son remarks "how can I forgive his executioners?" she then commands that all the saints, martyrs, angels, and archangels should prostrate themselves with her before the Immutable and the Changeless One and implore Him to change the wrath into mercy and—forgive them all. The poem closes upon her having obtained of God, a compromise, a kind of yearly respite of tortures between good Friday and Trinity day, and a chorus of the "Damned" singing out from their "bottomless pit" loud praises to God, thanking and telling Him:

> "Thou art right, oh Lord, very right,
> Thou hast condemned us justly....."

My Poem is of the same character. I begin—

In it, it is He who appears on the scene. True, He says nothing, but only appears and passes out of sight. Fifteen centuries have elapsed since He left the world with the distinct promise to return "with power and great glory"; fifteen long centuries since his prophet cried: "Prepare ye the way of the Lord!" And that He himself had foretold, while yet on earth, that "Of that day and hour knoweth no man, no, not the angels of heaven but my Father only." But Christendom expects Him still.....

It waits for him with the same old faith and the same emotion, aye,—with a far greater faith: for fifteen centuries have equally rolled away since the last sign from heaven was sent to man,

> "And blind faith remained alone
> To lull the trusting heart,
> As heav'n would send a sign no more".....

True, again, that we have all heard of miracles worked ever since the "age of miracles" had passed to return no more. We had and still have our saints credited with performing the most miraculous cures; and, if we can believe their biographers there were a few among them who were personally visited by the Queen of Heaven. But Satan sleepeth not, and the first germs of doubt and an ever-increasing unbelief in such wonders had already begun sprouting over Christendom, as early as in the sixteenth century. Just then, a new and terrible heresy had made its first appearance in the north of Germany.* A great star "burning as it were a lamp"—the Church—"fell upon the fountains of waters"...and—"they were made bitter." This "heresy" blasphemously denied "miracles." But those who had remained faithful, believed all the more ardently for that. The tears of mankind ascended to Him as heretofore, and the Christian World was expecting Him as confidently as ever; they loved Him and hoped in Him, thirsted and hungered to suffer and die for Him just as many of them had done before..... So many centuries had weak, trusting humanity implored Him, crying with ardent faith and fervor: "How long, Oh Lord, holy and true, dost thou not come?" So many long centuries had it vainly appealed to Him, that at last, in His inexhaustible compassion, He consenteth to answer the prayer.....He decideth that once more, if it were but for one short hour, the people,—His long-suffering, tortured, fatally sinful, yet withal loving and child-like trusting people—will behold Him again. The scene of action is placed by me in Spain, at Seville, and during that terrible period of the Inquisition, when, for the greater glory of God, stakes were flaming all over the country,

> "Burning wicked heretics,
> "In grand auto-da-fes....."

This particular visit has, of course, nothing to do with the promised Advent, when, according to the programme "after the tribulation of those days" He will appear "coming in the clouds of heaven." For, that "coming of the son of man," as we are informed, will take place as suddenly "as the lightning cometh out of the east and shineth even unto the west." No; this once, He desired to come unknown and to appear among His children just at the moment when the bones of the heretics sentenced to be burnt alive, had commenced cracking on the flaming stakes. Owing to His limitless mercy, He mixes once more with mortals and in the same form he used to appear in fifteen centuries since. He descends, just at the nick of time when in the presence of the King, his courtiers, his knights, the cardinals and the most lovely of the belles of the Court, besides the whole population of Seville, over a hundred wicked heretics are being roasted, in a magnificent AUTO-DA-FE *ad majorem Gloriam Dei*, by the order of the powerful "the Cardinal—Grand Inquisitor"...*He* appears silently, and unperceived, yet all—how very strange!—yes, all recognize Him, at once! The population rushes towards Him as if propelled by some irresistible force; it surrounds, throngs, and presses around, it follows Him. (Here, I mean attempting one of the best passages in the poem by explaining the mysterious reason *why* they should all recognize that Stranger.) Silently and with a smile of boundless compassion upon his lip, He crosses the dense crowd, and softly moves on. The Sun of Love burns in His Heart and warm rays of Light, Wisdom, and Potency beam forth out of His Eye, and pour down their waves upon the swarming multitudes of the rabble assembled around, making their hearts vibrate with a returning Love. He extends His hands over their heads, blesses them, and from mere contact with Him, aye, even with His garments—emanates a healing Potency. An old man blind from his infancy, exclaims: "Oh Lord, heal me, that I may see Thee!" and the scales falling off the closed eyes, the blind man beholds Him.....The crowd weeps for joy, and kisses the ground upon which He treads. Children strew flowers along His path and sing to Him—"Hosanna!" It is He, it is Himself, they say to each other,—it must be He, it can be none other but He! He pauses at the portal of the old Cathedral, just as a little white coffin is being carried in, with tears and great lamentations. The lid is off, and in the coffin rests the body of a lovely girl seven years old, the only child of an eminent citizen of Seville. The little

* Luther's Reform.

corpse lies surrounded with flowers. "He will resurrect thy child!"—confidently shouts the crowd to the weeping mother. The officiating Cathedral priest who had come out to meet the funeral procession, looks perplexed and frowns. A loud cry is suddenly heard, and the bereaved mother prostrates herself at His feet:—"If it be THOU then bring back to life my child!" she imploringly exclaims. The procession halts, and the little coffin is gently lowered at His feet. Divine compassion beams forth from His eye, and as he looks at the child, His lips are heard to whisper once more: "*Talitha Cumi*"—and "straightway the damsel arose." The child too arises in her coffin. Her little hands still hold the nosegay of white roses which was placed in them after her death, and she looks around with large astonished eyes and sweetly smiles...The crowds are violently excited. There is a terrible commotion among them, and the populace shouts and loudly weeps, when suddenly, before the Cathedral door, appears the Cardinal-Grand Inquisitor himself...He is a tall, gaunt-looking old man of nearly four score and ten, with a dried-up, stern face, and deeply sunken eyes from the cavity of which glitter two fiery sparks. He has laid aside his gorgeous Cardinal's canonicals in which he had appeared before the people during the *auto-da-fe* of the enemies of the Romish Church, and is now clad in his old, rough monkish cassock. His sullen assistants and slaves of the "holy guard" are following at a distance. He pauses before the crowd and observes. He has seen all. He has witnessed the placing of the little coffin at His feet, and the resurrection; and now, his dark, grim face has grown still darker; his bushy gray eye-brows nearly meet and his sunken eye flashes with a sinister light. Slowly raising up his finger, he commands his *sbiri* to arrest Him... And such is his power over the well-disciplined, submissive and now trembling people, that the thick crowds immediately give way, and scattering before the "guard," allow them to lay their sacrilegious hands upon the stranger and to lead Him away, amid a dead silence and without one breath of protest...That same populace, like one man, now bows its head to the ground before the old Inquisitor, who blesses it and slowly moves onward. The guards take their Prisoner to the ancient edifice of the Holy Tribunal, and pushing Him into a narrow, gloomy, vaulted prison-cell lock Him up and retire.....

.....The day wanes away, and night—a dark, hot, breathless Spanish night—creeps on and settles upon the town of Seville. The air smells of laurels and orange blossoms. In the Cymmerian darkness of the old Tribunal Hall, the iron door of the cell is suddenly thrown open, and the grand Inquisitor, holding a dark lantern, slowly stalks into the prison-cell. He is alone, and, as the heavy door closes behind him, he pauses at the threshold and, for a minute or two, silently and gloomily scrutinizes The Face before him. At last, approaching with measured steps, he places down his lantern upon the table and apostrophizes Him, in these words:—

"It is Thou!...Thou!"...But, receiving no reply, he rapidly adds: "Do not answer me, be silent.....and what couldst Thou say?...I know but too well Thy answer...Besides,—Thou hast no right to add one syllable to that which was already uttered by Thee before.....Why shouldst Thou now return, to impede us in our work? For Thou hast come but for that only, and Thou knowest it well. But art Thou as well aware of what awaits Thee in the morning? I do not know, nor do I care to know who Thou mayest be: be it Thou or only Thine image, to-morrow I will condemn and burn Thee on the stake, as the most wicked of all the heretics; and, that same people, who to-day were kissing Thy feet, to-morrow at one bend of my finger, will rush to add fuel to Thy funeral pile...Wert Thou aware of this?" he adds, speaking as if in solemn thought, and never for one instant, taking his piercing glance off the meek Face before him.....

—"I can hardly realize the situation described—what is all this, Ivan?"—suddenly interrupted Alyosha, who had remained silently listening to his brother.—"Is this an extravagant fancy, or some mistake of the old man, an impossible *qui pro quo*"—"Let it be the latter, if you like," laughed Ivan, since modern realism has so perverted your taste, that you feel unable to realize anything from the world of fancy....Let it be a *qui pro quo*, if you so choose it. Again, the Inquisitor is ninety years old, and he might have easily gone mad with his *idée fixe* of power; and, it might have been as well a delirious vision, called forth by dying fancy, overheated by the *auto-da-fe* of the hundred heretics burnt on that forenoon....But what matters for the poem, whether it was a *qui pro quo* or an uncontrollable fancy? The question is, that the old man *has* to open his heart: that he *must* give out his thought at last; and that the hour has come when he does speak it out, and, says loudly that which for ninety years he has kept secret within his own breast.....

And his Prisoner, does he never reply? Does he keep silent, looking at him, and without saying a word?—Of course, and it could not well be otherwise,—sneered again Ivan. The grand Inquisitor begins from his very first words by telling Him that he has no right to add one syllable to that which He had said before. To make the situation clear at once, the above preliminary monologue is intended to convey to the reader, the very fundamental idea which underlies Roman Catholicism—as well as I can convey it His words mean, in short: "Every thing was given over by Thee to the Pope and everything now rests with him alone; Thou hast no business to return and thus hinder us in our work." In this sense the Jesuits not only talk but write likewise. "Hast Thou the right to divulge to us one single of the mysteries of that world whence Thou comest?" inquires of Him my old Inquisitor, and forthwith answers for him: "No, ;Thou hast no such right. For, that would be adding to that which was already said by Thee before; hence—depriving people of that freedom for which Thou hast so stoutly stood up while yet on earth...Anything new that Thou wouldst now proclaim would have to be regarded as an attempt to interfere with that freedom of choice, as it would come as a new and a miraculous revelation superseding the old one,—that of fifteen hundred years ago—when Thou hast so repeatedly told to the people: 'The truth shall make you free.' Behold then, Thy 'free' people now"! adds the old man with sombre irony. "Yes!...it has cost us dearly."—he continues sternly looking at his victim,—"But we have at last accomplished our task and —*in Thy name*...For fifteen long centuries we had to toil and suffer owing to that 'freedom'; but now we have prevailed and our work is done, and well and strongly it is done...Believest not Thou, it is so very strong!...And why shouldst Thou look at me so meekly as if I were not worthy even of Thy indignation?...Know then, that now, and only now, Thy people feel fully sure and satisfied of their freedom; and that, only since they have themselves and of their own free-will delivered that freedom unto our hands by placing it submissively at our feet. But then, that is what *we* have done. Is it that which Thou hast strived for? Is this the kind of Freedom Thou hast promised them?".....

Now again, I do not understand—interrupted Alyosha the narrator—Does the old man mock and laugh?—Not in the least. He seriously looks upon it as a great service done by himself and his brother monks and Jesuits unto humanity, to have conquered and subjected unto their authority that freedoom, and boasts that it was done but for the good of the world.

"For only now"—he says, (speaking of the Inquisition)—"has it become possible to us, and for the first time, to give a serious thought to human happiness. Man is born a rebel, and can rebels be ever happy?...Thou hast been fairly warned of it, but evidently to no use, since Thou hast rejected the only means which could make mankind happy; fortunately when going away, Thou hast delivered the task to us...Thou hast promised,- ratifying the pledge by Thy own words,—words giving us the right to bind and unbind...and surely, Thou couldst not think of depriving us of it now?"...

But what can he mean by the words: "Thou hast been fairly warned?"—asked Alexis.—These words give the key to what the old man has to say for his justification...But listen....

"The terrible and wise spirit, the spirit of self-annihilation and non-being"—goes on the Inquisitor,—"the great spirit of negation conversed with Thee in the wilderness, and we are told that he 'tempted' Thee...Was it so? And if it was, then it is impossible to utter anything more truthful than what is contained in his three offers, which Thou hast rejected, and that are usually known as 'temptations.' Yes! if ever there was on earth, a genuine, striking wonder produced, it was on that day of Thy three temptations, and it is precisely in these three short sentences that the marvellous miracle is contained. If it were possible that they should vanish and disappear for ever, without leaving any trace—from record as from memory of man; and that it should become necessary again to devise for, invent and make them reappear in Thine History, once more; thinkest Thou that all the world's sages, all the legislators, initiates, philosophers and thinkers,—called upon to compose three questions which, like these, should,—besides answering the magnitude of the event—express in three short sentences the whole future history of this our world and of mankind; dost Thou believe, I ask Thee, that all their combined efforts could ever create any thing equal in power and depth of thought to the three propositions offered Thee by the powerful and all-wise Spirit in the wilderness? Judging of them by their marvellous aptness alone, one can already feel, that they emanated not from a finite, terrestrial intellect, but indeed, from the Eternal and the Absolute. In these three offers we find blended into one, and foretold to us the complete subsequent history of man; we are shown three images, so to say, uniting in them all the future axiomatic, insolvable problems and contradictions of human nature, the world over. In those days, the wondrous wisdom contained in them was not made as apparent as it is now, for futurity remained still veiled; but now, when fifteen centuries have elapsed, we see that every thing in these three questions is so marvellously foreseen and foretold that to add to, or to take away from, the prophecy one jot—would be absolutely impossible,.....!"

(To be continued.) ٦٥

THE TWELVE SIGNS OF THE ZODIAC.

BY T. SUBBA ROW, B.A., B.L.

The division of the Zodiac into different signs dates from immemorial antiquity. It has acquired a world-wide celebrity and is to be found in the astrological systems of several nations. The invention of the Zodiac and its signs has been assigned to different nations by different antiquarians. It is stated by some that, at first, there were only ten signs, that one of these signs was subsequently split up into two separate signs, and that a new sign was added to the number to render the esoteric significance of the division more profound and at the same time to conceal it more perfectly from the uninitiated public. It is very probable that the real philosophical conception of the division owes its origin to some particular nation, and the names given to the various signs might have been translated into the languages of other nations. The principal object of this article, however, is not to decide which nation had the honour of inventing the signs in question, but to indicate *to some extent* the real philosophical meaning involved therein and the way to discover the rest of the meaning which yet remains undisclosed. But from what is herein stated, an inference may fairly be drawn that, like so many other philosophical myths and allegories, the invention of the Zodiac and its signs owes its origin to ancient India.

What then is the real origin of these signs, the philosophical conception which the Zodiac and its signs are intended to represent? Do the various signs merely represent the shape or configuration of the different constellations included in the divisions, or, are they simply masks designed to veil some hidden meaning? The former supposition is altogether untenable for two reasons, viz:—

I. The Hindoos were acquainted with the precession of equinoxes as may be easily seen from their works on Astronomy and from the almanacs published by Hindu astronomers. Consequently they were fully aware of the fact that the constellations in the various Zodiacal divisions were not fixed. They could not, therefore, have assigned particular shapes to these shifting groups of fixed stars with reference to the divisions of the Zodiac. But the names indicating the Zodiacal signs have been allowed to remain unaltered. It is to be inferred, therefore, that the names given to the various signs have no connection whatever with the configurations of the constellations included in them.

II. The names assigned to these signs by the ancient Sanskrit writers and their exoteric or literal meanings are as follows:—

The names of the signs.		Their exoteric or literal meanings.
1	Másham	Ram or *Aries*.
2	Rishabham	Bull or *Taurus*.
3	Mithunam	Twins or *Gemini* (male and female).
4	Karkátacam	Cancer or Crab.
5	Simham	Lion or *Leo*.
6	Kanya	*Virgo** or Virgin.
7	Thula	*Libra*, or Balance.
8	Vrischikam	Scorpion.
9	Thanus	Sagittarius or Archer.
10	Makaram	Capricornus, or Crocodile.
11	Kumbham	Aquarius or Waterbearer.
12	Meenam	Pisces or Fish.

The figures of the constellations included in the signs at the time the division was first made do not at all resemble the shapes of the animals, reptiles and other objects denoted by the names given them. The truth of this assertion can be ascertained by examining the configurations of the various constellations. Unless the shape of the crocodile † or the crab is called up by the observer's imagination, there is very little chance of the stars themselves suggesting to his idea that figure, upon the blue canopy of the starry firmament.

If, then, the constellations have nothing to do with the origin of the names by which the Zodiacal divisions are indicated, we have to seek for some other source which might have given rise to these appellations. It becomes my object to unravel a portion of the mystery connected with these Zodiacal signs, as also to disclose a portion of the sublime conception of the ancient Hindu philosophy which gave rise to them. The signs of the Zodiac have more than one meaning. From one point of view they represent the different stages of creation up to the time the present material universe with the five elements came into phenomenal existence. As the author of "Isis Unveiled" has stated in the second volume of her admirable work, "the key should be turned *Seven Times*" to understand the whole philosophy underlying these signs. But I shall wind it only once and give the contents of the *first Chapter* of the History of Creation. It is very fortunate that the Sanskrit names assigned to the various divisions by the Aryan philosophers contain within themselves the key to the solution of the problem. Those of my readers

* Virgo-Scorpio, when none but the initiates knew there were 12 signs. Virgo-Scorpio was then followed (for the profane) by *Sagittarius* At the middle or junction-point where now stands *Libra* and at the sign now called which follows *Virgo*, two mystical signs were inserted which remained unintelligible to the profane.—ED. THEOS.

† This constellation was never called Crocodile by the Western ancient astronomers who described it as a horned goat and called it so—*Capricornus*.—ED. THEOS.

who have studied to some extent the ancient "Mantra" and the "Tantra Sastras" of India, would have seen that very often Sanskrit words are made to convey a certain hidden meaning by means of certain well-known pre-arranged methods and a tacit convention, while their literal significance is something quite different from the implied meaning. The following are some of the rules which may help an enquirer in ferreting out the deep significance of the ancient Sanskrit nomenclature used in the old Aryan myths and allegories:—

1. Find out the synonyms of the word used which have other meanings.
2. Find out the numerical value of the letters composing the word according to the methods given in ancient Tantrik works.
3. Examine the ancient myths or allegories, if there are any, which have any special connection with the word in question.
4. Permute the different syllables composing the word and examine the new combinations that will thus be formed and their meanings. &c. &c.

I shall now apply some of the above given rules to the names of the twelve signs of the Zodiac.

I. *Másham.* One of the synonyms of this word is *Aja.* Now, *Aja* literally means that which has no birth and is applied to the Eternal Brahmam in certain portions of the Upanishads. So, the first sign is intended to represent *Parabrahmam*, the self-existent, eternal, self-sufficient cause of creation.

II. *Rishabham.* This word is used in several places in the Upanishads and the Veda to mean *Pranava* (Aum). Sankaracharya has so interpreted it in several portions of his commentary. Example "*Rishabhasya*—Chandasam Rishabhasya Pradhanasya *Pranavasya.*"

III. *Mithunam.* As the word plainly indicates, this sign is intended to represent the first androgyne, the *Arthanáreeswara,* the bisexual Sephira-Adam Kadmon.

IV. *Karkátacam.* When the syllables are converted into the corresponding numbers according to the general mode of transmutation so often alluded to in Mantra Shastra, the word in question will be represented by ////. This sign then is evidently intended to represent the sacred *Tetragram*; the Parabrahmathráracam; the Pranava resolved into four separate entities corresponding to its *four Matras*; *the four Avasthas* indicated by Jágrath (waking) Avastha, Swapna (Dreamy) Avastha, Shushupti (deep sleep) Avastha, and Thureea (the last stage, *i.e.*, Nirvana) Avastha, (as yet in potentiality); *the four states of Brahmam* called Vyswánara, Thyjasa (or Hiranyagarbha), Pragna, and Eswara and represented by Brahma, Vishná, Maháswara, and Sadasiva; *the four aspects of Parabrahmam* as Stoolam, Sookshmam, Beejam and Sakshi; *the four stages or conditions of the Sacred wood* named Para, Pasyanti, Mathyama and Vykhari; *Nadam, Bindu, Sakti and Kala.* This sign completes the first quaternary.

V. *Simham.* This word contains a world of occult meaning within itself; and it may not be prudent on my part to disclose the whole of its meaning in this article. It will be sufficient for the purpose of this article to give a general indication of its significance.

Two of its synonymous terms are *Panchásyam* and *Hari,* and its number in the order of the Zodiacal divisions (being the fifth sign) points clearly to the former synonym. This synonym—Panchásyam—shows that the sign is intended to represent the *five Brahmas, viz,*—Esánam. Aghoram, Tatpurusham, Vámadávam, and Sadyojátam:—*the five Buddhas*:—The second synonym shows it to be Náráyana, the Jeevátma or Pratyagátma. (The Sukarahasy Upanishad will show that the ancient Aryan philosophers looked upon Náráyana as the Jeevátma.* The Vyshnavites may not admit it. But as an Advyti, I look upon Jeevátma as identical with Paramátma in its real essence when stripped of its fictitious attributes created by Agnánam or Avidya—ignorance). The Jeevátma is correctly placed in the fifth sign counting from Másham, as the fifth sign is the *putrasthanam* or the son's house according to the rules of Hindu Astrology. The sign in question represents Jeevátma—the son of Paramátma as it were. (I may also add that it represents the real Christ, the anointed pure spirit, though the missionaries may frown at this interpretation)†. I will only add here that unless the nature of this sign is fully comprehended it will be impossible to understand the real order of the next three signs and their full significance. The elements or entities that have merely a potential existence in this sign become distinct, separate entities in the next three signs. Their union into a single entity leads to the destruction of the phenomenal universe, and the recognition of the pure spirit and their separation has the contrary effect. It leads to material earth-bound existence and brings into view the picture gallery of *Avidya* (Ignorance) or Maya (Illusion). If the real orthography of the name by which the sign in question is indicated is properly understood it will readily be seen that the next three signs are not what they ought to be. Kanya or Virgo and Vrischikam or Scorpio should form one single sign, and Thula must follow the said sign if it is at all necessary to have a separate sign of that name. But a separation between Kanya and Vrischikam was effected by interposing the sign Thula between the two. The object of this separation will be understood on examining the meaning of the three signs.

VI. *Kanyá.*—Means a virgin and represents Sakti or Mahámáya. The sign in question is the 6th Rási or division and indicates that there are six primary forces in nature. These forces have different sets of names in Sanskrit philosophy. According to one system of nomenclature they are called by the following names:—(1) Parásakty; (2) Gnánasakti; (3) Itchásakti (will-power); (4) Kriyásakti; (5) Kundalinisakti; and (6) Mathrukásakti.‡ The six forces

* In its lowest or most material state, as the life-principle which animates the material bodies of the animal and vegetable worlds, &c,—Ed. Theos.

† Nevertheless it is a true one. The *Jiv-atma* in the *Microcosm* (man) is the same spiritual essence which animates the *Macrocosm* (universe), the differentiation, or specific difference between the two *Jivatmas* presenting itself but in the two states or conditions of the same and one Force. Hence, "this son of Paramatma" is an eternal correlation of the Father-Cause, Purusha manifesting himself as Brahma of the "golden egg" and becoming Viradji—the universe. We are "all born of Aditi from the water" (hymns of the Maruts X. 63 2) and "Being was born from not-being" (*Rig-Veda* Mandala I. Sukta 166).—Ed. Theos.

‡ *Parasakti*:—Literally the great or supreme force or power. It means and includes *the powers of light and heat.*

Gñanasakti:—Literally the power of intellect or the power of real wisdom or knowledge. It has two aspects.

I. The following are some of its manifestations *when placed under the influence or control of material conditions.*

(*a*) The power of the mind in interpreting our sensations. (*b*) Its power in recalling past ideas (memory) and raising future expectations. (*c*) Its power as exhibited in what are called by modern psychologists "the laws of association" which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations and thus generate the notion or idea of an external object. (*d*) Its power in connecting our ideas together by the mysterious link of memory and thus generating the notion of self or individuality.

II. The following are some of its manifestations *when liberated from the bonds of matter*:—

(*a*) Clairvoyance (*b*) Psychometry.

Itchásakti:—Literally *the power of the will.* Its *most ordinary manifestation* is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

Kriyásakti—The mysterious power of thought which enables it to produce external, perceptible, 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.

are in their unity represented by the *Astral light.* *

VII. *Thula.*—When represented by numbers according to the method above alluded to, this word will be converted into 36. This sign, therefore, is evidently intended to represent *the 36 Tatwams.* (The number of Tatwams is different according to the views of different philosophers; but by Saktáyās generally and by several of the ancient Rishis such as Agasthya, Thoorwāsa and Parasurāma &c., the number of Tatwams has been stated to be *36*). Jeevātma differs from Paramātma, or to state the same thing in other words, "Baddha" differs from "Mukta" † in being encased as it were within these 36 Tatwams, while the other is free. This sign prepares the way to earthly Adam, to Nara. As the emblem of Nara it is properly placed as the seventh sign.

VIII. *Vrischikam.*—It is stated by ancient philosophers that the sun when located in this Rāsi or division is called by the name of *Vishnu* (see the 12th Skandha of Bhāgavata). This sign is intended to represent Vishnu. Vishnu literally means *that which is expanded*—expanded as *Viswam or Universe.* Properly speaking, Viswam itself is Vishnu (see Sankarācharya's commentary on Vishnusahasranamam.) I have already intimated that Vishnu represents the *Swapnávastha* or the *Dreamy State.* The sign in question properly signifies the Universe in thought or the universe in the divine conception.

It is properly placed as the sign opposite to Rishabham or Pranava. Analysis from Pranava downwards leads to the Universe of Thought, and synthesis from the latter upwards leads to Pranava (Aum). We have now arrived at the ideal state of the universe previous to its coming into material existence. The expansion of the Beejam or primitive germ into the universe is only possible when the 36 "Tatwams" ‡ are interposed between the Māya and Jeevātma. The dreamy state is induced through the instrumentality of these "Tatwams." It is the existence of these Tatwams that brings *Hamsa* into existence. The elimination of these Tatwams marks the beginning of the synthesis towards Pranava and Brahmam and converts *Hamsa* into *Sóham*. As it is intended to represent the different stages of creation from Brahmam downwards to the material universe the three signs Kanya, Thula, and Vrischikam are placed in the order in which they now stand as three separate signs.

IX. Thanus (Sagittarius). When represented in numbers the name is equivalent to 9, and the division in question is the 9th division counting from Māsham. The sign, therefore, clearly indicates the 9 *Brahmas*—the 9 Parajāpatis who assisted the Demiurgus in constructing the material universe.

X. *Makaram.*—There is some difficulty in interpreting this word; nevertheless it contains within itself the clue to its correct interpretation. The letter *Ma* is equivalent to number 5 and *Kara* means hand. Now in Sanskrit *Thribhujam* means a triangle, bhujam or karam (both are synonymous) being understood to mean a side. So, Makaram or Panchakaram means a *Pentagon.**

Now, Makaram is the tenth sign and the term "Thasathisa" is generally used by Sanskrit writers to denote the faces or sides of the universe. The sign in question is intended to represent the faces of the universe and indicates that the figure of the universe is bounded by *Pentagons.* If we take the pentagons as regular pentagons (on the presumption or supposition that the universe is symmetrically constructed) the figure of the material universe will, of course, be a *Dodecahedron*, the geometrical model imitated by the Demiurgus in constructing the material universe. If *Thula* was subsequently invented and if instead of the three signs "Kanyā," "Thula," and "Vrischikam," there had existed formerly only one sign combining in itself Kanya and Vrischikam, the sign now under consideration was the eighth sign under the old system, and it is a significant fact that Sanskrit writers generally speak also of "Ashtathisa" or eight faces bounding space. It is quite possible that the number of *thisa* might have been altered from 8 to 10 when the formerly existing Virgo-Scorpio was split up into three separate signs.

Again, *Kara* may be taken to represent the projecting triangles of the star-shaped figure so often alluded to in the columns of this journal in connection with Scorpion-sting. This figure may also be called a kind of regular pentagon (see, Todhunter's Spherical Trigonometry p. 143). If this interpretation is accepted, the Rasi or sign in question represents the "Microcosm." But the "microcosm" or the world of thought is really represented by *Vrischikam.* From an objective point of view the "microcosm" is represented by the human body. *Makaram* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception.

In connection with this sign I shall state herein a few important facts which I beg to submit for the consideration of those who are interested in examining the ancient occult sciences of India. It is generally held by the ancient philosophers that the macrocosm is similar to the microcosm in having a *Stoola Sariram* and a *Sooksma Sariram.* The visible universe is the Stoola Sariram of Viswam; the ancient philosophers held that as a substratum for this visible universe, there is another universe—perhaps we may call it the universe of Astral Light—the real universe of Noumena, the soul as it were of this visible universe. It is darkly hinted in certain passages of the Veda and the Upanishads that this hidden universe of Astral Light is to be represented by an *Icosahedron.* The connection between an Icosahedron and a Dodecahedron is something very peculiar and interesting though the figures seem to be so very dissimilar to each other. The connection may be understood by the undermentioned geometrical construction. Describe a Sphere about an Icosahedron; let perpendiculars be drawn from the centre of the Sphere on its faces and produced

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A Yogi generally performs his wonders by means of Itchásakti and Kriyasakti,

Kundalinisakti:—Literally the power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests itself in nature. This force includes in itself the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power or force which brings about that "continuous adjustment of *internal relations* to *external relations*" which is the essence of life according to Herbert Spencer and that "continuous adjustment of *external relations to internal relations*" which is the basis of transmigration of souls or punarjanmam (re-birth) according to the doctrines of the ancient Hindu philosophers.

A Yogi must thoroughly subjugate this power or force before he can attain moksham. This force is, in fact, the great serpent of the Bible.

Mathrukasakti:—Literally the force or power of letters or speech or music. The whole of the ancient Mantra Shastra has this force or power in all its manifestations for its subject-matter. The power of The Word which Jesus Christ speaks of is a manifestation of this Sakti. The influence of music is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this Sakti.

Modern science has but partly investigated the first, second and fifth of the forces or powers abovenamed, but it is altogether in the dark as regards the remaining power.

* Even the very name of *Kanya* (Virgin) shows how all the ancient esoteric systems agreed in all their fundamental doctrines. The Kabalists and the Hermetic philosophers call the Astral Light the "heavenly or celestial Virgin." The Astral Light in its unity is the 7th. Hence the seven principles diffused in every unity or the 6 and ONE—two triangles and a crown.—ED. THEOS.

† As the Infinite differs from the Finite and the Unconditioned from the conditioned.—ED. THEOS.

‡ 36 is three times 12, or 9 Tetraktis, or 12 Triads, the most sacred numbers in the Kabalistic and Pythagorean numerals.—ED. THEOS.

* See the article in the August (1881) number "the Five-Pointed Star," where we stated that the five-pointed star or pentagram represented the five limbs of man.—ED. THEOS.

to meet the surface of the Sphere. Now, if the points of intersection be joined, a Dodecahedron is formed within the Sphere. By a similar process an Icosahedron may be constructed from a Dodecahedron. (See Todhunter's Spherical Trigonometry p. 141 : art 193). The figure constructed as above described will represent the universe of matter and the universe of Astral Light as they actually exist. I shall not now, however, proceed to show how the universe of Astral Light may be considered in the light of an Icosahedron. I shall only state here that this conception of the Aryan philosophers is not to be looked upon as mere "theological twaddle" or as the outcome of wild fancy. The real significance of the conception in question can, I believe, be explained by reference to the psychology and the physical science of the ancients. But I must stop here and proceed to consider the meaning of the remaining two signs.

XI. *Kumbham.*—(*Or Aquarius*). When represented by numbers, the word is equivalent to 14. It can be easily perceived then that the division in question is intended to represent the "Chaturdasa Bhuvanam" or the 14 lokams spoken of in Sanskrit books.

XII. *Meenam* (or Pisces). This word again is represented by 5 when written in numbers and is evidently intended to convey the idea of *Panchamahabhutams* or the *5 elements*. The sign also suggests that water (not the ordinary water but the universal solvent of the ancient alchemists) is the most important amongst the said elements.

I have now finished the task which I have set to myself in this article. My purpose is not to explain the ancient theory of creation itself, but to show the connection between that theory and the Zodiacal divisions. I have herein brought to light but a very small portion of the philosophy imbedded in these signs. The veil that was dexterously thrown over certain portions of the mystery connected with these signs by the ancient philosophers *will never be lifted up for the amusement or edification of the uninitiated public.*

Now to summarize the facts stated in this article, the contents of the first chapter of the history of this universe are as follows :—

(1). The self-existent, eternal Brahmam.

(2). Pranava (Aum).

(3). The androgyne Brāhm, or the bisexual Sephira-Adam Kadmon.

(4). The Sacred Tetragram—the four mātras of Pranava—the four avasthas—the four states of Brahmam—the Sacred Thāracam.

(5). The five Brahmas—the five Buddhas representing in their totality the Jeevatma.

(6). The astral light—the holy virgin—the six forces in nature.

(7). The thirty-six Tatwams born of Avidya.

(8). The universe in thought—the Swapna Avastha—the microcosm looked at from a subjective point of view.

(9.) The nine Prajapatis—the assistants of the Demiurgus.*

(10.) The shape of the material universe in the mind of the Demiurgus—the DODECAHEDRON.

(11). The fourteen lokams.

(12). The five elements.

The history of creation and of this world from its beginning up to the present time is composed of *Seven* chapters. The *Seventh* chapter is not yet completed.

Triplicane, Madras, 14th September, 1881.

* The nine Kabalistic Sephiroths emanated from Sephira the 10th and the head Sephiroth are identical. Three trinities or triads with their emanative principle form the Pythagorean mystic *Decad*, the sum of *all* which represents the whole *Kosmos*.—ED. THEOS.

WHAT THEOSOPHY HAS DONE FOR CEYLON.

BY PETER DE ABREW.

It is about a year since Colonel Olcott and the delegates of the Theosophical Society came to Ceylon. The sole object of their visit was to inaugurate Branches of the Parent Society in different parts of the Island, and this they did with wonderful success. Colonel Olcott has now paid us a second visit. Seeing that his past labours among the Sinhalese were very fruitful, he has devised and set on foot a plan which, indeed, if effectually carried out, as at present seems inevitable, will prove a glorious one. The attempt is to propagate and revive the true religion of our Lord Buddha, and give it a firmer footing in the Island than it has at present. To carry out this noble scheme, education is proposed as the chief motor, and Colonel Olcott and his Buddhist brethren are raising the means to establish schools for the religious and secular education of the children. To facilitate the task, Colonel Olcott has lately compiled and published a Catechism, in which the religious principles of our blessed Lord Buddha are briefly expounded. This little book is a great boon to our young ones, as it is the first Buddhist Catechism according to the canon of the Southern Church that was ever brought before the public. So meritorious is it that even a young child who can read either English or Sinhalese will be able to understand it, the text being as clear and concise as impressive.

The Christian missionaries have hitherto been playing sad havoc with the Sinhalese. Pretending to Buddhist parents, to give their children a thorough secular education even in the higher branches, they turn their pupils' attention more to Christian religion than to anything else, and thus quietly mislead the ignorant parents, who repent often when too late. Shakespeare says:

> "In religion,
> What damned error, but some sober brow
> Will bless it, and approve it with a text;
> Hiding the grossness with fair ornament?"

The other day I was told that a smart boy of nine years born of Buddhist parents, and no Christian, came to a place where Colonel Olcott was presiding at the opening of a school. On being asked what was the object of his coming there, he replied; "I want to join your school; but mind, I will neither observe 'Pancha Sila' (the 5 precepts) nor offer flowers to Buddha." Questioned by a Buddhist gentleman why he refused to follow the precepts of his religion, the lad is reported to have answered that he had been taught by his former tutor—a Christian minister—never to do so again. Now, the blame does not fall so much upon the Christian 'padree' as upon the Buddhist parents. For the missionary believed he acted according to his Christian duty. The whole weight of sin I say, lies on the lad's parents, for sending him to a Christian teacher, where he was sure to be taught to break the precepts of our Lord Buddha.

Since the Buddhist Branches of the Theosophical Society were organized in Ceylon many Buddhists of both sexes are perceptibly improving their morality and attending at meetings to hear the sacred Bana preached, and at the science lectures given on Saturday evenings at the Colombo Head-quarters, great interest is shown. The untiring President of the Colombo Branch and his worthy staff have made an arrangement that "Bana" or the sermons of Lord Buddha are to be preached every Sunday at the Head-quarters, where a large concourse of people assemble to hear it.

For the propagation of Buddhism and education an ecclesiastical convention was held at Colombo by Colonel Olcott at which 67 of the leading and most zealous of the Buddhist priests of the Island, were present. The project to raise a national fund by getting each Buddhist of the Island to subscribe a rupee was approved, and the priests have since been co-operating with the Colonel. Since then the rich people have been making liberal donations, and much enthusiasm is awakened wherever Colonel Olcott lectures in support of this national fund.

The desire of the Buddhists is very great to see their religion rescued from the oblivion into which it has sunk. Sinhalese folk-lore contains a legend which says, that after the lapse of 2,500 years from Buddha's birth His religion will again reign supreme as in the good old days! It does seem as it the prophecy were about to be fulfilled.

Colombo, Cinnamon Gardens,
Aug. 2nd 1881.

THE CELESTIAL IMPERIAL FAMILY.

Recently M. V. Vassilief, the well-known Russian traveller and Thibetan Chinese scholar, who passed long years at Pekin, has contributed some very interesting information to the Russian papers about the Celestials in general, and the Imperial House and State finances especially. He writes that as it is deemed disrespectful to speak of the family of the Bogdikhan in public or expatiate upon its private affairs officially, it was, therefore, forbidden to give the real number of its members to foreigners. It was only by long residence in China that he managed to learn the following particulars:—At the end of the last century there were about 30,000 members of the Imperial blood; then, between 1340-1850 they were supposed to have reached the enormous figure of 60,000, and now he writes, "there is no doubt but that they reckon 1,00,000!" This army of men are all direct descendants of Noor-ha-tzi alone, the fore-father of the present dynasty, who reigned 300 years ago. This case beats even the Malthusian law of the increase of population, and the work of that great political economist would doubtless be subject to revision and modification, were he to know more of China than he did. The wealthy class of China is not limited as to the number of female slaves, and the children born of these enjoy the rights of legitimacy and are allowed certain privileges and titles according to the wealth and title of their father. The males among these in their turn keep harems to the full extent of their means. The sons of the Bogdikhan (emperor) receive the title of *Tzin-van*, and the eldest son of each of these, that of *Tzun-van*,—one degree lower—the elder sons of the latter lower yet, and so on. But the second and following sons of the *Tzin-vans*, and those of the inferior princes of blood receive far lower distinctions, so that their descendants very soon reaching the lowest ranks in the hierarchy of nobility, they become simple "Tzoonshi" by the thousands yet are deemed of the Imperial house and blood. This class is generally termed "the yellow-belted" noblemen, as they alone have the right to wear a sash of that royal colour. Each degree in that hierarchy has a right to a fixed salary, proportionate to its importance,—in M. Vassilief's opinion often a very small one though. A Tzin-van, or prince of blood of the highest degree, receives but 20,000 rubles a year or about 40,000 rupees, but he holds a staff of courtiers and suite, for the maintenance of which he also receives extra sums and bread. Gradually lowering with each generation, the pretensions of a "yellow-belt" do not exceed very often the sum of 10 rubles (rupees 20) a month, his rations, and aid in cash in cases of funeral marriage, or other events requiring expenditure. However many there may be of such "princes of blood," none of them can ever lose either his rank or pension unless it be for crime, so long as he lives. It thus becomes clear that if reckoning all in all we allow for every "yellow-belt" (there are "red-belted" princes too, who have also to be reckoned in) but the sum of 200 rubles (Rs. 400) a year, the total of this civil list owing to the enormous number of the princes of blood, surpasses in now-aristocratic China the expenditures of all the other royal houses in the world put together. With the yearly expenditure for the Imperial Court proper, and the palaces of the "Tzin-vans", which reaches 30 millions of rubles (Rs. 60 millions) the sum is a very heavy one for the Chinese exchequer. At the same time, adds the writer, "no one is rich here; all complain and seek to limit their expenses." Even the Imperial Court itself was, several times, forced to cut off its expenses, to content itself with the worst material, as its magnificent manufactories at Sootchnoy and Khan-tchjoy were completely bankrupt. Therefore, it is no matter for wonder if these titled relatives of the Emperor accept bribery, and the simple "yellow-belted' legion are all but regularly organized highway men. In the last official reports they are denounced as smugglers, and robbers.....In Pekin bands were organized among them with the object of plundering the inhabitants on the outskirts of the city, and the police are powerless, for whenever one is caught they dare not lay a hand on the sacred "yellow-belted" brigand but have to let him go. Notwithstanding their rank and high connexions, M. Vassilief says that "these princes of blood might be easily hired by any European to serve him in the capacity of cook and even coachman." *Sic transit gloria mundi*—among the Celestials as among the Terrestrials!!

THE BRIGHT SPOT OF LIGHT.

To the Editor of the Theosophist.

Madame,—In the last issue of your valuable Journal, a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I am also equally curious to have an explanation. I attribute it to the highest *concentration* of the soul. As soon as I place myself in *that* prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight,—indeed, that being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice—that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of innate concentration when the soul soars into the high regions, I was blessed with a shower of flowers—a most brilliant sight, and which I long to see again. I moved to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshipper, meditation being, I believe, the unique way of spiritual worship.

September, 18, 1881.

P.

Editor's Note.—It depends. Those of our orthodox native contributors, who worship some particular God,—or, if they so prefer, the one Iswar under some particular name—are too apt to attribute every psychological effect brought on by mental concentration during the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such "lights," as that as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists—who have no personal God—to a *pre-nirvanic* state; pantheists and Vedantins to *Maya*—illusion of senses; and Christians—to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more *scientific* expression—of the "Universal Ether" firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's *Un-seen Universe*. Like the pure blue sky closely shrouded by thick vapours on a misty day—is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, to paralyze their enemy—physical senses, and the inner man becomes, so to say, distinct from the man of matter, then, the action of the two,

living spirit, like a breeze that clears the sky from its obstructing clouds—sweeps away the mist which lies between our normal vision and the Astral Light, and, we obtain glimpses into, and of, that light.

The days of "smoking furnaces" and "burning lamps" which form part of the Biblical visions are well gone by and—to return no more. But, whosoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an "Almighty God" amuses us with visions of flowers, and sends burning lights before making "covenants" with his worshippers.

THE WITCHCRAFT AND DEMONOLOGY OF PICTAVIA.

"This is one of the extreme cases of delusion, which a man of strong natural judgment has ventured to record of himself. Cardan, who fancied himself visited by supernatural impulses, never produced so marvellous a story," says the Antiquarian Repository quoting from Dr. Ferriar's "Theory of Apparitions."

In the year 1823 a very worthy Minister of the Secession Church, whose literary and antiquarian tastes led him to take a deep interest in elucidating the history and antiquities of his native province, gave to the world an octavo volume, bearing a long title, which sufficiently indicates the varied character of the contents.

The author, Mr. Small, came of respectable parentage. He was born on the 31st December, 1766, at Netherton, in Abernethy parish, and was the eldest of a family of eight. His father, John Small, was a farmer in good circumstances, and filled the office of Elder in the Secedar Congregation at Abernethy. Young Small was educated at the Secession School of Abernethy, and being a lad of parts, much given to his book, and of evident piety, was destined for the pulpit.

But, unfortunately for his prospects, his health gave way at this juncture, and he never became "placed Minister." On his father's death, he succeeded to Pitmidden, and having sold that property, went to reside in Edinburgh, where he married, about 1807. But his wedded life was short, his wife being taken away about four years afterwards, leaving no children. Mr. Small now removed from the capital to Edenshead, in his own district, and seems to have devoted his attention closely to antiquarianism, perhaps to relieve and wean his mind from unavailing regrets. He possessed considerable literary acquirements, and his industry of research in connection with his favourite topics was truly indefatigable, "though it must be confessed, his intellect was dashed with an eccentricity, which time developed into a decided craze," prudently adds the *Antiquarian Repository*.

While at Edenshead, he published his *Roman Antiquities*. But Mr. Small's discoveries were not confined to the Battle of the Grampians, and the origin and uses of the round Tower at Abernethy. Having left Edenshead, he took up his abode permanently in the city of the Picts, and was resident there when, in 1843, he astounded the world with a new volume, titled as under—Hidden things brought to light. In reference both to the Upper, Middle, and Lower Worlds; or, The True Millennium, only to be enjoyed in the new or renovated Earth, in answer to Eight Objections of the Rev. Dr. Wardlaw, against the First Resurrection and Millennium. Also, New Discoveries in antiquities, with Illustrations of those formerly discovered. Together with a Truly interesting Narrative of a man under Demoniacal Possession. With a Discovery of a Remedy for the Night-mare. By the Rev. Andrew Small, LL.D., Abernethy: author of Roman Antiquities. Edinburgh: Published by the Author, and sold by all Booksellers. MDCCCXLIII.

This book (containing 250 pages) has no printer's name, although there is nothing in it of which a printer might be ashamed. The Author, as will be observed, claims the degree of LL.D. We will not meddle with the Doctor's Millennarian speculations, nor with his father's discoveries in antiquities which merely go to confirm his former theories. But the third portion of the book—his marvellous "Narrative" concerning Demoniacal Possession and the Night-Mare—demands ample notice; and sure are we that this revelation of experiences will make many of our readers stare.

Previous to Mr. Small's *debut* as an author, he became acquainted with a schoolmaster, in Strathmiglo, in his near neighbourhood, who having occasionally gone "to converse with and console a man in the place who had once been in the army, and who was subject frequently to fits of uttering the most shocking blasphemy," was one night affected in a strange manner: namely, he "felt something press upon and envelope his head, and like a strong current of air rushing down his throat, sucking his breath down after it, and ever after, at times, he had an irresistible impulse to blaspheme." There was no other explanation of this seizure than that the evil spirit had quitted the patient, and taken possession of the visitor; for the old soldier "soon recovered and worked at the roads." The poor Dominie fared ill. We may assume that he had been naturally predisposed to lunacy; but the credulous about him, including Mr. Small, took quite another view of his disorder. Living in the vicinity at the time, our author "was frequently sent for when" the unhappy pedagogue "was seized with these fits of blasphemy:" and being firmly persuaded that this was a pure case of possession, he treated it accordingly, holding colloquies with the demon, whose speech, uttered out of the mouth of the possessed, was always, we are told, in the broad Scots dialect." Of course, the Rev. gentleman had generally the best of the argument, as was evinced by the demon's mockery—"'Bub, bub, bub,' it cried, and did this often when it was hard pressed." And here we must state that to maintain a just distinction betwixt the demon and the victim, Mr. Small invariably mentions the former by the italicised pronoun *it*.

After hearing *it* speaking out of the man for some time in the most outrageous manner, I said, "I am astonished that any one should hesitate in the least about that being a devil: I am just as sure that it is a devil speaking out of the man as I am sure the sun is now shining," which it was at the time very brightly. *It* could not resist this appeal, but cried out in the most ferocious manner—"Yes! yes! I'm a devil! I'm a devil! I'm a devil! and I'll let you see what I can do to him." *It* then made him roar in the most terrific manner, with his tongue hanging out, twisting his head about so that his face was looking over the back of the chair, so that I really thought his neck was dislocated. I then rushed in and seized the man by the arm, and ordered *it* in the Lord's name to let that man alone, and come out of him immediately. It was then proposed that I should pray with him. *It* then cried out in the most furious manner. "Ye darna pray: if you offer to pray for 'im, I'll not only tear you, but I'll tear every one of you in pieces." I said. "You dare not touch one hair of our head: you are under an invisible restraint: and though you have the inclination, you have no power whatever; I view it as a present duty, and in the Lord's strength I'll essay it." *It* never spoke another word, but allowed me to do it.

"*It* never would allow the man to read the Bible: whenever he put up his hand to take it down, *it* would cry out, 'If you dare.' And also, in order to prevent the man's secret prayer, *it* would cry out, 'I'll pray, too; I'll pray for damnation on you.' But when it saw that it could not prevail (for the man was a serious good Christian, and was highly esteemed, perhaps overmuch so, and he became rather too much elated on that account, but he got a sad humbling, indeed,) it then tried to make a merit of necessity; it would say before going to bed, 'Ye maun gang an say yer prayers me.' Many a night it would continue to blaspheme." Its threatenings, too, were terrible. It very often said to the man, "'Ise make ye as miserable as I can ere I leave ye yet; and I'll crush ye to pieces ere I leave yet;' at the same time heaving him up more than a foot from the bed." And one night in par-

ticular, and his wife declared, "it raised him up as high as the table, and his head touching the ceiling of the room, and made him walk as upon springs, she thought he would bring down the house."

These scenes wrought so deeply on Mr. Small's mind that he thought it to be his duty to draw up a narrative of the case for the edification of the public; but like a sensible man as he was, he chose first to consult the schoolmaster's wife upon the propriety of such a step. He accordingly sent for the good woman to his own residence, and she "went heartily into the plan of my intended procedure." Unluckily, however, the person who carried the message to the woman's house committed a thoughtless blunder which entailed unheard-of consequences. "My sending for her," says Mr. Small, was "the source of all the most determined opposition and dreadful annoyance I met with for the space of more than nine years before I fully discovered the remedy." Had he just proceeded with his Narrative, without speaking of it to any body, "this adversary, zealous and vigilant though *he* be, would never have detected me in doing it, for *he* is neither omnipresent nor omniscient, but the person I sent to tell her to come, happened to blab it out before the man, and this vigilant adversary was always jealous of me, and quite averse either to the man to come to me, or me to come to him. *It* had sent a spy or spies to watch my conduct, and had heard our conversation: of this I am convinced." The demon was highly indignant at the project of the Narrative, and determined forthwith to wreak *its* wrath upon the intended author, so as, if possible, to defeat his design. It is now that we come to the cream of the story: and a stranger story has seldom been told. "That very night"—of the consultation with the schoolmaster's wife—

That very night I was attacked by some of these inferior ones; and by the eye of the mind saw its diminutive shape, not so big as a rat, with wings, but grinning with rage, as soon as 12 o'clock struck; and ever after this system of persecution and annoyance was carried on. Their object was to prevent me from falling asleep, in order to intimidate me, and prevent the carrying on the narrative, which was begun next day..... Their various plans of annoyance were either by these galvanic shocks usually, as spirits give just when the senses are about to be locked up in sleep, which the most of people have felt some time or other, but these were often repeated for hours together, and increased from the slightest shock to sometimes the explosion of a ¼ lb. of gunpowder. Another of their plans of persecution was to give a severe shock, or push, in the centre of the right foot, by which the whole body was agitated—this plan was continued longest of any; or third, by a tremendous pressure on the whole body, attended by an innate horror and an arrest laid upon the tongue, hands, and feet, so that none of these could be moved; but groan until the pressure was taken off. This is what is usually called incubus, or night-mare, of which I never knew anything about till this time; but it was generally repeated once or twice a week until I found out a sure remedy for the whole.

Strong in his rectitude of our persecuted friend commenced the writing of his Narrative, despite the assaults of the winged imps and the Night-Mare which they induced, and consequently their efforts to impede the progress of his work were redoubled.

About three or four nights after the commencement of the "Narrative," a detachment of these diminutive or inferior ones, little larger than bats, had been sent from head- quarters, from their chief. They came down the chimney, and filled the room, evidently having bodily shapes, for they made a noise fluttering as if the room had been full of birds. Some of these came up close to my mouth to see if I was asleep or not: I gave a start and a sign to let them know I was awake, when they decamped; this was directly at 12 o'clock. I began to suspect that he had some design against me, and kept myself awake. They came back at 2 o'clock, and made a greater noise in the room than at first: they came close to my mouth, and touched it, as if it had been a soft sponge. I soon let them know I was still awake, and they set off again. I was fully satisfied that he had some terrible design against me, and was determined not to sleep a wink till daylight. They came again exactly at 4 o'clock just two hours betwixt each visit, and made a greater noise than ever. I did not know then whether I should speak out and order them off, not being then acquainted so well with them as I became afterwards, else I would have soon dismissed them at first. At length, I cried out to them and said, "As you have given me a fright just now, in the Lord's name I shall give you one before I sleep another night!" This fully determined me to go next day and challenge the chief in the man, as he was to leave the place in about 12 or 14 days after. I could get only one man, John Robertson, still alive so far as I know, to go in with me, as they were all beginning to be convinced that it was a real demoniac possession, and that of the worst kind. The man was reduced to an awful state by this time, and was never allowed to speak a word but when *it* pleased or when appealed to by name, but *it* was continually roaring and uttering the most obscene language, and amongst others the devil's alphabet, it ranted it over till I stopt it, and would not suffer it to proceed any further than the letter D—it stood for devil as a specimen of the rest. Whenever I went in I challenged it, and said, "Why did you send your imps or emissaries, to disturb me last night?" It said, "Did they come to ye?" in a hurried, frighted-like tone of voice. "Yes, they came to me," I replied. It said again "What did they to ye?—sit down, and tell me what they did to ye." I said, "You know very well what that they did to me, and I am come to give you a fright just now, and if you send any more of your imps to me, I shall cause you get a better one." Whenever it perceived what I was about to proceed to, it then cried out in the very words it used to our blessed Saviour, when about to cast him out: "O what have I to do with thee, art thou come hither to torment me?"—and then reared out in the most tremendous manner to draw my voice. Without descending to particulars, suffice it to say, when I came to the more solemn part, it convulsed the man in the most appalling and horrifying manner, and threw him upon his back, and he lay as if he had been dead for a considerable time, so that my feelings were so overpowered that I could not proceed: my natural courage was fairly put to the test at this crisis, and I was obliged to sist procedure, but was fully sensible that this was the way to expel him had I been enabled to persevere. I really thought for some time that it had come out of him and left him for dead, but if it had, it soon returned into him again . . . When it perceived that I had given over, it then began to speak out of him, and said, "Ye bade me come out of him last day, but how can I come when I am only conscience?" "No," I said, "I tell you, you are a liar, and did not I also tell you that conscience never spoke out of any in the way you are doing, and that is not the way that conscience speaks; and did not you also confess to me that you was a *devil? "Ha! my name is Legion, but what o' that?"* It immediately added, "I'se tell ye a truth, I do not like Mr. S——: had I a knife just now I should soon let ye see his blood." Small's exertions, however, were favourable to himself, in producing a temporary cessation of the nocturnal troubles. He says that "by the effects of the most extraordinary occurrence, I got entirely free at the time, after four days and nights of the most intense anxiety and suffering, by earnest prayer and supplication, the same way the Apostle Paul got free of the emissary of Satan, sent to buffet him, which I am full convinced was of the same species as this. Any how "this challenge at the fountain-head" gave Mr. Small respite "all the time the man remained in the place."

In a short while, the poor schoolmaster was taken to another part of the country, probably in hopes of change of air and scene would abate his malady. But the change was of no avail. "He removed to the south coast of Fife at Martinmas, 1816, and died in March 1817.

The man's departure from Strathmiglo was the signal for renewed Satanic warfare against Mr. Small.

The third night after, as I was lying in my bed, and before falling asleep, just about 12 o'clock, I felt the most fearful pressure upon my head, enveloping it and pressing it down to the pillow. I was conscious at once that it was an evil spirit, and struggled for breath as a drowning man, and in an instant I felt like as a strong current of air had rushed down my throat, sucking my breath after it. One can have a prettygood idea of it by drawing in their breath suddenly with great force. I knew it was no action of mine and immediately rose up and said, "You vile infernal fiend, have you got advantage over me again?" and put my hand upon my heart, where I felt it before, and felt the greatest agitation and trembling at its being detected. I said, "You shall not stay long there" at same time giving a stroke with my hand on the place, "else you shall have uneasy quarter." Suffice it to say, it was obliged to relinquish its hold, and I was entirely free before the next day's sun was at its meridian altitude; being detected made it more easily relinquish its footing This made me perceive the necessity of using the precaution of always sleeping with my mouth shut, and breathing through my nostrils, which I soon learned to do, and still continued to do until I discovered a better remedy, that superseded the necessity of the other.

Editor's Note.—For the explanation of the above, several theories may be offered. (1) The Rev. gentleman was "off his head" or "crazy" as the *Antiquarian Repository* puts it. (2) Hallucination brought on by nervous sur-excitement. (3) Pranks of "Spirits," in which no one but the "superstitious" and the "credulous" believe, leaving the first two theories aside. We will notice but the last by putting once more the question to the Spiritualists. If the facts recorded in the above narrative are due to "Spirits" of disembode' human beings, then the Christians are right and *they are* devils. *Yet* "Spirits" no bigger than rats with wings, and grinning with rage, look strangely like the "elementals," those non-human, non-intellectual beings, that people the elements and are so well described by the Kabalists.

ADVICE FROM A SWAMI.

(To the Theosophists who devote themselves to the study of Yog.)

I offer you a most valuable advice at the express order of my very venerable Spiritual Guide—Sri Alakhànandji Swami—an advice to suggest you the way to "self-knowledge." (1.) His Holiness teaches that "man can never be wise and intelligent enough to understand *all* the mysterious laws of Nature, even, if he were to live myriads of years. So that it is better for him—after selecting some competent *guru* for spiritual guide,—to begin at once with the "Ajpà jàp." Step by step, he might thus develop his powers by means of deep meditation or "Dhyan;" and then, he is sure to see his Átmà * after some reasonable period of time. When after that he engages himself in "Sahaj Samadh" he will become prepared to understand thoroughly, easily, and almost instantaneously any law of Nature there, where, the man of the greatest learning would otherwise fail.†

(2.) Man being triune (having three principal encasements, viz., Asthool, Suksham and Kàran), three kinds of worship are recommended to him, viz., *Lingic* (signifying the Brahmand Sharir Pujan) *Mansic, and Samadhic:*

When he gains the Toorya Avasthà he is forced from all bonds of Karm, Jog &c, &c.

(3.) Hence it is evident (as it can always be proved) that man must necessarily begin with the "Sargun Upàshnà" (one of the five representatives of the Deity as shown in many portions of our religious Books) which in the end will open for him the way of, and show him, the Almighty, the Universal, the All-Knowing and the All-Glorious God.‡

(4.) My most venerated Swami says that many such idol-breakers as Dyanand Saraswati have arisen from time to time, and as many will still arise who will try to destroy idol worship. But they have probably never reasoned with themselves concerning the natural law that forced it, among all nations as in all ages. Those who wish to know the reason for polytheism, let them have soul-communion with Holy and Higher Spirits, (or gods) who, whenever reached by man, show him by what they teach and prove to him that if man has to worship the deity it is under the shape of many *devas* and not *one* god.

Dyànand Saraswati should know it better than any other man, as he is himself an Arya-Vedantist. And yet if he speaks much against certain laws of nature which he now little cares to understand, he has already opened a gate in many a mind for misleading and harmful speculations and also for the rejection of "Múrt Pujan" which is the first step for the simple-minded beginner, the ignorant, and the profane to enter into the Divine Mysteries.

Let those who know "Mànsic," and "Samàdhic" ways of worshipping the Deity, endeavour to prove on the usual and beneficent ways, only when they have passed the first and the second stages.

In the preceding *yugs* there were many good witnesses to the law that teaches three-fold worship. But alas! in this *Kaljug* the learned as well as the ignorant have become equally materialistic and sceptical and will go astray, even while trying to prove some laws of nature after their own humbugging *bakbak*.

Gorackpur, July 1881.

THE YOGI'S NATIONALITY.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—

After reading the October number of the Third Volume, I am happy to be able to declare that the Theosophy of Hindu Sabha based on the Vyasiyam is exactly that of the "Occultists" of the Theosophical Society. In using the term "Yogi" we mean simply an Adept whose spiritual Ego is capable of Dhyan and Samadhi, and consider all differences of mode and form as the accidents of the nationality in which he was born and trained. Though Yogi is a Hindu Sanskrit word, a Yogi may have belonged to any race. The Hindu public in their pardonable national vanity may believe that Yoga-Siddhi is possible only for born-Hindus. But the Hindu Sabha is wiser and more liberal than the masses whom it has undertaken to guide and lead. Hence you will be pleased to reconsider whether the term *yogi* has been aptly used to denote the Adept Brothers irrespective of their modes of life, habits, religious, worship, and forms of initiation.

Yours admiringly,

A. SANKARIAH,

President Founder, Hindu Sabha.

OLD HINDOO SHIPS.

Some twenty-five years ago two ocean steamships came into collision off the coast of Newfoundland; one sank with all on board, the other was saved in consequence of having the hull divided by iron bulkheads into water-tight compartments. Though the bottom was crushed in the water, it could only fill the compartment where the break was, and so the steamship came safely to port. This then novel improvement in the art of ship-building was brought into such conspicuous notice by that occurrence, and its merits were so palpable, that from that time steamships have been almost universally built with water-tight bulkheads.

Like most other supposed "modern" inventions, this was known to the ancient Hindus; and in quoting what follows from the narrative of the famous—now respected,

* Spiritual Soul or *Self* the Angoeides of the Greeks. ED. THEOS.

† See Editor's *note* below.

‡ Who, whenever seen, will always prove to be man's own deific principle, his own luminous *Atman*, at best, and not God or Iswar, who—as well proved by Kapila—if Impersonal and Infinite *cannot* be seen, and if Personal, hence *finite*, is not the "universal" spirit. ED. THEOS.

and credited—Venetian traveller of the thirteenth century, Ser Marco Polo,* we express the hope that this may serve as one more inducement to young India to respect their ancestors according to their deserts :—

"Some ships of the larger class have, besides (the cabins), to the number of thirteen bulkheads or divisions in the hold, formed of thick planks let into each other (*incastrati*, mortised or rabbeted). The object of these is to guard against accidents which may occasion the vessel to spring a leak, such as striking on a rock or receiving a stroke from a whale, a circumstance that not unfrequently occurs; for, when sailing at night, the motion through the waves caused a white foam that attracts the notice of the hungry animal. In expectation of meeting with food, it rushes violently to the spot, strikes the ship, and often forces in some part of the bottom. The water, running in at the place where the injury has been sustained, makes its way to the well which is always kept clear. The crew, upon discovering the situation of the leak, immediately remove the goods from the division affected by the water, which, in consequence of the boards being so well fitted, cannot pass from one division to another. They then repair the damage, and return the goods to the place in the hold from whence they had been taken. The ships are all double-planked ; that is, they have a course of sheathing-boards laid over the planking in every part. These are caulked with oakum both withinside and without, and are fastened with iron nails. They are not coated with pitch, as the country does not produce that article, but the bottoms are smeared over with the following preparations :—The people take quick-lime and hemp, which latter they cut small, and with these, when pounded together, they mix oil procured from a certain tree, making of the whole a kind of unguent, which retains its viscous property more firmly, and is a better material than pitch."

THE *BOMBAY GAZETTE* AND THE THEOSOPHIST.

"It never rains but it pours"—says a proverb. Bombay follows the good example of Ceylon (See the letter of "Fair Play" on the second page of the supplement to the last number) and we find another anonymous but chivalrous defender coming to our rescue. This time it is the Editor of the *Bombay Gazette* who allowed himself to be caught in a friendly trap ; and we must do him the justice to say that he has behaved most fairly in this case as not one out of ten editors of the Anglo-Indian papers would have had the straightforward and gentlemanly honesty to print "H's" *second* letter. We publish the short but very suggestive correspondence exchanged between the two.

OCCULTISM.

(*Published September* 27, 1881.)

TO THE EDITOR OF THE "BOMBAY GAZETTE."

SIR,—As a fitting accompaniment to the review—somewhat one-sided, if the remark may be excused—of Mr. Sinnett's *Occult World* which appeared in your issue of Saturday last, will you kindly allow a corner to the following extract from the July number of the THEOSOPHIST, which shows that a belief in the possibility of occult phenomena is not confined to the Editor of the *Pioneer* alone :—

"In 1869 the committee of the Dialectical Society in London, composed of 28 persons of education and good public repute (among whom we find the name of *Mr. Grattan Geary* of the *Bombay Gazette*.....), after sittings with mediums for months, and having applied to them the most crucial tests, was compelled to acknowledge : 1st, that the phenomena that they had witnessed were *genuine* and *impossible to simulate* ; 2nd, that the most extraordinary manifestations, thoroughly upsetting many preconceived theories as to natural laws, *did* happen and were *undeniable*."

26th Sept., 1881. H.

* *The Travels of Marco Polo, the Venetian* Edited by Thomas Wright, Esq., M.A., F.S.A., &c., Corresponding Member of the Institute of France. London 1854.

*** Very good ; but the individual whose name is cited above, so far from concurring in the report referred to, wrote a protest in which he set forth his reasons for refusing to believe that the phenomena in question were due to spirits or spiritualism—ED., *B.G.*

Very well ; but has the Editor of the *Bombay Gazette* "after sittings with mediums for months" attributed in his protest against the report, *the whole range* of the phenomena—witnessed by himself and his 27 colleagues of the committee,—to pure *trickery, jugglery*, and—*imposture* ? That is *the* question. ED.—THEOS.

(*Published September* 28, 1881.)

TO THE EDITOR OF THE "BOMBAY GAZETTE."

SIR,—I thank you for publishing my letter, and have read your brief comment thereon with interest. I was not aware that Mr. Geary had written a protest, but if, as you put it, that gentleman "refused to believe that the phenomena in question were due to spirits or spiritualism," then he certainly did no more than what Mr. Sinnett and the Theosophists as a body do. They yield to none in their denunciation of "spiritualism" as it is vulgarly understood, and it is a well-known fact that they unhesitatingly refuse to attribute occult phenomena such as Mr. Geary witnessed to the spirits of the dead. Mr. Sinnett's book, as I understand it, is one long protest against this popular delusion. To me it appears that Mr. Geary's and Mr. Sinnett's are parellel cases. Both have had to confront hard, incontestable, undesirable facts, and both have had to own that they were *genuine*, and not due to imposture of any kind. Both refuse to admit that the phenomena witnessed by them were the work of departed spirits. Only while Mr. Geary is content to let matters alone, Mr. Sinnett, happily blessed with better opportunities, pushes his investigations to the extent of proving that there is an occult vital force in nature which, under certain conditions, *is* attainable by man, and confers upon him powers which strike the ordinary observer with amazement, and of which modern scientists have no knowledge.

Sept. 27. H.

ANIMAL MAGNETISM AND HOMEOPATHY

In the Treatment of Tropical Fevers.

BY C. E. TAYLOR, M.D., F.T.S.

One of the most frequent derangements of the system to which a person is subject when living in a tropical climate, more especially if he be a European or American, is that of fever, a form of disease that often produces the greatest disorders in the human economy.

A close observation of the effects of animal magnetism in several severe cases has led us to place the result of our experience before the West Indian Public, not without a hope of its being useful to humanity, nor of being fairly heard as an advocate of its claims as a Therapeutic agent in such fatal diseases, as yellow or gastric fever, diseases, that may be said to be the terror of new comers from a cold climate and which are perfectly amenable to this powerful Natural force when combined, with well selected Homeopathic remedies and a due observance of hygienic conditions.

The word fever (from *fervere*, to be hot, to boil) serves to designate a morbid condition; distinguished by an unnatural heat of the skin, a quickened pulse, thirst, restlessness, languor and a general disturbance of the system. Fever also possesses the property of passing from one kind to another. Thus, inflammatory fever may be altered by depleting measures into a low typhoid condition —or a simple fever, by injudicious treatment, into an inflammatory one ; or assume the intermittent form ; the same attack may present all these appearances.

Should the general public, for whom we write these lines principally, not be content with this simple defini-

tion of the word, we would advise them to enter the domain of classical medicine and there seek an explanation among the thousand and one descriptions that each author claims as correct, just as bleeding was once considered the right thing and as sulphate of quinine is the fashionable remedy to-day.

Chacun á son goût; and we have no fault to find with the man who prefers what he calls "a good dose of castor oil," a "rousing emetic" a blister or seton or even a few dozen leeches, provided such heroic measures were still countenanced by the more advanced physcians of the age. But the fact is, they are not, and a proof is, that the great new sect of "Natural Doctors" in Germany are beginning to show causes for trusting Nature to herself alone, without drugs or blisters or phlebotomy; and only securing for her the best conditions of quiet and air, warmth or coolness at our disposal. This, the great schools of magnetising Physicians that have their properly organized societies in France and in Italy and latterly in the U. S. of America, have unceasingly urged as the best means of triumphing over disease.

Such names as the Baron Dupotet, Pietro d'Amico, Auffinger, Dr. Teste, Dr. Charpignon, Dr. Surville, Dottore Vitale Chiesa, Dr. Buchanan, Dr. Newton and a host of others I could mention, Italian and French Physicians, many of them members of the most learned societies of Europe, have proved by their frequent use of Animal Magnetism, its wonderful power as a Therapeutic Agent, in the treatment of diseases, peculiar to their own countries, and as such I now place it before the inhabitants of these islands as a remedy for their own, of inestimable value and worthy of their closest attention.

Dupotet says in his *Therapeutique Magnetique*, "Il est certain pour nous que le magnétisme dans une infinité de cas *provoque l'éclosion de la fievre* lors même que l'on magné ise des gens á l'état froid, c'est à dire bien portants." This I have often found to be the case myself, a considerable quickening of the pulse, sometimes reaching 120, and a dryness of the skin manifesting itself in susceptible persons. Here we have another illustration of the truth of the principle of *similia similibus curantur* and the correctness of Hahnemann's theories, for in every case that we have treated magnetically we have found that just as the action of magnetism can produce a febrile condition in a sensetive organism when in good health, so can it arrest the course of fever when properly applied to a person afflicted with that disease.

But let us suppose a magnetiser thoroughly conversant with the science he professes, face to face with a case of tropical fever. If he be acquainted with the properties of the agent at his disposal he will not hesitate to develope the fever or to develope its symptoms, just as the Homeopath would administer Aconite for the same purpose, infinitisimally, let it be understood, and not *a la mode* of those seeking a compromise; nor will he get alarmed at any increase in the temperature or acceleration of the pulse, because he will know that very soon all these phenomena will lose their intensity and a sweet calm will quickly supervene, providing he has not the baneful influence of an overdose of some "rousing medicine" or narcotic to contend with. Then directing his action upon the intestines, starting from the pit of the stomach to the abdomen he should seek to determine their movement, magnetizing steadily with the points of his fingers, always remembering not to influence one organ more than another, and that all the methods of his art that can triumph over the disease are good. A general magnetization of the patient by longitudinal passes, is always beneficial and invariably serves to soothe and tranquillize the patient.

One magnetization daily is not sufficient. Several times are necessary, should the gravity of the case require it, and a sort of gentle *massage* should be practised all over the body. This not only helps the patient immediately, but brings on a gentle perspiration and with it repose.

It is a noticeable fact that in all cases where we have employed animal magnetism alone or as an auxiliary to the practice of Homeopathy in the treatment of diseases peculiar to Tropical Climates whether bilious fevers or otherwise, the convalescence of the patient has been extremely rapid and the general state of health, afterwards remarkably good, from the fact of the magnetism sustaining nature in her efforts to purify the organs of every germ of disease. A singular property that may be questioned by those who have not investigated the matter for themselves, but just as true as an indiscriminate use of drugs may, should the patient recover, cause a long convalescence and leave behind fresh germs of destruction. As an illustration of what we have just advanced, we beg leave to place on record the following: We were asked to attend a young colored domestic servant, who had been suddenly stricken with what the generality of people in St. Thomas are now pleased to call the "bad fever." Diagnosing her case we found the pulse quick, a high degree of fever, great heat of the skin which was excessively dry and parched, foul tongue, strong throbbing of the arteries, and she complained of great pain in the head and back, with a burning pain in the stomach Her eyes were heavy, she was exceedingly restless and her whole appearancere denoted a disturbance of the system of a most serious nature.

Obtaining her consent, we commenced magnetizing her, and directing the fluid to the head and the pit of the stomach with great energy for about the space of ten minutes, we had the satisfaction of plunging her into a profound sleep. Intensifying the action, we continued the magnetization with longitudinal passes for fully half an hour, during which time big drops of perspiration rolled off her skin and a general air of ease and contentment spread itself over her countenance. Reversing the passes and willing her to be well, we woke her refreshed, free of pain in the head, back, and stomach and a few doses of Homeopathic Baptisia and Bella donna administered in alternation by her kind hearted mistress completed the cure, the girl being able to attend to her duties a few days afterwards. We wish it to be distinctly understood that it is from no vain desire of notoriety that we publish this, one of many such cases that have come under our notice, but simply to show that the study of this noble science is no vain chimera, but worthy the attention of every man who is charitably disposed towards suffering humanity and is not so blinded by prejudice as not to see in such facts as these the wisdom of God in placing His own natural means at our disposal when the resources of a too often materialistic science prove a failure.

In terminating this article we claim the indulgence of our readers for rendering what is only a just tribute to Homeopathy as a powerful auxiliary to animal magnetism. The claims of this great advance in Therapeutics, the only system that can compare with magnetism as an application of the finer or infinitesimal forces to the cure of Tropical disease, are ably set forth by Dr. Holcombe who has had a large experience in the treatment of yellow fever and who reports as follows:

"According to my observations, seventy cases out of a hundred will get well any how, if not drugged; five cases in the hundred are stricken with death at the beginning, and would die under any-practice. The remaining twenty-five are legitimate subjects for therapeutic experiment." (Here we entitely disagree, *no patient* should be *experimented* upon). "Of this number the Allopaths lose about ten and the Homeopaths one or two, sometimes three, or even as much as five in very malignant epidemics as that at Norfold (U. S.). This is the precise numerical value of the two systems. This year I have treated sixty-nine cases with four deaths. Dr. Davis up to November 8th had treated two hundred and eighty cases with eighteen deaths. Our clinical experience of yellow fever, for the last three years may be thus tabulated:

	CASES		DEATHS.
First year we treated ...	555	with	33
Second „ „ ...	112	„	0
Third „ „ ...	349	„	22
	1010		55

This is a mortality of 5·4 per cent or leaving out entirely the mild epidemic of 1854, a mortality of 6·08 per cent., a point to which we earnestly solicit the attention of candid and truth seeking men."

We need hardly add that wherever Animal Magnetism has been employed from the commencement, the effect has been immediate, and ,where Homeopathic medicines have been used in conjunction, it has intensified their action, developed the symptoms, accelerated the crisis and brought about a rapid convalescence, enabling the patient to attend to his affairs in a few days after recovery from the attack. A *sine quâ non* much to be desired, where so many die from the so-called heroic treatment and what appears to us in many cases, a violation of Nature's most precious law of health.—*St. Thomas Times*).

St. Thomas, August 18th 1881.

☞ THE Manager of the THEOSOPHIST gives notice that a *third* supply of Mr. Sinnett's, *The Occult World*, has just been received. The orders on hand from subscribers and friends can, therefore, be filled at once instead of after the usual delay caused by indenting from London. A few spare copies will be available at the advertised price of Rs. 3-8 which includes postage.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

KNOWLEDGE OF THE WORLD.

In a recent issue of the *Diocesan Gazette* we find the following passage:—"The Theosophists are trying to revive a dying belief in the Buddhist system and under their influence there is being developed a crusade against Christianity and Christian teachers. The Theosophists are not Buddhists, but they pretend to be Buddhists in Ceylon. A Buddhist catechism on the model of Christian catechisms has been published in Ceylon containing in categorical form the life and teachings of Buddha. It is strange, and we think sad, that the authorities upon which it is founded are all the works of Christian Missionaries or Societies. However we welcome this opposition. Anything is better than the usual unwholesome apathy of the Sinhalese. Christians may well be confident that the trial of their faith is sure in the end to be found to its honour and glory."

We heartily concur in the sentiment as to the good effect of inciting a spirit of enquiry amongst Buddhists, and by the establishment of schools for the great bulk of the families of those who cannot be reached or who are not likely to be reached by Christian Missionaries. Any state of mis-belief is better than the barbarous ignorance and stolid indifference existing amongst a large mass of the people of this country, and, therefore, it is that we are glad to see a systematic effort being made to raise the masses from their present condition by means of elementary schools.

It may be as well, however, if we correct one expression used by the Editor of the *Gazette*, viz., that whilst the Theosophists are not Buddhists, they pretend to be Buddhists in Ceylon. Now the truth is that the great body of the Theosophists comprise members of all creeds who have joined the Society for a specific purpose, to search after knowledge as locked up in the archives of the past. There are a far larger number of members, as we understand the matter, who are not Buddhists than those who are ; but it was only natural that in breaking ground in Ceylon, the leaders of the Society finding how great was the ignorance and degradation of the bulk of the Sinhalese resolved to form an educational branch in this island. Whether the profession of Buddhism by any of their leaders is pretended or real, is beside the point so far as regards the spread of education amongst the masses, and it is not for us or the Editor of the *Diocesan Gazette* to sit in judgment on the motives of those who are certainly, however much we may differ from them on certain points—earnestly zealous on the work of education amongst the people.

Apart from any particular religious belief which may be favoured by one or two sections of the Theosophical Society, the ground-work of and reason for their existence is re-search into the past history of mankind. This desire is growing in every part of the civilised world, and it was natural that the Association inaugurated in the United States, should have believed that a vast field for investigation exists in the East. How much there is yet to learn in this direction, may be partly gathered from what is already known, and when we reflect that the statements put forward in Buddhist writings as to the age of the world which has frequently caused ridicule amongst the would-be philosophers of the world, is now ascertained not to be so highly exaggerated as supposed, for that the generally accepted age of the world has been shown by scientific investigation to be not much more accurate than that of Buddhist writers. What may be learnt from the recent discovery of Egyptian mummies has yet to be ascertained.—*The Ceylon Times.*

INDUBITABLE SIGNS OF THE WORLD'S DESTRUCTION, are furnished to our unregenerate and unrepenting public by a misanthropic Yankee correspondent of the London *Standard*. This personage telegraphs at the date of September 9 the following gloomy information:—The meteorological phenomena were so remarkable in America that week, that unless we perish all by November 15th they will have to be carefully recorded in the annals. The peculiarities attending the extraordinary heat during the present summer were highly remarkable. At Saratoga, the magnetic needle remained in any position given to it by the hand of the experimenter, and—paid no attention to the north. Once in Massachusetts, during full noon, and at a time when there was not a cloud to be seen on the blue sky, an intense darkness suddenly fell upon the earth. Reading became impossible and all the schools, shops and offices had to be closed before 1 p. m. While in some localities, the gas burned with a ghastly blue light, in others it emitted a red and white flame. When the sun rose, it resembled the moon to deception, and its intense light pouring from a cloudless sky, gave no shadows. At Rhodes Island at noon, the birds retired to roost and the night insects which are heard but during the hours from sunset to sunrise, buzzed continually for several consecutive days. At Toronto the sky looked like a gigantic orange-coloured cupola. The sects of the Adventists and the Millenarians are anxiously awaiting the "Last Day" of the world.

POETRY AND PROFANITY is the leading feature we find in this month's otherwise sober English papers, we are sorry to say. There are two short instances of it. Sings one of them :

"Little Jack Horner sat in a corner,
And whimpered, 'What's coming to I ?'
For spite of my shouting, the rain it is spouting,
Eternally down from the sky."

And forthwith the editor, indulging in rather a profane monologue, enquires :—

"Now who says we are not a downright good supernatural lot of old fools. Here's the Archbishop of Canterbury actually gone and set all the prayers going for fine weather again, just as if we were a lot of niggers worshipping a fetish. Now if these parsons would for once pray a new stick into my umbrella, I'd begin to believe they could do something with the rain. Or stop ; if they could pray a patch on the toe of my left-hand boot, and keep out the wet, I'd believe 'em on the spot, or believe they could stop the spots."

CAUSE AND EFFECT is another impious thrust at the holy British Brahmins. A Scotch Bard improvises in a Scotch paper in the following strain :—

(The Archbishop of York has followed the example of Dr. Tait, and ordered prayers for fine weather.)

"Ten days ago, the Primate said,
'For sunshine let us pray'
And then we got, by Jove ! instead,
A tempest every day ;
And now that York repeats the tale,
I fear it will be found
That if the crops escape the hail,
By wet they will be drowned."

We wonder, what is the "Salvation Army" about! It certainly ought to be storming Satan's strongholds and bastions right under the windows of such impious newspapers as those ! Nevertheless, it seems to work amazingly hard and could we but view its reports in the same light of infallibility and truthfulness as we do the *gospels* we might feel appalled at its heroic feats. The following is the last account of its doings we gather from an English newspaper :—

DOINGS OF THE SALVATION ARMY.—The *Hallelujah Army Banner* gives a lively account of the progress of the work of the Salvation Army in this city. It states that "the devil is raging" in this

city, but "Our conquering King came to our assistance, and through Him we were enabled to take one prisoner of war. On Saturday night we started for our stand in the open air, where hundreds gathered round to listen. The devil sent one of his servants to upset us by stirring up the mob to push and drive, but, bless God we are not easily beaten back when we once get a start. With Jesus on our side we came off victorious, and started away with a sweeping procession singing 'We're marching to Zion.'" Afterwards there was "a glorious meeting, and six souls fell into the fountain, and rose to all the life and power of God. . . . It is really wonderful to see how quiet the meetings are, considering the people we get in. Some who have never stood in a place of worship till the army came are to be found every night in our hall." "Thomas Innes, Happy Sally, and Hallelujah Bessie," of "The 2nd Edinburgh 'Royal Blood Washed,'" report that on the night of Friday last "we again unfurled the old blood-stained banner, and, led on by Happy Sally and Hallelujah Bessie, renewed our attack on sin, the world and the devil. Twelve of our soldiers attacked the devil inside by volley after volley of experience shot, which took effect on the enemy in a hallelujah style... ...Three young men, over six feet each, or eighteen feet of sin and misery, got cleansed by washing in the fountain." On Sabbath evening last, "eighteen sin-stained souls got the peace the world cannot give. One of them, a general in the devil's army, who in the past led the roughs against us, fell into the fountain, and is now leading souls to the feet of Jesus. Hallelujah! On Monday night Miss Gault led the attack and, glory be to God, the Royal Blood Washed came off victorious. Eight souls got the cleansing blood applied, and were made clean. The victory was easily won, as the devil had not recovered from the astonishment he received at his defeat on Sunday. Some of the devil's soldiers tried to upset the meeting on Tuesday night, but our captain upset seven of them, and they fell into the fountain.' The report closes by saying—"We are expecting a mighty smash to-morrow night. Oh, Lord, send the arrow deep, that the devil can't take it out Lord, send a large hall!"

And to this we may add our own prayer: "Oh Lord, how easy it would be for you to 'smash' the devil at once without any 'Hall' or 'Army' and so extirpate evil and misery for ever from this world of sorrow! Oh, Lord, it is because, alleged Omniscient, and Omnipotent and JUST (!!) you have nevertheless ever refused to do so, or even to give us a sign of your existence, and that you are now allowing instead, a whole "Army" of fanatical zealots, who ought to be at home mending their shoes and stockings, and wiping their children's noses, to roam about—an army of lunatics caricaturing their religion—that so many good people reject the devil and even doubt your own Being whose fault is it, Oh, Lord? Not ours, that is evident, but rather that of the brains you have furnished our heads and REASON you have endowed man with.

ANOTHER WORK OF THE DEVIL.—This once, however, working rather in accordance with Christ's express declaration that—"Sabbath was made for man, and not man for the Sabbath"—than against any *divine* injunction. It is owing to an alleged "SABBATH DESECRATION BY THE PRINCE OF WALES" that—

"The Secretary of the Lord's Day Observance Society states in the *Record* that the Committee have taken steps to deal with those who are leaders in the recent outbreak of Sabbath desecration. This refers to an alleged meeting of the Prince of Wales and other 'persons of position and influence' at a lawn tennis party at the Earl of Rosebery's on a recent Sunday."

Sin, in our days, we find, runs in every family—high or low; and once more, doth Satan prove that he too is no "respecter of persons." He must have got into the Royal Family, any how in this nefarious year of 1881, since we find in the *Weekly Register* of July that the Scotch Presbyterians in Canada—

"Have been wrought up into a white heat of sombre indignation by the fact that the Marquis of Lorne, having no fear of God or man before his eyes, has actually travelled from Halifax to Quebec on Sunday. It is urged on his behalf that he was accompanied by a Presbyterian Doctor of Divinity; but this instead of extenuating seems to aggravate his offence, for he has not only sinned himself but been a cause of sin in others. Surely better things than this might be expected from a young man who has had a "Godly bringing up," and whose father is an "elder of the kirk."

It is not to the innocent and long-suffering Devil that the words—"get thee behind me Satan: for thou savourest not the things that be of God, but the things that be of men"—ought to be addressed, but rather to the ghost of Moses, if the venerable Law-giver could only be prevailed upon by some medium to materialize. For it is Moses who invented the Sabbath—unless, indeed, he was himself invented by other men—for all we know!

OH, THAT MINE ADVERSARY HAD WRITTEN A BOOK! was the sad exclamation of the long-suffering Job. "Oh, that our adversaries had always edited newspapers!" is ours. And when we say "adversaries" it is only for the sake of the periphrase; for whenever thinking of our esteemed Calcutta contemporary, the *Sunday Mirror*, we ought to mean "friends." Were people but to consult us, we would declare this paper, on our oath, the most interesting *Weekly* of the "City of Palaces." Whenever asked: "Where shall Wisdom be found?"—"In the *Sunday Mirror*," we reply; and "where is the place of understanding?"—'In its editorials," we answer. Its "leaders," oh, reader, are as—"Counsel in the heart of man... deep water," and its wisdom—fathomless; but, "a man of understanding" will always "draw it out." Their lines of *thought* are so piously entangled, the ideas so naively bungled up, yet so full of child-like faith in the—"prophet" and trust in—public Providence, that we cannot help admiring, hence—quoting from a couple of such leaders. In an editorial, for instance, headed *Hinduism and the New Dispensation*, faithfully reflecting in itself the "Minister's" wisdom *in abscondito* the *Sunday Mirror* quoth as follows: "It is our emphatic belief"—it says "that the Theism (?) of the New Dispensation will be the—accepted religion of India, and that the best preparation for it has been the inculcation and acceptance of *bhakti* ever since the destruction of Buddhism....."

"What is Durga but the representation of the Mother of the universe arrayed in power and strength, and bringing in her train riches, skill, wisdom and virtue?.....

It is clear to us that if God be worshipped at this season of the year (??) as the supreme Mother of the universe, the essential principles of Hinduism will not be offended thereby." Of course, not. But where is the vaunted "Theism?"

"We know of no agency more powerful to restore God to the country than the New Dispensation," it modestly puts in and adds;—"Let us by practice show that the Mother whom our countrymen ignorantly worship is the sublime Goddess of Theism, the only Goddess of the New Dispensation."

Do so by all means. But how about arithmetic and monotheism? First it was "Father"—*Solo*; then came the motherless son—two; and now, to complete the new *trimurti* there comes the "Mother", our old acquaintance *Durga*, "the only goddess of the New Dispensation." In every country of the world, three times *one* make *three*, *viz. Polytheism*, our *good* friends, the "Apostles".

To wind up, having declared in another editorial called *Dogma and Life* that the "Theists"—only by no means "*Monotheists*", if you please,—"of the New Dispensation believe in the doctrine of Trinity—they accept the Father, the Son and the Holy Spirit',—without informing us, this once, what becomes of our friend "Durga", and whether it is *she* "the holy spirit"—the *Mirror* propounds a doctrine, which for its novelty, beats even Auguste Comte's "feminine mystery" and "artificial foundation". Happily for itself the pious organ confesses that particular mystery connected with God and Christ working upon the Babus neither—"so much history, so much biography, so much metaphysics, or so much theology," with which definition we fully concur. For once, the rhetorical blossoms which overshadow rather too thickly the roots of wisdom concealed in the fathomless depth of the editorial—are culled, the reader discovers it, as pertaining to pure *physiology*. Christ is viewed—"as a ball of fire carrying heaven and salvation into the sinner's heart," and—stomach "When he, (Christ) enters into the life of a Brahmo" explains the *Sunday Mirror*—"he enters as a living principle, a burning idea, a consuming fire that changes the entire life, and creates every thing anew. He is *swallowed*, he is *digested*, and he is converted into life-blood." (!!) Etc. etc. etc..... Stop, oh *Sunday Mirror*, stop! This is pure Anthropophagy and threat us to trespass the bounds of even Oriental metaphor. What difference, then, would the Brahmos of the N.D. make between the 'Lamb" of god and a lamb cutlet?

TRUE HUMILITY.—The celebrated Aboo Yusuph, who was chief judge of Bagdad, in the reign of Caliph Hadee, was a very remarkable instance of that humility which distinguishes true wisdom. On one occasion, after a very patient investigation of facts, he declared that his knowledge was not competent to decide upon the case before him. "Pray do you expect," said a pert courtier who heard this declaration, "that the Caliph is to pay your ignorance?" "I do not," was the mild reply; "the Caliph pays me, and well, for what I do know; if he were to attempt to pay me for what I do not know, the treasures of his empire would not suffice."

AN ENTICING PICTURE OF CIVILIZATION.—The London Correspondent of the New York "Turf-Field and Farm" speaking of the "Life in London" says:—"The workmen of London brace up for a carousal when Saturday night comes. They crowd the grog shops, and get rid of a good portion of their earnings before the clock strikes the hour of midnight. Women, as well as men, pack themselves around the bar and drink to excess. When twelve o'clock rings out upon the night the boozy throngs pour into the streets, and fairly block the sidewalls. The shutters are put up and the lights turned down. The law is severe, and no one ventures to disobey it by lagging a few minutes over the specified closing time. After midnight immorality flaunts herself ever more boldly in your face than before. The soiled doves emerge from the Aquarium and from the many drinking dives and concentrate in Regent and Piccadilly Circus. The street in front of the Criterion is impassable. A modest woman could not venture there at such an hour. The atmosphere is heavy with drunken breathings, foul words grate upon the ear, and obscene actions repel the eye. It is a mystery to me why the authorities of a great and enlightened metropolis should tolerate this beastly orgie. All day Sunday London looks like a funeral. Everything is closed as tightly as a drum. The thirsty reveller, however, is not cheated out of his drink. He purchases a railway ticket to one of the suburbs, and with it in his possession can imbibe as often as he pleases. You call for Irish or cold Scotch whisky. The barmaid asks—'Are you a passenger?' You exhibit your bit of pasteboard, and the law as well as your appetite is satisfied. You can repeat this as long as you are able to stand and not violate a Sunday ordinance. At six o'clock Sunday evening the shutters come down as by magic, and London again blazes with light and shameless immorality. The revelry lasts until eleven, when every body is expected to go to bed and get ready for the morrow's work. A queer old place is London. Her mask is as puritanical as was once that of New England, while the actual current of her life is feverish with debauchery."

"A LONDON PHYSICIAN AND A PROTESTANT," writing in the "Rock" newspaper, charitably lodges the following accusation at the door of the hereditary enemy of the Protestants:—

SIR,—Perhaps you are not aware that a class of so-called register offices for servants—particularly female servants—conducted by ladies have a wide ramification in this country. Servants engaged from such establishments have secret printed papers given them, named and numbered, which they are bound to obey, viz.: After a short time to report to the ladies' committee the following in answer: 1. Report the name and class of family. 2. Do they have morning and evening prayers? 3. What is their religion, and do they attend chapel or church? 4. Are they moral? 5. What class of company do they keep, and if so, early or late hours? 6. Are they temperate or intemperate? 7. Are they kind to the servants? How many do they keep? 8. State the general opinion of the habits of the master and mistress, also sons and daughters. 9. Report secretly as desired the contents of the printed papers. A friend of mine discovered such a printed paper in possession of a female servant. I hope the public will open their eyes to such conduct, and dismiss all servants that refuse to answer if they are directed by a committee of females suborned by priestcraft.—I am, &c.,

A LONDON PHYSICIAN AND A PROTESTANT.

To which denunciatory epistle is added the following *Editor's note*:

[Heads of households ought to look well to this fact. This is not the first time that such information has reached us. This creeping into families by means of the servants, who are the tools of such persons, is so utterly un-English that we can only regard it as one of the many devices of Jesuitry.]

And now we wonder, of what nature will be the missile sent by the sons of Loyola in retaliation at the head of the Protestants?

A PERJURED FREEMASON—SOLUTION OF A MYSTERY.—The present generation will have forgotten particulars of the Morgan mystery. For many a year it was one of the chief topics of talk in America and entered largely into the politics of that country. The facts in brief are these:—In 1827, one John Morgan, a Freemason, published at Batavia, in the State of New York, a book which was supposed to reveal the secrets of Freemasonry. Shortly after the publication some men who wore masks entered Morgan's house, carried him away, and he was never seen afterwards. It was reported that the masked brothers had carried him to Niagara and flung him into the river. That he was murdered, there could be no doubt, but where his body was laid was the mystery, which has only now received solution. Morgan's remains have been found in the little town of Pembroke, eleven miles from Batavia, in the State of New York. Workmen were engaged on Wednesday in opening a stone quarry, when they found a skeleton under thick layers of rock. They also discovered a ring bearing Morgan's initials, and a tobacco box containing a paper which under a microscope, was seen to bear the words "mason," "liar," "prison," kill," and the full name of Henry Brown. Brown was a lawyer, and fanatical regarding Masonry, and in 1829—two years after the tragedy—he published a so-called "Narrative of the Anti-Masonic Excitement." The belief is now that Brown was one of the Morgan's murderers. The men who abducted him, and whose names were Cheesebro, Sawyer, Sheldon and Lawson, did so on Morgan's discharge from prison, where they had confined him on a petty charge. They forced him into a carriage, and passed from place to place. Eventually they took him across the Canadian border to Fort Niagara, where he was blindfolded and manacled. From that time he disappeared for ever. His abductors were tried, convicted, and sentenced to short terms of imprisonment."

Tempora mutantur, nos et mutamur in illis. Now that the Masonic secrets run the streets no one ever thinks of killing any one else.

BABY REVEREND—At the Methodist conference last week, the White Tied Ones sitting in holy conclave were sorely exercised by the fact that some of the nice little baby-boy preachers smoked. This is awful when you come to think about it solemn-like. Just fancy the potent archangel Gabriel looking down into these youngsters' studies, and finding the incipient Reverend Tommy Klinker or the beardless Reverend Bill Blote furtively taking a cigar or a pull at a pipe of bird's-eye! It's terrific to think of the words which would come to, and fall from, the blessed archangelic lips. But I must pipe a lay to this subject.

Sad and solemn, sad and sorry,
Sat the Methodistic crew;
Sad and solemn, sad and sorry,
For they knew not what to do.
Vain they searched all through the Fathers,
Searched the Saints, the Gospels too;
But those careless, careless writers
Had not banned narcotic's dew.
"If St. Paul," they wept in chorus,
"Had but said that pipes were damned,
If St. James the less had told us
Smokers would in fire be rammed;
"If St. Peter had but slogged at
Bird's-eye, Black Jack, shag, and snuff,
We could then have told these youngsters
Bacey was the devil's stuff."
Still these gray-beards, croaking sadly,
Felt the battle must be fought,
So they hinted that flayed badly
Would be students smoking caught.

700,000,000 *of souls*..." deprived of the *true bread* of life and *falling like snow into hell* for want of generous men to break to them *that bread* much more precious than the material one"! are the awe-inspiring words published in the "Tablet" over the signature of no less an authority than † Edward, Bishop of Eucarpia Vic. Apos. of the Malacca Peninsula. Of course these odd "700,000,000 of souls" are

"heathen", unbaptized souls, "waiting for truth and life," and the writer is trying to strengthen the Jesuit's hands and funds for missionary work. As statistical information is often needed, we will extract a few sentences from this touching letter. We are told that only "The Jesuit order, no body of missionaries excepted, possesses the element necessary for bringing heathens to the knowledge of our Divine Lord and Saviour;" and that..." it is an imperious duty on them to attend carefully to the spiritual wants of these English Catholics, and the more so on account of the great dangers they are exposed to by the presence of innumerable societies of Protestants of every denomination, which societies are very busy about perverting our Catholics just to console themselves for the almost useless attempt made to gain pagans to their pretended Christianity." "Pretended" is good, very very good. And now, we are informed that "The Catholic missionaries have much more work than they can possibly do in attending to their congregations of European, semi-European and native Christians, and in endeavouring to convert the hundreds of millions of Pagans waiting as an abundant harvest for these successors of the Apostles.

"These figures of *hundreds of millions* may seem to be an exaggeration, but allow me to give your readers official accounts.

"The last Census made in India in this year of Our Lord 1881, in the month of April, gives 274,000,000 as being under the Viceroy of India, and owing to the general prejudices which make these poor people believe that such inquiries are made in order to have them taxed, I can say for certain that these figures are under the reality.

"Now put at 300,000,000 the inhabitants of the vast Empire of China, these two countries will then give you nearly 600,000,000, of poor souls waiting for truth and life. Take now the kingdom of Siam, Cambodia, the Empires of Annam and Japan, then you will have no difficulty in getting some 100,000,000 more.

"Do good and pious Catholics really think of this? Do they reflect on there being but a little over 2,000,000 children of God among these 700,000,000 of souls redeemed like ours at the price of the most precious blood of Christ, and this only in Asia, without therefore speaking of the other parts of the world?"

From this we gather two consoling facts: (1) that notwithstanding *forcible* and apparent conversions there are yet after 18 centuries of preaching and toiling 700 000,000, of poor "heathen" 300 millions of Mahomedans, in all 1,000,000,000 who have not yet, happily for them, been perverted from the religions of their forefathers; and (2) that it would not "be reasonable to endeavour to make new converts when those who already belong to the fold of Christ would be abandoned and exposed, as I said, to become the prey of the ministers of error—read—"Protestant Padris." Verily "a house divided against itself shall not stand!"

What with the petty quarrels and mutual showings-up in which our Catholic and Protestant friends indulge, we Heathen are likely to get much information about the state of their Missions throughout the world. Our old contemporary the *Catholic Mirror* says:—

"Every now and then we furnish our readers with Protestant testimony to the barrenness of Protestant missions. The latest witness is the Rev. Theodore L. Cuyler, who, writing from the Holy Land to the New York *Independent*, declares that—'neither here (Palestine) nor in Egypt have two dozen Mussulmans been yet converted.' This is positive and direct evidence of a striking fact which should induce our separated brethren to consider the reason why Catholic priests with next to no material resources are in Asia and Africa bringing tens of thousands annually to a knowledge of Christ, while Protestant missionaries, with Bibles, and schools, and money for all other accessories of their work, do really, notwithstanding their glowing reports some of heavy crops hoped for, make no converts. This reason is that the Holy Spirit of God cannot prosper sects and heresies"!

It was only the other day that the Protestants charged the Catholics with the fraud of mumbling prayers over the principal wells of an Indian village, and then reporting all inhabitants as baptized Christians. Alackaday that brethren should take to calling names after that fashion.

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SPECIAL NOTICES.

It is evident that the THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

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To SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each, of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.* Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills, if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

☞ THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs. 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; France, P. G. Leymarie, 5, Rue Neuve des Petits Champs, Paris; New York, Fowler and Wells, 753, Broadway; Boston, Mass, Colby and Rich, 9, Montgomery Place; Chicago, Ill. J. C. Bundy, 92, La, Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York. Melbourne, W. H. Terry, Pub. *Harbinger of Light*. West Indies: C. E. Taylor, St. Thomas.

Coylon: Isaac Weeresooriya, Deputy Coroner, Dodanduwa: John Robert de Silva, Surveyor General's Office, Colombo: Don Timothy Karunaratne, Kandy. China: Kelly and Walsh, Shanghai.

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SUPPLEMENT
TO
THE THEOSOPHIST.

VOL. 3. No. 2. BOMBAY, NOVEMBER, 1881. No. 26.

OUR CEYLON WORK.

Advices from our President, Colonel Olcott (dated 10th Oct.) state that he had this season delivered thirty-two public lectures, since leaving Galle. The receipts averaged about Rs. 360 each lecture, and the Sinhalese National Fund was steadily increasing. A plumbago vein was donated to the President for the Fund, and arrangements are being made to have it worked. The donor is Mr. Proctor H. A. W. Molligode, of Kaigalle.

Udamitta lecture (2nd Oct.) was a great success; enthusiasm of villagers being shown by their putting 150 men and 56 carts to work from Sept. 20th to Oct. 2nd, to build a brick culvert and open and grade a new road of 1½ mile in length (from the Negombo high road to the temple of Sangha Issa, Priest). Over this bit of road they erected 47 arches of greenery, such as the Sinhalese make so prettily; while at the entrance rose a high portal, framed in squares with arecan tree trunks and huge bamboos, after the South Indian fashion, with clusters of king cocoanuts pendant in each square and the framework wreathed with flowers. Priests from neighbouring pansalas attended the lecture, and arranged for 10 more to be given in their several localities, beginning with Nov. 1.

An order has been given to print the 10th thousand of the Sinhalese Edition of the Catechism.

Our latest advices from Ceylon were to the 16th October, on which day the President-Founder and delegates were to have sailed for Tutticorin from Colombo by the B. I. S. N. Co.'s weekly steamer. But the vessel, it appears, called at Colombo two days before her advertised time; and, Colonel Olcott being then away, lecturing in the Bentôta district, and the delegates scattered at their respective homes, the party were, of course, left behind, and the departure had to be postponed to the following week.

(A. B. 2425)

OUR BRANCHES.

BROTHERHOOD.

Other societies have preached the Brotherhood of man and some have done much to cultivate the germs of that noble sentiment. But we think it no injustice to claim for the Theosophical Society the greater credit of having practically realized this "Utopian dream of the poet and the philanthropist" in a distinct degree. It will be remembered that when the Founders of the Parent Society visited Ceylon last year, the Bombay Branch sent mixed delegation of Hindus and Parsis to be present, on its behalf, at the organization of the proposed new Buddhist Branches, and so testify to the fact that the members of the Theosophical Society, the world over, had sunk the prejudices of race and religion which keep men from working together for the good of mankind. The following document, which we now publish with joyful satisfaction, shows that the generosity of our Bombay brethren is not forgotten by the Sinhalese Buddhists. They embrace the opportunity of the flying visit to Southern India to inaugurate the Tinnevelly Theosophical Society, to send a joint committee from the Colombo and Galle Branches to assist on their behalf. The document was most artistically engrossed by J. R. De Silva, Esq., a talented member of the Colombo Branch;—

AT a regular meeting of the Colombo Theosophical Society, held on the evening of the 30th of September, 1881, (A. B. 2425) the following Preamble and Resolutions were, upon motion of Mr. W. D'Abrew, seconded by Mr. C. P. Gunawardana, unanimously adopted:—

WHEREAS,—*The Bombay Theosophical Society, moved by kind and brotherly spirit, did on the occasion of the first visit of the Founders to Ceylon, in the month of May* 1880, *send a special Delegation of Hindus and Parsees to assist in the formation of the Buddhist branch societies in this Island; and,*

WHEREAS,—*This spirit of religious tolerance is highly honourable and worthy of imitation, especially by Buddhists, whose religion is imbued with the principle of Universal Brotherhood; and,*

WHEREAS,—*The President-Founder, Colonel Henry S. Olcott, has accepted an invitation to proceed to Tinnevelly, in the Madras Presidency, for the purpose of inaugurating a new Branch of the Parent Society: Now, Therefore, Be it*

RESOLVED—*That the President and Secretary, of the Colombo Theosophical Society be requested to convey to the Brother Theosophists at Tinnevelly our fraternal salutations, and best wishes for the success of the new Branch, with which it will always give us the greatest pleasure to correspond; and,*

RESOLVED.—*That a special Committee of this Society be selected by the chair, to accompany the President-Founder to India, and on our behalf, lay this Preamble and these Resolutions before the Tinnevelly Theosophical Society, when the same shall have been duly organized.*

By Order,

Attest:—

(Signed) ANDREW PERERA,
President.

W. F. WIJAYASEKARA,
Secretary.

Colombo, Ceylon, 30th September 1881.

THE COLOMBO THEOSOPHICAL SOCIETY.

During the first half of October, the National Fund had been increased by popular subscriptions to the amount of Rs. 3,130, this bringing the total up to about Rs. 13,000. The interest seems to be steadily increasing, both among priests and laity. The *Observer* and other pro-Christian journals in vain reprint all the scurrilous and defamatory articles against us that have currency in the European and American press. The Buddhists now realize that these are but covert attacks upon them and their religion, and their affection for their white champion is daily growing stronger. In the Bentota district, Colonel Olcott was escorted from village to village by *pereheras* of great processions, with flags, banners, standards, instrumental music, songs, costumed dancers performing national Sinhalese dances, and the other striking features of the ancient rejoicings upon the visit of their native kings. Miles of road were lined with "olla" decorations, and triumphal arches were erected at favourable points. He has ordered the construction of a travelling cart, to be drawn by a pair of bullocks and ingeniously devised to serve as a carriage, dining and writing room by day, and a sleeping apartment by night, with comfortable beds for four people. Locked cupboards under the floor will give ample space for the stowage of clothes, books and tracts, food, and cooking utensils. The President's permanent

party includes, besides himself, the famous Megituwatte Priest, William D'Abrow, Esq., interpreter, Mr. James, DeZoysa, clerk, and a servant.

THE VISIT FROM CEYLON TO SOUTH INDIA.

It was originally expected that the delegation to accompany Colonel Olcott to Tinnevelly, would comprise representatives of the Galle and Kandy branches as well as that of Colombo. Circumstances, however, interfered at the last moment, and the Colombo Committee—Messrs. Samuel Perera, W. F. Wijesekara, our indefatigable Secretary, and myself reported for duty. We left Colombo by the steamer "Huzara" at 5-7 p. m., on the 21st, and after a very smooth passage anchored off Tuticorin at 10-7 a.m., on the 22nd. At the jetty nearly all the principal Hindu gentlemen of the place were in waiting to receive us, and a crowd of some hundreds of the more or less common people thronged the shore. They escorted us with native music to the hotel and lingered there for hours. There was no mistaking the heartiness of our welcome. As there was such a desire to hear Colonel Olcott speak, he consented and delivered a lecture that very evening at the Hindu vernacular school to a densely-crowded gathering. At the door of the school-house we were met by some Brahmins with a *lota* covered with netted cords and wreaths of flowers, and one of the Brahmins, while handing the *lota* to the Colonel, recited some Sanskrit stanzas which I believe were a blessing invoked upon our President. Mr. Phibbs, a European, the Port Officer of Tuticorin, who introduced the Colonel to the audience, heard him very attentively, as did several other European gentlemen present. At about 7 o'clock in the evening, Mr. G. V. Chinnatamby Pillai, President of the Tinnevelly Theosophical Society, arrived by train and came to the hotel where we were put up. With him was Mr. T. Muttoo Iyer, F. T. S. They accompanied us this morning in the train to Tinnevelly. At Gengunden, a half-way station, a crowd had gathered, and we were presented with wreaths, limes, plantains and cocoanuts. At last when we arrived at our place of destination, the crowd of Hindu gentlemen who came to welcome us was so large, and the enthusiasm they and the whole populace of Tinnevelly have shown is so great, that I have no words to describe them. We were taken from the platform of the railway station in a coach by the pensioned Judge of the High Court at Trivandrum, Mr. Vedathadridas Muddalier, to an upstair building at South New Street, the largest dwelling in town, which we found decorated with flags and flowers. To this place the processions followed from the railway station, accompanied by an elephant, players on all kinds of native musical instruments and with flags and banners. I may here express the feeling that I had on witnessing personally the reception that Colonel Olcott has had from the Hindus. We Sinhalese had become so accustomed to look upon him as our exclusive property, and solely engaged in promoting Buddhism, that we could not realize that any other Asiatic people had as warm an affection for him. But our visit to Madras Presidency now shows us practically that the labours of the Parent Society are spread over different lands, and confined to no single race. The street before our house has been blockaded all day by a crowd. This evening is devoted to initiations of new members: to-morrow the President is to lecture for the first time in public. I append the names of some of the gentlemen who have greeted us at Tuticorin and Tinnevelly. At Tuticorin:—

B. Gopalaswamy Naidu, Honorary Magistrate.
M. Soobraya Pillai, Ditto.
V. Streenivasa Charlu, District Munsiff.
Ramanuja Naidu, Assistant Commissioner, Salt Department.
Muttuswamy Pillai, Preventive Inspector, Salt Department.
Parthasarithy Iyengar, Sub-Collector's Sheristedar.
Captain Phibbs, Master Attendant (Chairman).
Ramasamy Iyer, Head-Clerk Sub-Collector's Office.
Thiagaraja Iyer, Station-Master, Tuticorin.
Kultatanalha Pillay, Clerk, Sub-Collector's Office.
Sadagopa Naidoo, Merchant.
B. Subrayaloo Naidoo, Sub-Registrar.
S. Sankeriah, Sub-Magistrate.
A. P. Pachiperumal Chettiar, Honorary Magistrate and Municipal Commissioner.
R. Chockalingam Pillay, Broker.
Rengasamy Moodeliar, Sea Custom Superintendent.
Narenasamy Iyer, Pleader.
Ahvarrappa Pillay, Do.
M. Balwstreenevasa, Barrister-at-Law.
C. A. R. Cocq, Merchant.

The Gentlemen present at Tinnevelly were:—
Vedathadridas Mudalier, Pensioned High Court Judge, Trevandram.
Mr. Sheppard, Principal, Tinnevelly College.
Teroomalai Row, Sub-Judge. Tinnevelly.
Ramalinga Moodeliar.
A Kristnasamier Iyer, Vakil Dist. Court, Tinnevelly.
Annasamy Iyer, Do.
A Litaramier, B.A. Do.
Ramakrishnier Do.
Kuppeesamier Do.
Vadevalaghianumalia Pillay, Do.
Nellikumaru Pillay Do.
Ponduranga Row Do.
Subbusamier Do.
Naveenelhakrishna Pillay, B.A., Assistant Master, Tinnevelly College.
Krishna Pillay, B.A., Do.
Soondramier Do.
Thellenayagam Pillay, B.A,. Sheristedar, Collector's Office.
G. Ramasamy Pillay, Dist. Munsiff Tinnevelly.
Chennalambia Pillay, Tahsildar.
Ramasamy Iyer, B.A., District Registrar.
Subbiah Pillay, Honorary Magistrate.
Savadi Pillay Do.
Shunmingakumarasamy Moodalier Do.
Somasoondram Pillay Do.
Perunanayagam Pillay Do.
Moothoovier, Commissioner.
Veeravagu Pillay, Temple Trustee.
Kanthithuth Pandiyagi.
Soobaraya Iosier.
T. S. Moothia Pillay, Honorary Magistrate.
Sitaram Pillay.
Sankaralingam Pillay,
Pelti Chockalingam Pillay.
Kanthimatha Natha Pillay, Vakil.
Ambalavana Pillay, Deputy Magistrate.
Ayranainar Pillay, Police Inspector.
A Pelchandy Iyer.
A Rungasamier, Vakil.
A Ramasamier, Vakil.
Zemindar of Selthur.
Samenada Iyer, Vakil.
Sankaranarayana Pillay.

Our movements here are not as yet decided upon, but we return to Ceylon in the steamer of November 3.

With the best wishes of the Sinhalese delegates,

I am faithfully yours ever,
W. De Abrew.

Tinnevelly, 23rd October 1881.

After the above was put in type, the following telegram was received from Col. Olcott:—

I return to Ceylon by the steamer of the 27th.

THE GALLE THEOSOPHICAL SOCIETY.

The Head-Master of the High School, having failed to give satisfaction, was, by a resolution of the Society adopted on the 8th of October, obliged to resign. The

vacancy was temporarily filled by the promotion of the Assistant Master, W. Seniweratna.

THE BENTOTA THEOSOPHICAL SOCIETY.

An inefficient President has prevented this Branch from doing much work during the past year, but as a change was to be made at the annual election, we expect to have more encouraging report to make in future. Among other things there is talk of erecting a hall and school-building, and a site has been secured for the purpose.

KANDY THEOSOPHICAL SOCIETY.

The attempt on the part of the Church of England people to prevent the erection of the new Theosophical Hall and School-building at Kandy has failed. The foundations are being laid, and the enemy are laid out. It was a poor business for so high a Church dignitary as the Ven. Archdeacon to be engaged in, and the result reflects no credit upon him, or those he enlisted as helpers. The matter being referred to Government, they very sensibly decided that the occupancy of the site was perfectly legal and declined to oust our Kandyan colleagues. The trouble was that the plot of ground adjoins the Archdeacon's Church, and that was entirely too much of a good thing!

THE BOMBAY THEOSOPHICAL SOCIETY.

At a regular Monthly Meeting of the Branch held at the Parent Society's Head-quarters at Breach Candy on Sunday the 9th October, at 3-30 P. M., Mr. Sohrabji J. Padshah read an interesting paper on "Prophets and Their Modern Representatives." The lecture was very much appreciated, and, at the instance of many Theosophists, Mr. Sohrabji J. Padshah delivered it before a larger audience at Framjee Cowasji Institute on 29th October.

After a vote of thanks to the able young lecturer, the Meeting was adjourned.

CURRENT EVENTS.

(A letter from the Recording Secretary of the New York Theosophical Society to the N. Y. Sun August 22.)

THE THEOSOPHISTS IN CEYLON.

TO THE EDITOR OF THE SUN—*Sir*: In THE SUN you notice a paper published in Ceylon by the Theosophical Society, but I am sure that you are so overwhelmed by near American news, you could not dive into that journal, printed as it is in Sinhalese. As I am possessed of some facts about the work that society is doing in Ceylon, interesting those numerous readers of yours who are in the habit of paying out their hard-earned money for missions in India, Timbuctoo, and other heathen places, I offer them to you for publication, which is justifiable, because of the silence of the missionary agents here, and as the family motto of the Maharajahs of Benares declares, "there is no religion higher than truth."

Besides publishing the paper you have noticed, and the magazine called the THEOSOPHIST, now in the second half of its second year, the society have opened campaign in Ceylon, and as a first step have established what are called there "Buddhist schools." These Schools have the countenance and support of nearly all the influential natives of the island, carrying along with them, of course, the less influential. They are only opposed by the Protestant missionaries and their organs, and, *mirabile dictu*, are for the present, at least, encouraged by the Roman Catholics and their organs.

The *Ceylon Catholic Messenger* on May 10 says: "The Theosophists cannot in any case be worse than the sectarian missionaries, and if Col. Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, he will be doing us a service. Because, if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the dishonesty now practised by the sectarian missionaries of obtaining Government money for proselytising purposes, under the pretext of grants in aid of education."

In the *Ceylon Diocesan Gazette* the Lord Bishop of Colombo says of the high-school for boys at Galle, which then had 380 pupils: "A local branch of this society of atheists is in full activity between Galle and Buona Vista. * * * * Its avowed intention is to counteract the work of the Christian missionaries. There can be no doubt that for the present the opposition is an evil. * * * * Buddhists in great numbers have been pledged to send their children to the rival school, and not to any under Christian influence. Meanwhile the scheme seems to prosper. The Wesleyan school, which is within a stone's throw of the rival one, has been nearly emptied, the Roman Catholic School at Kalluwella has suffered, and so also has even the Government school in Galle itself, where certainly the Christian teaching is as colorless as possible."

In all, the scholars number about 600, and the schools are in a very flourishing condition. Text books are being printed, and the scheme, as the Bishop of Colombo calls it, is on a solid basis, with prosperity for its future. Money will not be lacking, as a fund is now being made up by the wealthy natives to make sure its foundations and strengthen its young powers.

Can the truthful reporters of mission work afford to ignore it in their statements of sneer about its stability?

These, sir, are facts.

WILLIAM Q. JUDGE,
Recording Secretary Theosophical Society.

DAYANANDA SARASWATI AND HIS FOLLOWERS.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAM: The following is a very important notice received from Benares. Please publish it in your columns, and give your readers an opportunity of judging thereby for themselves.

Yours very Truly,
PANDIT GOPI NATH,
Editor *Mitra Vilasa.*

"Being led away by the misleading reputation of Swami Daya Nanda Saraswatee, we, the undersigned, repaired to him to hear his Vedic lectures and act according to his dictates. But no sooner had we heard him than we became convinced that he was no true reformer. Our doubts now having been removed by our Vedic Guru Pandit Jugulkishore Pathak, a member of The Brahmamrit Varshini Sabha, we made penance, as commanded in our Shastras, for this mistake and sin of ours, and we hereby promise never to deviate from the true and just way taught by our Guru."

"Sita Rama, Babu Nand Pande, Krishna Rama Shukul
" and Rama Prasda Dube.

" Published by

" PANDIT JUGULKISHORE PATHAK,
" Brahmamrit Varshini Sabha
" Benares."

Editor's Note.—True to our policy of perfect impartiality, to the promise that every religion, sect, and school of philosophy will be given a chance of a fair hearing before the public, and the adherents permitted to defend their respective opinions in our journal, we are forced to make room for the above manifesto. But we do so with regret, for this is no philosophical proof that the doctrines taught by the learned Pandit in whose favour it is issued, namely—Pandit Jugulkishore Pathak—are more philosophical, or in any way more true than those expounded by Swami Dayanand Saraswati. As it stands, the declaration is simply the confession of a short-lived apostacy, and, a public contrition in consequence of it. To-morrow the disciples of Swami Dayanand may send us in their reply, and we would have to publish it in our next on the same principle. If ever any good is calculated to come out of such mutual denunciations, then, ought the two learned pandits to furnish us, at least, with papers pro and contre their respective interpretations

of the Vedas; and so leave the verdict to the opinion of the impartial readers. Otherwise such denunciations are calculated to do more harm than good.

WESTERN "ADEPTS" AND EASTERN THEOSOPHISTS.

Since the first appearance of the *Occult World* the London *Spiritualist* undertook a series of regular weekly attacks upon it. On the ground that Mr. Sinnett had never himself seen Koot Hoomi, the existence of the latter was doubted. This doubt was followed by the arbitrary hypothesis that no one else ever had seen him. Then, when seven Theosophists (four natives of India and three Europeans) had declared over their own signatures that they *had* seen our Brother, a pretext for invalidating their testimony was immediately invented. An objection, loosely grounded upon the fallacious and not very delicate insinuation, that as no one in England knew whether the lives and characters of the witnesses entitled their evidence to be accepted without protest, a very small degree of confidence could be placed upon it. Besides that, it was urged that as neither Mrs. A. Gordon, nor Colonel Olcott had given their testimony,—the latter, moreover, having never declared to have seen the "Brothers"—the claim would receive no attention. Both of the above-named persons have now sent in their evidence. It remains to be seen, whether in the first place their letters will be published; and if so, what attempt will be made to discredit them.

Meanwhile, for over a period of three months, and week after week, the *Spiritualist* never appeared without containing an attack or two of more or less doubtful literary refinement upon the Theosophists in general, the Founders of the Society in particular, and Koot Hoomi and Mme. Blavatsky—especially. At times, the epithets to their address, and the peculiar phraseology characterizing them, reached a degree of eminence that placed the *Spiritualist*—with its hitherto immaculate columns which ought to be solely devoted to the necrologies of distinguished disembodied angels—on a level with the choicest political daily of America, during the Presidential elections. The editorial "passes" having been somewhat obstructed by the seven avalanches of the Theosophical witnesses, the *Spiritualist* bethought itself of another expedient. When Italy had fallen into impious doubt and infidelity, Pius IX. resorted to the expedient of being protected by foreign hirelings, and a body of "Papal Zonaver" was duly organized. When the Editor of the *Spiritualist* saw himself in danger of being floored by the accumulated testimony to the existence of the "Brothers"—from India, he found out a "Kabalist," and formed with him an alliance—offensive only; as, so far no one went to the trouble of attacking him. That *Spiritualist* "Zonaver" was J. K., the mirific "adept" and a "widow's son" to boot; a—"Hiram Abiff" reared up and raised by illustrious grand-master—a "Hierophant of Western origin" as J. K. himself introduced him.

So far, so good. The Kabalistic arrows directed by J. K. against the Theosophists, shooting over their heads, hurt no one but the *Spiritualist*, whose columns were, for a time, filled with the pompous self-glorifications of the Occult "Sir Oracle." These articles provoking homeric fits of laughter among those of the Anglo-Indians who read them, were rather a treat than a nuisance. Had J. K. proceeded in that strain, no one would have ever paid the slightest attention to his harmless diatribes and, as stated in the October THEOSOPHIST that would have been the first and the last time that we would have noticed him in our columns. But the alleged "adept" has now resorted to personalities. Forgetting that the "Theosophists" of Bombay are private and *non-professional* characters who neither sell quack medicines, for a livelihood, nor advertise "Magnetism classes at one guinea for the course, or 5s. a lesson," he permits himself to speak of better people than himself in a deprecatory tone which, at best, might be assumed only by a regular proficient in the Occult art and knowledge, recognized as such the world over. To make use of such phrases as—"Madame Blavatsky—evidently knows nothing of *our* art, (!?) I (?!) do not hesitate to state (of course; how should a Kabalist of his "calibre" hesitate at any thing?) that the voluminous work *(Isis Unveiled)* is a thoroughly misleading one ...she has not grasped the right meaning"...etc., etc.:—the critic must have proved himself as great as Paracelsus or, at the least, as wise as the "Hierophant" who initiated him.

Instead of that, what do we find? Who is that J. K. who like his *En-soph* is ever "speaking of himself, to himself, and through himself?" Since he did not hesitate to name Mme. Blavatsky and tried to show her *so inferior* to himself, we do not see why we should feel the slightest scruple to lift up the "brazen mask" which shrouds the face of the Kabalistic *beau domino*. We declare then in our turn, proofs in hand, that M. Julius Kohn is a very conceited, vain, young gentleman, who, hardly weaned from the A. B. C. of Occultism, puts on the airs of a mysterious grand adept—*dextro tempore*, writes pretentious articles under the safe cover of two initials, and so obtains a public hearing under false pretences. There is no Kabalistic organ, and even the third-class London *Weeklies* would throw his articles in the waste-basket, had he offered them. What better opportunity, then, taking advantage of the ill-feeling of the Spiritualists toward the Theosophists to get room in a journal wherein to ventilate his vagaries? Hence his articles in the *Spiritualist*, and the declarations that there are no spirits in nature other than *human* spirits; and the magisterial, ridiculous verdict "If the Theosophists study the elementals, they study only *undeveloped human* spirits."

"The disciple is not above his master...it is enough for the disciple that he be as his master and the servant as his lord;" reads verse 24, Chap. X. of Mathew. Hence Julius Kohn has either to abide by his "Lord and Master's" decision, or, maintain that he is above his "hierophant," adding, moreover that his Initiator of "Western origin" (so designated by him, we suppose, in contradistinction to his own which is Eastern) does not know what he is talking about. Whatever our "adept" may say in his excuse in the future, that is the interesting information that the said Master (whose full name, if he would like to see it published, we are as ready to give, as we gave his own)—says of his disciple, of whom otherwise, Mr. W. *** seems to be very proud:—"M. Kohn" he tells a friend "has been under my direct guidance for several years and went on reading in all languages every Kabalistical work to be purchased here and in Germany.....but he does not go in for Astrology to any extent. *He has not yet made his entrance into the adytum;* but his *intuitions* are working up and he gets very lucid glimpses of things *by times.* His *dreams* are getting very interestingly spiritual..... But he eschews mediumship. Although he has not yet confronted the 'Red Elixir,' (*i.e.*, made the perfect junction of the soul with the spirit).....*yet he* is *on the fair way* of it, for 'of that day and hour knoweth no man'..."

Quite so. No one knoweth of it, no more the master than the disciple, we see. We have good reasons to believe that the former will not take the risk of denying his own words, so religiously quoted by us, as in the contrary case, we might add to it some other trifling particulars, which we will abstain from mentioning at present. We do not know that gentleman personally, and we might have perchance more respect for him, if we did have that honour, than we are likely to ever entertain for his pupil. We have proved the essential points, and that suffices for our purposes. On the authority of the person, more likely to exaggerate the achievements of his disciple than to lower them in the world's estimation we are informed. (1.) that J. K. "has not yet made his entrance into the adytum,"—which amounts to confessing before any one who knows anything of Hermetic phraseology, that his pupil knows NOTHING yet of the essential, final, and higher mysteries, evolving, meanwhile, his "involitional soul" out of the allegorical interpretations of his "inter-

esting *dreams*," during the *non*-lucid interludes between his "intuitional" lucid glimpses of things;" (2.) that J. K. "eschews mediumship," having, as we were told in one of his articles, his own notions about "spirits," *i.e.*, in every case as *heretical* as those of the theosophists, only perchance, less correct. (N. B. the Editor of the *Spiritualist* thus seeming to be warming a viper in his bosom); and—(3.) not having yet "confronted the Red Elixir," namely, having never succeeded so far, in uniting his *spirit* with his *soul*, which alone makes the adept for a time a divine being existing in the region of absolute wisdom. J. Kohn is but an humble *cheta** in the school of magic, and *no* "adept" at all, as he would like to have us believe.

It is this dabbler in occultism, who, in his pretentious, bombastic style, so full of audacious conceit, speaks of such adepts as were the old Indian *Rishis*, of the authors of such philosophies as the *Vedas*, the *Vedanta* and the *Sankya*, of such men as our Brother Koot Hoomi, as if they knew nothing worth knowing! To show his own ignorance,—Oh, shadows of Kapila and Patanjali!—J. K. calls "Akasa"—a FIGMENT!! If readers would only believe him: "Taking erroneously some esoteric sentences from Paracelsus in their literal wording, the late Abbé Alphonse Louis Constant (Eliphas Levi), or the man who wrote his books on Magic, invented(!!) out of the sidereal influence of Paracelsus an objective astral light, and theorised thereon that the great work of adeptship is to subjugate and direct this force." "Combine therewith" he adds "a practice of bullying the elementals in all the four kingdoms, and you are, according to Eliphas Levi, an accomplished master-magician."

Combine with ignorance, a practice of bullying all those who differ from you, especially those who refuse to recognize in M. Julius Kohn anything higher than a "figment-adept" and, you are, according to J. K., "an accomplished master magician."

And now to the truthfulness and reliability of his criticisms upon *Isis*. "In Paracelsus," he says," "as in all other Kabalists, the letter is for the uninitiated, the spirit for the initiated. *The mediæval adepts were, by the age, they lived in, compelled to hide their knowledge from the church.*" (What wondrous news. The first revelation of a truth which every school-boy knows). "They used, therefore, a veiled language, and physical symbols stood for purely spiritual things. The author of *Isis* seems to have overlooked this," adds our learned adversary. Well, the "author of *Isis*" did nothing of the kind, however. On the other hand, the author of "The Adeptship of Jesus Christ" must have never done more than skip *Isis*, if he overlooked the fact that both its volumes are full of references and explanations as to the "veiled language" of the Kabalists, Christian as well as Pagan—the former dreading to divulge their meaning on account of the persecution of the Church, the latter owing to the terror of the "initiation oath" pronounced during the "mysteries." That J. K. only pretends to have overlooked the fact is still more likely. However it may be, the whole work is an exposition of that which the London "adept" tries to teach, but makes a sad mess of. Nor was the author of *Isis*, ever unaware of the well-known fact, that most (not all) of the physical symbols stand "for purely spiritual things." Whoever has read *Isis* will see how reliable are J. K.'s criticisms.

"Elemental" spirits, goes on to parrorize the critic "are not creatures evolved in earth, air, fire or water. There are no doubt spirits who prefer to dwell in one of the said elements, *but they are human (!)* The method ordinarily resorted to for entering into communication with Elementals by offering them some favorite food, shows that they are simply not very advanced human spirits." The last argument is charmingly *logical*, and worthy of the "literary calibre" of a great "adept." Just as if only *human* beings ate food, and men and their spirits alone could be offered "some favorite food"! The Elementals are all "human" he maintains. And what are the "Shedim" of his Jewish Kabalists? What of Robert Fludd—the grand master of the mediæval "Fire" philosophers, who were the greatest Kabalists living—who says that as there are an infinity of visible human creatures, so there is an endless variety of *non*-human beings among the spirits of the elements?" And what of the endless variety of the "Demons" of Proclus, Porphyry, Iamblichus, and of the "Nature Spirits?"...Verily, it requires a very small amount of intelligence in a critic to write—"let 'The Church,' so-called, go to the Devil of her own creation."* or again—"Theosophy is Diabolosophy...which gets but the Sophistries of His Satanic Majesty"; but it requires a good deal of wisdom which cannot be imparted by any "Hierophant" to understand *true* Theosophy. It is as easy for a cabman as for M. Kohn, to utter words of abuse; and the former is as free to point out the Royal Society as a gin-shop, adding that all its Fellows assemble there but to get drunk with liquor, as to the adept to call Theosophy "Diabolosophy." Both can do so with perfect impunity. For, no more than the said cabman will ever get admitted within the sacred precincts of learning, can a man using such a language hope of ever entering within the circle of *true* theosophy, or—"confront the Red Elixir."

The real gist, the pith of the stuff of which all J. K.'s articles are made up is explained by the following:—Notwithstanding all his self-glorification of "adeptship" neither the "adept" nor even his "heirophant" whom we know better than both may imagine, would be able to produce the slightest phenomenon *at will*; even of that kind which incipient mediums and sensitive children often produce, say raps upon the table without contact. Hence his diatribes against the phenomena described in the *Occult World*; his bombastic and long-winded prattle about the powers of adeptship being "only purely spiritual." It is so easy and it offers such secure ground to assume "powers" which have to remain, on the said principle, for ever theoretical. But it becomes rather more dangerous for him to declare that "when Koot Hoomi is alleged to say repeatedly: 'The adept is the rare efflorescence of a generation of enquirers,' he ventilates this idea purely to bring recruits to the Theosophical Society."

It is dangerous, we say, for besides being a glaring falsehood and a calumny, the disciples of Koot Hoomi might easily retort to M. Julius Kohn and ask: And what may be the secret meaning of this sentence of yours which directly follows the preceding? "Whoever attempts to arrive at Divine power *by diabolic means* labours in a most deplorable delusion." "Anæsthetics and drugs should never be experimented with. Also with the practice of organic mesmerism must be united great care not to abuse the power, combined with an uncompromisingly pure life."

If the "adept" refuses to inform the readers of the real occult meaning of the above, we will. Combined with other, very frequent allusions in his verbose articles—we may just call them *sub rosa* advertisements—it is meant to call the attention of the reader to certain wonderful books on mesmerism, in close relation with professional "classes of magnetism" and 3 and 1 guinea the course. The said occult meaning is simply "to bring recruits" within the fold of the happy magneto-Kabalistic *trimurti*; that triad we mean, well-known to the Theosophists in London, which under three different names represents in reality but two, if not one, and ought to bear in any case the name of the "Hierophant" though it does sail under

* The disciple of a *Yogi*.—ED. THEOS.

* J. K's. article "The Adeptship of Jesus Christ" in *Medium and Daybreak*, September 2, 1881, p. 556.

† Such advertisements, for instance, as this one we find inserted in his article "upon the Adeptship of Jesus Christ." "The following extracts from the third edition of Miss Chandos Leigh Hunt's excellent and most valuable 'Private Instructions on Organic Magnetism,' will give a scientific description of the Soul-Power, and the means to attain thereto:"—Follows the "scientific description" in which Jesus Christ is honoured with the title of "Red magician." Further on, J. K. recommends once more "the ACQUISITION OF THE INVALUABLE WORK just quoted, *while those who are by loca ity favoured, shou d not fail to* GET PERSONAL INSTRUCTION." Now this we call searching for "recruits" with an unparalleled zeal.—ED. THEOS.

a triple compound name which is no longer its own. We are sorry to say, even so much, of persons with whom we are not in the least concerned. But we sincerely think it a kindness to Mr. W.....the "Hierophant," as we are told, is a man of sense and learning, that his pupil is sorely compromising him. Let him, then, use his occult powers to force upon his too indiscreet disciple—(*a*) that he who lives in a glass-house ought never to throw stones at that of his neighbour; and (*b*) that he should not exhibit his ignorance in such a flagrant manner, by speaking of the doctrines of Gautama Buddha, as if he knew, or *could know* anything of His esoteric doctrines! Hear him jabbering about Sakya-Muni, and dogmatizing right and left in the following strain:—"Whatever the sapient critics and book-makers do not understand, they label with a false name and think that thereby they have explained it." Just M. J. Kohn's position, who pretends to explain all that he knows nothing about. "If the books of Philo and John are productions of Neo-Platonists, then, the teachings of Gautama Buddha, which contain the same doctrine, only in other wording, must also be Neo-Platonism." (*The Adeptship of Jesus Christ.*)

So immeasurably arrogant and vain of his supposed learning is M. J. Kohn that he actually insinuates in the above his thorough knowledge of the secret meaning of the doctrines taught by Gautama Buddha! We advise him to limit his *revilations* to the Jewish Kabala, as his superficial comprehension of it may yet throw, with an appearance of some reason, glamour in the eyes of the too confiding reader innocent of any great proficiency in the Kabalistic lore. But will he have the additional effrontery of maintaining or even of insinuating that he understands better the Buddhistic "Rahat" doctrine than the most learned Buddhist priests, of whom we have such a number among the Fellows of the Theosophical Society at Ceylon, Burmah and Tibet? We would not wonder. The too Kabalistic "J. K." winds up the article under review with the following words of wisdom:

"The errors here set forth appear in the text-books of the Theosophists. If I have said hard things of the Theosophical Society, I *mean the Society exclusive of the Western* members who I *believe are all* INTELLIGENT and AMIABLE *individuals* as such I esteem them, but not as Theosophists....."

How occult and pompous, yet how transparently clear. Let M. Julius Kohn give up, however, the sweet illusion that he, or any adept of *his* sort, is capable of saying "hard things" whether of the Theosophical Society or of its members. He has ventilated quite a number of "impertinent" things, but this affords rather merriment than inflicts pain upon those who know how far he deserves the self-imposed title of "adeptship." By "the Society, *exclusive of the Western members*" he means the Parent Society, now in India, of course; and, he is kind enough to believe our "Western members...intelligent, and amiable individuals"—(read enthusiastic but amiable fools)—and thus closes his denunciatory article with another untruth. For, we happen also to know, how his "dreams" and occasional "glimpses of things" bring him to see intuitively "through the fallacies of such writers as" one of the most prominent of the British Theosophists, who will remain unnamed. And, we are also aware of the contempt with which he speaks of many of these "intelligent and amiable individuals." If he flatters them in his article at all, it is because these individuals, living in London and some of them receiving him at their houses, he has sense enough to avoid irritating them too unnecessarily. At the same time the "Eastern" Theosophists are far away in India, and, as he thinks, can know nothing of him, his "spiritual dreams" having failed to reveal him that they did know something—M. J. Kohn's "adeptship" as will be seen, excluding neither cunning, nor yet an eye to business.

Nevertheless, we owe him a debt of gratitude, for enlightening us as to the various *colours* of the many various kinds of magicians. "The *White* Magician," he writes, quoting enthusiastically from a "gifted Lady magnetist's" work (the legitimate wife, we are told, of his "Hierophant-Initiator," though we never heard yet of a *practising* Hierophant Magician who was *married*)—"the white Magician is a high form of Adeptship, and few there are who reach it; fewer still who become *Red* Magicians. The difference between the former and the latter is, that the senses and the world possess certain temptations for the *White* Magician, which he sees and feels though he conquers. But nothing can tempt the *Red* Magician to evil any more than God can be tempted. The passive *White* Magician is to be found in the *Religieuse*" (?!! nuns?).....and "Black Magic is (in part) the art of applying the science of Magnetism to the obtaining of worldly riches, and to the influencing of persons to obey your Will, with results injurious to themselves. This part of the art I do not teach."

We should say not. Even in this our century of scepticism it would not be quite safe to advertise "classes" for imparting the *Black* Art. However, although modestly withholding from his readers knowledge his own particular shade, we suggest the hypothesis of a colour that might be correctly termed—"chameleonic." His published lucubrations warranting, and his alleged abstinence from wine* forbidding us to accept the theory offered by one of our French Occultists who, writing about "J. K." says of him—"*Le magicien est gris*," we can find no better *nuance* for him than the indefinite irredescence of the chameleon, that pretty animal reflecting every colour it approaches.

And now to close. The Theosophists "exclusive of the Western members" hope, that their learned critic will henceforth direct his sole attention to the grand revelation he gives the world upon the "Adeptship of Jesus Christ"—the *Red* Magician, and leave the Theosophists—Western and Eastern—strictly alone. For, although the amount of incomprehensible metaphysical twaddle and quite *unhistorical* statements † contained in it, almost preclude the possibility of anything like an elaborate criticism upon it—yet they might find a word or two to say on the *advertising portions* of the mystical paper. Having, as mentioned elsewhere, in his powerful Kabalistic phraseology, sent the Christian "Church to the Devil" and Theosophists along with it, let M. Julius Kohn rest on his laurels, as it behooves a Christian Kabalist—the latter appellation being applied to him, on the authority of his own words. "Whenever demanded" he writes (*spiritualist*, September 9) "whether I know a special process whereby to acquire magic power, whereto my reply ever is 'beyond the Christ-life there is nothing...'"—this particular "Christ-life" *nota bene* to be studied according to his, M. J. Kohn's interpretations, never as taught by "the Devil's Official Church" (*sic*) as he elegantly puts it. We are, however, glad to learn from the above that this promising mystic is a convert to Christ, as that news is calculated to save his "adeptship of Jesus Christ" from more than one scathing criticism. For, viewing the production with a thoroughly unbiassed eye, who should, or could ever know more about the "magical powers" of Christ than the direct lineal descendant of those who insulted Jesus in Jerusalem by saying; "He casteth out devils through the prince of the devils?"

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* It is not enough for a "hierophant" or an "adept" to abstain from wine and liquor; *he must avoid leading others into temptation*, if he cares to deserve the glorious name. We would then put the following question to those, who, denying our Eastern Brotherhood accept as "hierophants" and "adepts" persons having no right to the appellation: what man acquainted but with the A. B. C. of Occult sciences would dare maintain that even a simple pupil—let alone an adept in Occultism—would, while pursuing the *divine* science at the same time obtain *and hold a patent for the invention of a distilling apparatus for the manufacture of an improved whisky!!* Imagine a modern Paracelsus or Jacob Boëme, proprietor of a dram shop and erecting distilleries in London and Ireland! Truly our age *is* an AGE OF BRASS.—ED. THEOS.

† For instance, when he writes:—"And, down to the present time, official priests take fermented wine—which is an impure intoxicant, and from which Jesus abstained all his life,"—what is it but an arbitrary, foolish statement, founded on no authority, that the author could point out, except his own lucubrations? ED. THEOS.

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VOL. 3. No. 3. BOMBAY, DECEMBER 1881. No. 27.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their communications to reach us by the 15th of each month.*

ERRATA.

In our last Number the following mistakes require correction :—

Page 38,	Col. 2,	line 54.	For "our age"	read	"an age."
„ 52,	„ 2,	„ 51.	For "foundation"	read	"fecundation."
„ 4 *(Supplement)*	Col. 1,	line 46.	For "Papal Zonaver"	read	"Papal Zouave"
„ „	„	„ line 52.	For "Spiritualist Zonaver"	read	"*Spiritualist* Zouave."
„ „	„	„ line 54.	For "Hinam"	read	"Hiram" and for "by illustrious." read "by an illustrious."
„ 5	„	„ line 61.	For "parrorize"	read	"perrorize."
„ „	„	„ 2 line 59.	For "and 3"	read	"at 3"
„ 6	„	„ 1 line 4.	For "Hierophant, as"	read	"Hierophant, who, as"
„ „	„	„ 1 line 5.	For "learning, that"	read	"learning, to let him know that."
„ „	„	„ 1 line 27.	For "revilations"	read	"revelations."
„ „	„	„ 2 line 25.	For "magician"	read	"magicien."
„ „	„	„ 2 line 27.	For "chamelion"	read	"chameloon."

a Conference of the Methodist Episcopal Church (as so many other clergymen have been of late before him,) for the same heresy of denying endless torments in hell-fire, the English divines are seriously discussing the advisability of giving the doctrine up. They are ready, they say, to "*thankfully acknowledge the truths of Spiritualist teaching,* as weapons which we (they) are too glad to wield against Positivism, and Secularism, and all the anti-Christian '*isms*' of this age of godless thought." (*Rev. R. Thornton's speech*). *Mirabile dictu*!—the reverend gentleman went so far as to say: "Let us lay to heart the hints given (by Spiritualists) as to our own shortcomings." !!

The extracts from the reports at the Congress which we here republish from *Light* will give the reader a better idea of the position of the Protestant clergy in England. It is evidently very precarious. The divines seem to find themselves most uncomfortably situated between the horns of a dilemma. How they will emerge from it is one problem; whether many Spiritualists are likely to succumb to the unexpected coquetry of the Church they have parted company with is another one—and of a still more difficult solution. If, *en desespoir de cause* the reverends finally accept the theory of *spirits*—and we do not see how the reconciliation could be otherwise effected—then, acting upon the rule: "every spirit that confesseth not Jesus Christ came in the flesh is not of God"—they will have with the exception of a handful of "spirits" acting through a handful of so-called "Christian Spiritualists," or rather their mediums who accept Jesus Christ—to pronounce the enormous majority of the "angels" who do not, as—"of the Devil?" Then, they will have to encounter a still greater difficulty. Even the Christian Spiritualists have their own peculiar views upon Christ, which, according to the canons of the established Church are "heretical," but which, we doubt the Spiritualists will ever give up. Then again, how about—"Though an angel from Heaven preach unto my other Gospel than that which has been preached o us, let him be accursed?" Well, time will show, and e is the only and best inspirer of wise schemes and ices. Meanwhile, the Spiritualists,—and so far the eosophists along with them—have won the day, for the ity of the phenomena has been admitted at the Church gress; and we have as good hopes, that, whatever pens, it is neither the Spiritualists nor the Theososts who will be the conquered in the long run. For, ded as we may be in our conflicting beliefs as to the ncy of the phenomena, we are at one as regards the realof the manifestations, mediumship in all its various ects,* and the highest phases of Spiritualism such as sonal inspiration, clairvoyance &c., and even the *subre* intercourse between the living and the disembodied ls and spirits under conditions fully defined in Part I. Fragments of Occult Truth" (*See October Theosophist.*) all events, there is a far lesser abyss between the Spiritsts and the Theosophists than there is between the testants and the Roman Catholic clergy, their common istianity notwithstanding. Their house is one and, ided against itself, it must finally fall: while our houses two. And if we are wise and, instead of quarrelling port each other, both will be found built on a rock, the adation being the same though the architecture be erent.

THE "BANNER OF LIGHT."

We see that our old friend the Boston *Banner of Light*, the leading Spiritualist paper of America, begins its fiftieth Volume by enlarging its size with four additional pages We heartily desire that veteran organ the success it so well deserves. For over a quarter of a century it has remained a staunch defender of its colours. It possesses qualities that many of us might well envy. The spirit it uniformly exhibits, is that of tolerance, charity, and true brotherly feeling to all men. It always had on its staff, the most excellent and learned writers. It strenuously avoids acrimonious polemics and wrangling, and seems to have tacitly adopted the noble motto: "Better give the accused the benefit of the doubt and even forgive ten culprits, than unjustly accuse one innocent." We may and do differ with it in our views and opinions; nevertheless

* We never *denied* mediumship, we have only pointed out its great dangers and questioned the advisability of giving way to it and to the control of yet (to Spiritualists) unknown [illegible]

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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.*

Magna est veritas et prevalebit. The reality of the phenomena has prevailed, and the Church is now forced to seek alliance with the Spiritualists against "materialism and infidelity." How will the faithful Christian "sceptics" receive the news, and what effect it will produce on the church-going "scoffers of spiritual phenomena" is a question which time alone can answer.

For the first time, since the "raps" and "knockings" of an alleged disembodied pedlar, at Rochester, in 1848, inaugurated the era of Spiritualism, which has gradually led the people to accept the hypothesis of disincarnated spirits communicating with the world of life, the divines have become alive to the danger of dogmatizing too strongly. For the first time, as the reader may see in the long account of the Congress we reprint further on (page 56), the divines seem ready for any concession—even to giving up their hitherto immovable and cherished dogma of eternal torments and damnation. And now they seek to compromise. While Dr. Thomas, the liberal-minded Wesleyan minister in America, is brought on his trial before a Conference of the Methodist Episcopal Church (as so many other clergymen have been of late before him,) for the same heresy of denying endless torments in hell-fire, the English divines are seriously discussing the advisability of giving the doctrine up. They are ready, they say, to "*thankfully acknowledge the truths of Spiritualist teaching,* as weapons which we (they) are too glad to wield against Positivism, and Secularism, and all the anti-Christian '*isms*' of this age of godless thought." (*Rev. R. Thornton's speech*). *Mirabile dictu*!—the reverend gentleman went so far as to say: "Let us lay to heart the hints given (by Spiritualists) as to our own shortcomings." !!

The extracts from the reports at the Congress which we here republish from *Light* will give the reader a better idea of the position of the Protestant clergy in England. It is evidently very precarious. The divines seem to find themselves most uncomfortably situated between the horns of a dilemma. How they will emerge from it is one problem; whether many Spiritualists are likely to succumb to the unexpected coquetry of the Church they have parted company with is another one—and of a still more difficult solution. If, *en desespoir de cause* the reverends finally accept the theory of *spirits*—and we do not see how the reconciliation could be otherwise effected—then, acting upon the rule: "every spirit that confesseth not Jesus Christ came in the flesh is not of God"—they will have with the exception of a handful of "spirits" acting through a handful of so-called "Christian Spiritualists," or rather their mediums who accept Jesus Christ—to pronounce the enormous majority of the "angels" who do not, as—"of the Devil?" Then, they will have to encounter a still greater difficulty. Even the Christian Spiritualists have their own peculiar views upon Christ, which, according to the canons of the established Church are "heretical," but which, we doubt the Spiritualists will ever give up. Then again, how about—"Though an angel from Heaven preach unto us any other Gospel than that which has been preached unto us, let him be accursed?" Well, time will show, and time is the only and best inspirer of wise schemes and devices. Meanwhile, the Spiritualists,—and so far the Theosophists along with them—have won the day, for the reality of the phenomena has been admitted at the Church Congress; and we have as good hopes, that, whatever happens, it is neither the Spiritualists nor the Theosophists who will be the conquered in the long run. For, divided as we may be in our conflicting beliefs as to the agency of the phenomena, we are at one as regards the reality of the manifestations, mediumship in all its various aspects,* and the highest phases of Spiritualism such as personal inspiration, clairvoyance &c., and even the *subjective* intercourse between the living and the disembodied souls and spirits under conditions fully defined in Part I. of "Fragments of Occult Truth" (*See October Theosophist.*) At all events, there is a far lesser abyss between the Spiritualists and the Theosophists than there is between the Protestants and the Roman Catholic clergy, their common Christianity notwithstanding. Their house is one and, divided against itself, it must finally fall: while our houses are two. And if we are wise and, instead of quarrelling, support each other, both will be found built on a rock, the foundation being the same though the architecture be different.

THE "BANNER OF LIGHT."

We see that our old friend the Boston *Banner of Light*, the leading Spiritualist paper of America, begins its fiftieth Volume by enlarging its size with four additional pages. We heartily desire that veteran organ the success it so well deserves. For over a quarter of a century it has remained a staunch defender of its colours. It possesses qualities that many of us might well envy. The spirit it uniformly exhibits, is that of tolerance, charity, and true brotherly feeling to all men. It always had on its staff, the most excellent and learned writers. It strenuously avoids acrimonious polemics and wrangling, and seems to have tacitly adopted the noble motto: "Better give the accused the benefit of the doubt and even forgive ten culprits, than unjustly accuse one innocent." We may and do differ with it in our views and opinions; neverthe-

* We never *denied* mediumship, we have only pointed out its great dangers and questioned the advisability of giving way to it and to the control of yet (to Spiritualists) unknown forces.—Ed.

less we most sincerely respect and admire it. All honour to our esteemed old friend, Mr. L. Colby, and that may his *Banner* prosper and wave for long years to come—is the hearty wish of the THEOSOPHIST and its editor.

THE CHURCH CONGRESS AND SPIRITUALISM.

MEETING OF PERPLEXED DIVINES.—A NEW TOWER OF BABEL AT NEWCASTLE-ON-TYNE AND CONFUSION OF OPINIONS.—DISCUSSING "THE DUTY OF THE CHURCH IN RESPECT TO THE PREVALENCE OF SPIRITUALISM".—DOGMATIC CHRISTIANITY FORCED TO COUNT WITH THE "DEGRADING SUPERSTITION."—IT CAPITULATES AND SEEKS ALLIANCE WITH THE LATTER.—COMES TO TERMS FOR FEAR OF A GRADUAL AND PERPETUAL SEPARATION OF THE PEOPLE FROM ALL CHURCHES AND CONGREGATIONS.—PROTESTANT MINISTERS READY TO GIVE UP THE DOGMA OF ETERNAL DAMNATION.—CANON WILBERFORCE STRONGLY ADVISING THE LATTER COURSE.—PHENOMENA RECOGNISED AND FACTS ACCEPTED, BUT THE THEORY OF "SPIRITS" DISCARDED.—DIVINES LEANING TOWARD THE THEOSOPHICAL RATHER THAN THE SPIRITUALISTIC EXPLANATIONS, AS TO THE AGENCY AT WORK IN THE MANIFESTATIONS.

October the 4th, 1881, at Newcastle-on-Tyne, the Church Congress assembled to discuss on "The Duty of the Church in respect to the Prevalence of Spiritualism." The Lord Bishop of Durham occupied the chair, and the attendance was very large. The debates were opened with a paper read by the Rev. R. Thornton, D. D., Vicar of St. John, Notting-hill.

THE REV. DR. THORNTON.

At the name of Spiritualism some will at once cry out "Frivolous!" others "Imposture!" and others "sorcery and devilry!" Let me protest in the outset against all hasty, sweeping condemnations. No doubt in approaching the subject we find,...that "the way has been defiled by fraud and blocked up by folly." Gross absurdity and gross deceit have been exposed in the doings of pretended Spiritualists. But we must not rush to the conclusion that all Spiritualism is pure deception, any more than we must involve all statesmen and all ecclesiastics in universal censure, because there have been political and religious charlatans. And as to the charge of diabolical agency, I do most earnestly deprecate the antiquated plan of attributing all new phenomena which we cannot explain to the author of all evil.....Galileo, and the ridicule with which we now speak of his persecutors, may teach us not to so mix up science and religion as to come to an *a priori* theological decision upon matters of simple fact. .....We are bound to accept facts, though we may decline the inferences which others draw from them; to watch, to investigate, and so to come gradually to our own conclusions....The doctrine of those who are said to profess Spiritualism is, if I do not misrepresent it, something of this kind:—"God is a Spirit and the visible universe is an expression to man of His infinite life. Man is a Spiritual being: each individual Spirit is a part of a great Oversoul, or Anima Mundi. The Spirit is enthralled in a body during this life; when released, it at once enters upon the possession of higher powers and more extended knowledge; and its condition is one of regularly progressive advancement. Disembodied Spirits are able to hold converse with those in the body not with all immediately, but through the instrumentality of privileged or specially gifted persons called mediums, who are on occasion influenced, or as they term it, controlled, by the Spirits..... A new era is now dawning on us. The old religions, Christianity included, have played their part and must pass away in face of clearer light. By intercourse with the Spirit-world, man will advance as he never has advanced before, in knowledge, purity, and brotherly love."

I may fairly, I think, speak of this teaching as opposed to the system of the Church. It sympathises deeply with what we hold to be error; it ranges itself on the side of Arius, and Photinus, and Macedonius, and Nestorius. "Every heretic," says a Spiritualist writer, "of the church of all religions has been a pioneer in Spiritual discernment." "Priest-craft, hypocrisy and cant," their lecturers tell us, are characteristics of all existing Christian communities. "The Church," says another writer, "is such a partial thing, so antagonistic in spirit to the higher worlds, so literal, so dogmatic, that he who feeds there is kept down from the lofty tone necessary for Spirit communion." Nor is the Church the only object of censure. Mr. Spurgeon's intellect is "dwarfed and cramped," "he dogmatises and plays the Pope in his own way." Like all free-thinkers, the Spiritualist is intensely dogmatic in his anti-dogmatism. .....

There is much of the Spiritualist's teaching with which the Church can most cordially agree.

(1) It is a system of *belief*, not of mere negation of all that is not logically demonstrated.* Its adherents are not ashamed to avow that they hold as true, propositions which are incapable of mathematical proof...†

(2) It is in its very nature antagonistic to all sadducism and materialism...It proclaims that man is responsible for his actions...it tells of angels, of an immortal spirit, of a future state of personal and conscious existence.

(3) It inculcates the duties of purity, charity, and justice.

(4) It declares that there can be, and is, communion between spirit and spirit, and so by implication, acknowledges...Revelation, Inspiration and Grace."

.....

Having touched upon the points on which Spiritualism warned "the Church that her trumpet sometimes gives but an uncertain sound," the Rev. Speaker proceeded to the great points of difference, to what it is the Church cannot approve in Spiritualist's teachings. They claim to hold intercourse with the Spirits of the departed. Now I am far from denying the possibility of such intercourse; on the contrary, I believe that in God's Providence it sometimes does take place. But I fail to see that the phenomena which they allege as proofs of spiritual agency and converse are by any means convincing. Strange knockings, we are told, are heard, which, on demand, are made to represent the letters of the alphabet—frame mysterious words; musical instruments sail about the room, and utter unearthly melodies; sentences are written by unseen hands; shadowy forms are descried in the darkness; light touches are felt; indeed, one Spirit has permitted herself to be kissed. The Spirits give their names; one of the most active calls himself John King; and we read and hear of "Ernest," "Pocha," "Irresistible," and others. One is reminded of the "Hopdance" and "Smolkin," which Shakespeare borrowed from Archbishop Harsnet's "Declaration of Egregious Popish Impostures," and of Matthew Hopkins, Vulgar Pye-wacket and Peck-in-the-crown. Now, supposing for a moment that these are real spiritual beings, one would see a great danger in the practice of conferring with them. How can we know their character? It is curious that they are considered to shrink from daylight in general. "Your light hurts us," they are represented as saying, though we read "God saw the light that it was good."

One Spiritualist (Mr. Brittain) declares that, in 35 years, he has never met with a Spirit who has told him a wilful falsehood, but it is confessed that there is a danger of becoming associated with low Spirits. Indeed, we are told that on some occasions stones have been thrown by Spirits, so there would appear to be roughs, or Fenians among the Shades. But we need not, I think, be under any apprehension. There is no sufficient evidence that Spirits are at work at all. The so-called Spirit revelations seem to be limited by the intelligence and imagination of the medium. Just so with the beautiful dreams of the great Spiritualist, Swedenborg (and I mention his name with profound respect, though I esteem him a visionary): it is almost amusing to remark that, when

* We are not sure Spiritualists will agree with this definition. They claim to take nothing on *faith*.—ED THEOS

† If so, the Theosophists disagree with the Spiritualists.—ED.

he wandered under angelic guidance through the stellar universe, he was not taken to view Uranus, Neptune, or Vulcan. The failure to visit the latter may be accounted for by what I consider extremely probable, namely, that there is no such planet; but I fear that the others were left out, simply because he did not know of them. The Spirits gave *him* no new information on physical astronomy; and no Spiritual séances have as yet, as far as I can ascertain, made any addition to our stock of useful knowledge. Whence, then, all the strange phenomena? for, deduct what you will for delusion and deluded imagination, it is proved by the evidence of men of unimpeachable veracity and sound sense, non-Spiritualists as well as Spiritualists, that strange things *are* witnessed at the séances, I suggest that all are manifestations of a simple human force, which we may call as we choose, psychic, biological, odylic, ectenic, whose conditions are as yet unknown (as those of chemistry were a century ago), but may, before many years, be as well known as those of heat, electricity, magnetism, and light, with which it is no doubt correlated; and may be perhaps represented as Biot proposed to represent the conditions of life, by an equation. This force was distinctly displayed in a series of experiments conducted a few years ago with the aid of a celebrated medium..... But farther, we cannot accept that degrading view of the body which seems to be an element in the highest Spiritualist teaching. It is represented,.....as a foul obstructive. Vegetarianism, and of course teetotalism, are essential to every one who would reach the higher knowledge; his very residence must be a place where no blood is or has been shed. We find ourselves at once in the presence of the Gnostics, Bardesanes and Tatian; and remember with horror how short and easy was the step from their stern asceticism to Carpocrates and the Ophites.

But still worse, we find in Spiritualists' teaching a terrible degradation not of our human body only, but of the great Master of bodies, souls, and Spirits. And here it is that I call it specially antagonistic to the Church. Jesus in their system is but an adept, an early Jacob Böhme, who gained his adeptship by an ascetic diet, for "there is no evidence that he partook of any animal food except the flesh of the Paschal Lamb." Or he is a Psychic, a remarkable medium, gifted with an exceptional amount of Spirit-force, and a peculiar power of communicating with and controlling Spirits. Or he is an Essene, a leader of a Buddhist sect, of high rank indeed, but inferior to the great Gautama who preceded him. His life is nothing more to us than a grand example of purity and charity, his death only a noble piece of self-sacrifice. With such views, it is hardly necessary to say that the personality of evil is almost contemptuously denied—the Scriptures displaced from the post of honour due to the written Word of God. What, then, is the duty of the Church in respect of the prevalence of this Spiritualism, so beautiful in part, in part so terrible, as if it were an angel face with a serpent train in its rear?

.....

Let us guard carefully against rash argumentative assertions, and obstinate ignoring of facts, lest haply we deny, through imperfect knowledge, something that is, after all, a law in God's creation. Let us simply shew that phenomena, which we cannot now fully explain, need not necessarily be referred to the agency of Spirits, good, bad, or indifferent, but may well be manifestations of some hitherto unsuspected human force.....

After Rev. Mr. Thornton spoke, rose

MR. W. R. BROWNE.

Mr. Browne said, that, passing to the special subject of Spiritualism, his minutes would allow him to give only a series of facts, and to draw from them conclusions, and from these conclusions to point out what, as it appeared to him, was the duty of the Church with respect to Spiritualism. The facts were these:—Some years ago several men of the very highest culture agreed together to investigate the phenomena called Spiritualism. The name of one of them—he was at liberty to mention—a name that stood as high as any amongst the scientific men of England, or indeed, of Europe—Lord Rayleigh. For a period of some two or three years these scientists spent a considerable part of their time in attending séances, in holding séances at their own houses, and in doing everything in their power to get at the bottom of, and to make up their minds on the cause of such phenomena. The remarkable feature was, that at the end, of the time they were unable to come to any final conclusion on the subject, or to make up their minds as to whether the claims of the Spiritualists were true or false. From that fact he was compelled to draw the conclusion that they must not poohpooh Spiritualism. They must not say that it was an imposture, all nonsense, and that no sensible man could spend his time in attending to it. If these men with all their experience and all their skill, could not settle the matter, there must be something in it. That was the first conclusion. The next conclusion was that the belief in the reality of these phenomena was not a mere hallucination, a delusion, which was a theory that certain medical men had very strongly put forward. He knew no one less subject to hallucinations than the distinguished man of science whose name he had mentioned, or some of his friends. It was absurd to suppose that over the period of two or three years they should be subject to hallucinations at the moments during which they were investigating this subject, and at no other time. Thirdly, they must adopt the view that the course of these phenomena was a very difficult scientific problem, and that it must be solved by scientific methods; that, firstly, there must be a supernatural cause, as the advocates of Spiritualism said; * or, secondly, that there were certain natural laws of mind and matter which were not as yet understood, such as the power of reading thoughts; or, thirdly, that Spiritualism was a mere extension of the ancient and well-known science of conjuring. Looking at the subject from the point of view of those conclusions, what should be the duty of the Church? It appeared to him, in the first place, that the investigation of the phenomena was beyond their province. In the second place, while that subject was *sub judice*, they must be careful to treat it as an open one. Thirdly, they must be careful not to imply that these phenomena were incredible, because they were supernatural. The Church was founded on the belief of supernatural events having occurred at least 2,000 years ago. Therefore, it would not do for them to say in the next breath that these things were impossible, because they were supernatural. As a previous speaker had said, he did not believe in attributing the phenomena to a Satanic agency. ....It might be that there was an enormous amount of imposture, and a vast quantity of trickery in these manifestations.....and experience shewed that the discovery of the trick required an amount of patience, skill, and knowledge which very few persons were likely to possess. Those were the points which he wished to put before the meeting as to the attitude which the Church should have towards Spiritualism; and he would only further say that whatever Spiritualism was, at least it was not materialism, and that it was materialism which at the present day was the great danger that the Church had to face. (Hear, hear.) Thus it was that materialists like Bradlaugh were inimical to Spiritualism, because to prove that Spiritualism was true would be to put a final extinguisher upon all their doctrines. Therefore, he thought the Church might fairly hold herself in suspense in the matter, ready to welcome what truth there might be in the phenomena, assured they could not do harm; but at the same time recognising the great amount of imposture that accompanied them, and the very considerable likelihood that that which was not in itself corrupt might turn out something conducive to that character.

* We never heard of a Spiritualist attributing phenomena to *supernatural* cause, or even believing in the possibility of anything "supernatural" or miraculous.—Ed. Theos.

Rev. Canon Wilberforce.

The Rev. Canon Wilberforce said: In the brief time necessarily allotted to readers at a Church Congress, it is impossible to enter adequately upon the history of the origin and development of those peculiar phenomena which would be more correctly described as "Psychism," but which are generally known as "Spiritualism." It may be briefly stated that the signs and wonders of Modern Spiritualism, which are now undoubtedly exercising a potent influence upon the religious beliefs of thousands, originated in the village of Hydesville, State of New York, in the year 1848; and amongst the men of science and learning who investigated the subject in America, in order to refute its pretensions, may be mentioned the names of Dr. Hare, Professor of Chemistry in the University of Pennsylvania, and the Hon. J. W. Edmonds, Judge of the Supreme Court of Appeal in the State of New York. In the year 1854, the phenomena which in America had been witnessed by thousands of people, many of whom were of the highest credibility and whose testimony no one would think of impeaching in a court of law, began to attract attention in England.....From that time the movement began, and continued to spread in England and on the Continent.....In July, 1869, the first noteworthy attempt at public investigation was made by the London Dialectical Society.....(Follow the details of the proceeding of the latter)...It appointed six sub-committees to investigate by personal experiment...Some of these attributed the phenomena to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture and delusion.....Appealing as it does to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after death, belief in modern Spiritualism continues rapidly to increase in all ranks of society.....for its real strength does not lie in the claims or powers of professional mediums, or in the advocacy by means of the press or the lecture-room, but in the thousands of private homes, in which one or more of the family has mediumistic powers. But it may be asked, is there no evil in Spiritualism? Assured there is, especially as caricatured and misrepresented in the lives, sentiments, and language of many professed Spiritualists. The effects have been summed up by Professor Barrett, of the Royal College of Science, Dublin, who is convinced by painstaking investigations of the supernatural character of the phenomena in the following words:*—(1) a morbid, unhealthy curiosity is excited; (2) the mind is distracted from the pursuits and present duties of daily life; (3) intellectual confusion is created by uncertain and contradictory teaching; (4) moral and spiritual confusion is created by anarchic manifestations; (5) the will is subjected to the slavery of an unknown power, and the spiritual nature of man may be preyed upon by unseen parasites; (6) it offers a demonstration which is the negation of facts, much so-called Spiritualism being merely a kind of inebriated materialism. "All these points," continues the Professor, "I can verify by actual cases; and, as a rule, I have observed the steady downward course of mediums who sit regularly; moral obliquity is the first symptom, then they become wrecks. This applies to mediums for physical manifestations chiefly. Indeed, is it not impossible to have a purely phenomenal presentation of any high spiritual laws?" In view of the spread of Spiritualism in its modern aspects, and of the consequences resulting from it, it becomes a most important question what ought to be the attitude of the clergy of the Church of England towards believers in the alleged manifestations. That they are affecting and will still more affect the Church is certain, and has made itself manifest here in Newcastle. Dr. T. L. Nichols, writing of its results in America, remarks that—"There can be no question about the marked effect of Spiritualism upon American thought, feeling, and character. Nothing within my memory has had so great an influence. It has broken up hundreds of churches; it has changed the religious opinions of hundreds of thousands; it has influenced, more or less, the most important actions and relations of vast multitudes. Immense numbers of those who, a few years ago, professed a belief in some form of Christianity, or were members of religious organisations, have, under the influence of Spiritualism, modified such profession. Great numbers, perhaps, who doubted or denied the existence of a future state, have found, as they think, incontrovertible proofs of its reality." Just, then, recognising that the general teachings of Spiritualism are inimical to almost every organised body of professing Christians, I would, with much deference, suggest that we must shake ourselves free from the conventional unwisdom of the ecclesiastical poohpooh! which is our modern substitute for the "anathematism" of less tolerant days. We must abstain from contemptuous reference to Maskelyne and Cooke, remembering that these inimitable conjurors have more than once been publicly offered a thousand pounds if they would, *under the same conditions*, imitate the most ordinary spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge. We must call to mind the fact that such eminent scientists as Mr. Alfred Russel Wallace and Mr. William Crookes, the discoverer of the metal thallium and of the radiometer, the latter through his investigation of Spiritualism, have both declared that the main facts are as well established, and as easily verifiable, any as of the more exceptional phenomena of nature which are not yet reduced to law. The movement is here, in the providence of God, whether by His appointment or permission; and through it he calls upon us to do what lies in our power to control and regulate it for those who are or may be affected by its practice and teaching. If from Satan, we ought not to be content with ignorance of his devices. Whatever danger may result to those who from mere idle curiosity venture where they ought not, duty calls on us to brave them courageously, as a soldier or physician hazards his life for the welfare of society. Spiritualism may be, and probably is, a fulfilment of the Apocalyptic vision of the Spirits of demons going forth to deceive the nations. It may be that the manifestations, mixed as they confessedly are, are part of the dark clouds which have to appear and be dispersed before the promised advent of the Lord with His saints to bring in a true Spiritualism. In the meantime, even regarding the fact in its worst light, we, as watchmen and shepherds, sustain a relation towards it which involves important duties.....Secondly, we should realise that the sole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the Churches as opposed to the strength of Modern Spiritualism is in the ignorance of that life, and in misapprehension of Scripture teaching concerning it..... While no one can be advised to give up or modify any sincere conviction, whether founded on rational or merely authoritative grounds, it may be confidently affirmed that the result of Spiritualist teaching and propagandism will be a gradual and perpetual separation of the people from all churches and congregations whose ministers maintain and teach the endless duration of torment or punishment in the case of any one soul. Except on this question the teachings of alleged Spirits and believers are as varied as those of men on earth; so much so that very many mediums and believers, in despair of certainty, have become members of the Church of Rome. Yet most of those who have gone over to that Church, and multitudes who are Churchless, would gladly have remained in their respective denominations if their teachers could have dealt kindly with them, and given rational grounds for the doctrines taught, and maintained an inquiring and conciliatory spirit towards the doubts and opinions of their hearers. The suggested attitude of the clergy towards Spiritualists may be thus summed up:—1st: As careful an examination of the facts as time and circumstances admit, that we may not condemn in manifest ignorance; remembering the words of Solomon, "He that

* Prof. Barrett we know to be a firm believer in the phenomena; but why should he regard them as *supernatural*? Ed

answereth a matter before he heareth it, it is folly and shame unto him." 2nd: A frank admission of facts, and a conciliatory rather than hostile or dogmatic attitude towards believers. 3rd: A rational presentation of Christian doctrine,.....4th: While frankly admitting any good in its teaching or influence which may be fairly claimed for Spiritualism, it is also our duty to shew from the abundant written testimony of eminent Spiritualists that great dangers, physical and mental, frequently result from a too eager and unreserved submission to psychical control. 5th: To shew that in the Christian religion, rightly understood, is to be found all, and more than all of important truth that any Spirit has ever taught from the beginning of the world.

MR. STUART CUMBERLAND.

Mr. Stuart Cumberland said this was a question of evidence alone. In Spiritualism there was a variety of manifestations, of which the most objectionable was the so-called materialisation of Spirit forms, by which was meant the power of calling up deceased relatives and friends in the same material condition in which they were before leaving this world. Common-sense told them that those that left this world rested from their labours. It was not in the power of the professional medium to call up those we loved to masquerade in Spiritualistic séances for the amusement of fools and the enrichment of knaves. He had seen a great deal of these materialisations, and had found that the so-called Spirit was always the medium or a confederate. A few months ago he went to a séance by Mr. Bastian. A very eminent clergyman, who was present, recognised, in the form that was called up, the person of his deceased son, and a most painful scene ensued. Two nights after he (Mr. S. Cumberland) returned, in company with Dr. Forbes Winslow and other friends, determined to expose the true nature of these manifestations. They were kept sitting for so long a time in a state of expectancy that a person was disposed at last to recognise in even a dressed-up broomstick his maternal grandmother or paternal grandfather. At last the Spirit appeared. The medium was supposed to be in a state of trance in a neighbouring room meanwhile. The Spirit came up to him (Mr. Cumberland) and declared most emphatically that it was his brother. Very happily he had not lost a brother. In pursuance of a little plot he had arranged, he squirted over the Spirit some liquid cochineal. He tried to grasp the Spirit, but it nearly broke his fingers in the struggle. At the close of the séance they found that the medium was covered with liquid cochineal. This proved that the Spirit and the medium were one and the same person.*

MR. JOHN FOWLER.

What does the Church propose to do in this matter? Of its seriousness proof is offered by the fact of this discussion. Until the facts of spiritual existence have been demonstrated, like Peter, who denied his Master, we want evidence, and, like Thomas, we want to put our fingers into the prints of the nails. If demonstration was needed to establish the faith in the hearts of the disciples, demonstration is as much needed to-day, to establish its claims in the experience of the present generation. The fabric cannot be maintained. It will fall to pieces without the interior leavening power of the Spirit. Narrow creeds and ceremonies cannot impose and influence for ever the minds of men. Therefore, Modern Spiritualism has appeared as a Divine necessity of the times. It does not come to destroy the law and the prophets, but to establish that which came aforetime, and to make the possibilities of spiritual growth and strength in the heart of man more possible. The extraordinary gifts of healing, of speaking, and of prophecy which the founders of the Church exercised, displayed the supremacy of the spiritual over the temporal world. The blind were made to see, the sick were made whole, and the dumb did speak. The volume of heaven's wonders was revealed to us by the inspired speaker. These spiritual gifts, so extraordinary, and marvellous, were promised to be continued to the Church. Christ said to His disciples "Greater works shall ye do because I go to My Father." There is nothing inconsistent in the claims of Modern Spiritualism and Christianity. One is the expression and the development of the other. That which was phenomenally possible in primitive Christianity must be as needful and as possible now. Nowhere are these gifts declared to be withdrawn from the Church. If the Church had them in the beginning, they are retained till now. The Church did not bestow them in the beginning, and the Church cannot take them away. Healing the sick, and the marvellous works which were done of old, were done in harmony with the Divine plan, and if men would only submit themselves to the same conditions, the miraculous vitality of the primitive Church could be resumed by us. These extraordinary phenomena to which the Spiritualist lays claim are of the same nature and character as those which were witnessed in the early Church, and they are calculated to meet the growing skepticism of the age by a complete defeat. The Church should not stand aloof, and denounce Spiritualism as a fraud. It will prove the Church's best friend. It will defeat the Atheist, the Secularist, and the Materialist—the three formidable foes of modern faith. Fear and doubt are the strongest enemies to the believer's life in the sanctuary and in the closet. The anxious inquirer ponders the problem, and cries in his soul for some objective evidence of the truthfulness of the Church's teachings. Without Modern Spiritualism the Church affords not this invaluable succour. It stands helpless before the onslaughts of the infidel. Time will not permit us tonight to detail the nature of spiritual phenomena, as it is presented in your midst to-day. However, we may be permitted to testify to a few facts. We have known reliable and experienced men and women, bitterly opposed to the subject, have evidence presented to them of a most convincing nature. Departed friends have presented themselves and given undoubted evidence of their identity, by a narration of experiences only known to themselves. Fathers have met children, and children have met fathers, and have exchanged unmistakable proofs of a personal continuance of life. They have been recognised in the phenomena of materialisation. Their presence has been made known by the remarkable power of clairvoyance. Entrancement has developed a power of inspiration as beautiful as any which distinguished any age of eloquence. The healing art is practised with success to-day, and could be easily developed in usefulness, if the Church applied itself to the study of the spiritual force of human nature. The inherent capability of the human organism for removing or alleviating suffering would be recognised as a source of stability to the Church itself. We do not say that there is anything miraculous or contrary to the laws of nature in these phenomena. Man, originally, from the beginning, has remained the same. The marvellous works which were done by the Apostles can be done now. But nothing can be done now which is not in harmony with natural law. The sooner the Church brings itself to recognise this truth the better able will it be to struggle with its outward foes. We have in our midst now sensitive persons who can be operated on by Spirits, and made to do the will of an invisible intelligence. By acting upon the vital fluid of a sensitive, a Spirit can control a medium. A medium is a person who is more or less susceptible to the will and control of another, and this susceptibility is increased by repeated and frequent exercise of the power. Mediums are not all alike. Some have the gift of healing, some of speaking, some of writing, some of clairvoyance, and some even of speaking with tongues. Manifestations of these spiritual gifts are very widely spread over England. Thousands could bear testimony to its truth. The subject is and has been investigated by men of note in every

* It proves nothing of the kind; but simply, that the "animal soul" or the *Kama-rupa*, the *living inner* man of the medium has more to do with the "materialisations" than the spirits of "dead" men.—ED.

walk of life. Scientific men, noblemen, literary men, and men of all classes distinguished for ability and learning, after a full investigation, have, without hesitation, attested the genuineness of the manifestations which took place in their presence. Therefore, we say that a case has been made out on behalf of Modern Spiritualism to be recognised and utilised by the Church itself, that it may become strong to defeat its own doubts, and, in the full reliance of its hope, do battle with the hard foes which deny the immortality of the soul. If Spiritualists do not universally retain their allegiance to the doctrines of the Church of England, it matters but very little. The Church, by fairly and squarely investigating the alleged facts, will bring together into one focus philosophers and thinkers who otherwise might have remained outside the pale of the Church. To shelve the question by saying that Spiritualism is an imposition, displays either presumption or ignorance. All that we ask of you is to fairly and squarely investigate the subject without prejudice or partiality, and we doubt not but that soon the spiritual world, with its millions of happy Spirits, will help on with enthusiasm to do battle with the internal and external foes of everlasting truth.

DR. EASTWOOD.

Dr. Eastwood, President of the North of England Branch of the British Medical Association, said.....that the medical profession, as a whole, sets its face against either Spiritualism, skepticism, or infidelity; and, with regard to the Spiritualism, he said, as a physician, that the question concerned medical men very seriously, because without understanding the whole man, it was impossible to understand either bodily or mental diseases. For mental diseases themselves were the result of bodily diseases; they were the result of disease in the condition of our bodily structure, whether that structure be liver or brain. It was the universal belief, with very few exceptions, that the manifestations of Spiritualism were not the manifestations of Spirits, but were false, and that the majority were really caused in the way that had been mentioned that evening, and got up on purpose, the mediums themselves being Spiritualists. Spiritualism had added nothing to our knowledge of the human mind or spiritual part of our nature; and psychologists recognised that it had not added to our information in any degree whatever, for the manifestations might be fairly explained by the knowledge we already possess. Again, some persons might themselves be deceived, and assume the phenomena might be true—some persons might believe in what they exhibited, but they were at the same time deceived, and the manifestations brought forward were not true manifestations. The duty of the Church with regard to Spiritualism was to war against it on every occasion; and the duty of the Church against Spiritualism was very much to let it alone, and let it die away, as many other false impressions had died away.

MR. STEPHEN BOURNE

Mr. Stephen Bourne said that as to Spiritualism..... it was folly for the Church to waste its time in meeting Spiritualism, for the Spiritualists possessed an amount of ingenuity which would tax the ingenuity of the wisest and best men. It was not for the Church to enter upon this task. Let it be left to the scientists and conjurors...

The meeting concluded with a hymn and the Benediction.

Mr. T. P. Barkas, who had asked for an opportunity of speaking on behalf of Spiritualism, was not called upon by the chairman.

THE FIVE-POINTED STAR.

To

The Editor of The THEOSOPHIST.

Madame,

Having seen accounts of the efficacy of the "Five-pointed-Star" in the THEOSOPHIST I was induced to try my luck with it, and have now the pleasure of recording the results.

I have used it in nearly forty cases of scorpion-sting, head-ache, simple colic, intermittent fever, and other slight functional disorders. *In every case* a cure was effected, sometimes instantaneously.

In scorpion-sting I enquire how "high" the spasm is, *i. e.*, how far it has spread towards the central part of the body *above the sting*, there drawing the star with a pen and ink, the spasm immediately recedes from it.

Again drawing the star over the highest point of the spasm, the pain recedes further and further until the part actually stung is reached. Finally, forming the star over it, the burning sensation, which in other cases remains for several hours, quickly disappears.

Yours most sincerely and fraternally,

HARRISINGHJI RUPSINGHJI, F.T.S.

Sihore, 18th October, 1881.

SUPERSTITION.

Owing to the fanciful reports of superficial and prejudiced travellers, to their entire ignorance of Asiatic religions and—very often their own—Western nations generally are labouring under the strange impression that no people in the world are as stupidly superstitious as the non-Christian populations of India, China and other "heathen" countries. Unblessed with the light of the Gospel, they say, these poor pagans groping in the dark, attribute mysterious powers to the most unseemly objects: they will stake the future happiness or woe of their father's soul, upon the hopping crow's accepting or rejecting the rice-ball of the "Shraddha" ceremony; and will believe, as the now famous Kolhápur conspirators did, that "owls' eyes" worn as an amulet will make the bearer invulnerable. Agreed:—all such superstitions are as degrading as they are ridiculous and absurd.....

But greatly *mistaken*, or as grossly unjust is he who affirms that such strange beliefs are limited to paganism, or that they are the direct result of the heathen religions alone. They are international; the cumulative production and necessary effect of countless generations of the arts of an unconscientious clergy of *every religion* and in every age. Adopted by the archaic priestly hierarchies, the policy of subjecting the ignorant masses, by working on their untutored imaginations and credulous fears, with the object of getting at their purse *via* the soul, was found effectual and was universally practised by the priest upon the layman from the first dawn of history down to our own modern times. Everything in nature, whether abstract or concrete, has two sides to it as every poison must have its antidote somewhere. Religion or belief in an invisible world being based upon a dual principle—God and Satan, or GOOD and EVIL, if PHILOSOPHY—the outflow of true religious feeling—may be likened to a filtered stream, on the other hand, SUPERSTITION is the cloaca of all dogmatic creeds that are based upon blind faith. Literally speaking, it is the sewer carrying off the putrid waters of the Chaldeo-Noachian deluge. Unstemmed, it ran in a straight course, through Paganism, Judaism and Christianism alike, catching up with its current all the garbage of human dead-letter interpretations; while on its muddy banks have crowded the priesthood of all times and creeds and offered its unwholesome waters to the adoration of the credulous as the "holy stream,"—calling it now Ganges, anon the Nile or Jordan.

Why then, should the Western people accuse the non-Christian nations alone of such beliefs? Little does the "truth of God" abound through *such* lies, and it is showing poor respect to one's religion to introduce it to the stranger's notice under false pretences. History shows us that, while seemingly occupied in destroying every trace of heathenism, and condemning belief in ancient folk-lore and the effects of "charms" as the work of the devil, the Christian proselytizers became the keepers of all such superstitions, and, adopting them gradually, let them loose again upon the people, but under other names. It is useless for us to repeat that which was said, and better said, and proved by the statistical records of crimes perpetrated through superstition, in every Christian country. Beliefs of the grossest, as the most dangerous, character

are rife in Catholic France, Spain, Italy and Ireland, in Protestant England, Germany and Scandinavia, as in Greek Russia, Bulgaria and other Slavonian lands, and they are as alive among the people now, as they were in the days of King Arthur, of the first Popes, or the Varyago-Russian Grand Dukes. If the higher and middle classes have civilized themselves out of such absurd fancies, the masses of rural populations have not The lower classes being left to the tender mercies of the rural priest —who, when he was not himself ignorant, was ever cunningly alive to the importance of his holding the pashioner in mental slavery,—they believe in charms and incantations and the powers of the devil *now*, as much as they did *then*. And, so long as belief in Satan and his legion of fallen angels (now devils) remains a dogma of the Christian Church—and we do not see how it could be eliminated, since it is the corner-stone of the doctrine of (now devil) salvation—so long will there exist such degrading superstitions, for the whole superstructure of the latter is based upon this belief in the mighty rival of the Deity.

There hardly came out one number of our *Journal* without it contained some proof of what we say. But last year from sixty to a hundred persons of both sexes were tried in Russia for arbitrarily burning alleged sorcerers and witches, who were supposed to have spoiled some hysterical women. The trial lasted for months and disclosed a ghastly list of crimes of the most revolting nature. Yet the peasants were acquitted for they were found *irresponsible*. For once justice had triumphed in Russia over the dead-letter law. And now, there comes news of the effect of the same superstition of a still deadlier character. The following will read like a mediæval tale during the days of the "Holy" Inquisition. The *Russian Courrier* contains an official report from Tchembar (Government of Penza) to the governor of the province, which we will summarize thus:—

At the end of December last, during Christmas time, the village of Balkasheme became the theatre of a horrid and an unheard-of crime, caused by a superstitious belief. A land-owner, N.M., inherited a very large property and went just before Christmas-day to receive it at Penza. The inhabitants of the village—one of the many struck this year with famine—are generally poor; and two of the poorest and the hungriest of them resolved upon robbing the land-owner during his absence. Unwilling though to pay the penalty for their crime they went first to a village *Znaharka* (literally 'a knowing one,' a witch). In a Russian village where the witch is as indispensable as the smith and the public house, or an astrologer in a village of India, these professions multiply in proportion to the wealth and demands of each locality. So our two future burglars consulted the 'sorceress' as to the best way of effecting the robbery and avoiding detection at the same time. The witch advised them *to kill a man, and cutting out the epiploon from under the stomach, to melt it, and preparing of it a candle, light the latter and, entering the house of the landlord, plunder it at their ease: by the enchanted light of that human candle they would remain invisible to all.* Following out the advice literally, the two peasants sallied forth from their huts at 2 after midnight, and meeting on their way a half-drunken wretch, a neighbour of theirs, just leaving the public house, they killed him and cutting out his epiploon buried him in the snow near a cowshed. On the third day of the murder, the corpse was dug out by the dogs, and an inquest appointed. A large number of peasants was arrested, and, during the search of the village-houses for proofs, a pot full of melted fat was discovered, an analysis of whose contents was made, and the substance proved to be *human* fat. The culprit confessed and giving out his accomplice, both confessed their object. They pleaded guilty, but said they had acted upon the advice of the witch, whose name, though, they would divulge upon no consideration, dreading the revenge of the sorceress far more than human justice. The fact is the more remarkable as both the murderers had been hitherto regarded as two poor but steady, sober, and very honest young men. It seems next to impossible to find out which one of the neighbouring 'witches'—for there are many and some are never known but to their 'clients'—is guilty of the murderous advice. Nor is there any chance of getting at any clue from the villagers, as the most respectable among them would never consent to incur the displeasure of one of these devil's familiars. We believe, indeed, having a right to say that the above *superstition* leaves far behind it, in criminality, the comparatively innocent belief of the Kolhápur conspirators in the efficacity of the "owls' eyes."

Another recent case is that of an "enchanter." During the month of the same December last, the village-council of Aleksandrofsk voted the expulsion from their midst and forcible exile to Siberia of a wealthy peasant named Rodinine. The accusation showing the defender guilty "of the great crime of being thoroughly versed in the science of enchantments and the art of causing people to be possessed by Satan," having been read, the verdict of the jury was found unanimous. "As soon" states the Accusation Act "as the defendant Rodinine approaches one, especially if any person accepts a glass of brandy from him, he becomes possessed on the spot....Instantly the victim begins to howl, complaining that he feels like a river of liquid fire inside him, and piteously assures those present that Satan tears his bowels into shreds.....From that moment he knows no rest, either by day or by night, and soon dies a death of terrific agony. Numerous are the victims of such wicked enchantments perpetrated by the defendant.....In consequence of which, the local jury having found him 'guilty', the authorities are respectfully requested to do their bound duty." The "bound duty" was to parcel Rodinine off to Siberia and so they did.

Every one in the West knows of the popular and universal belief—prevailing both in Germany and Russia about the miraculous power of a certain three-leaved fern when culled at midnight on St. John's day in a solitary wood. Called out by an incantation to the evil one, the blade of grass begins growing at the end of the first verse and is grown by the time the last one is pronounced. If unappalled by the terrific sights taking place around him—and they are unsurpassed in horror—the experimenter heeds them not, but remains undismayed by the shoutings of the "forest imps" and their efforts to make him fail in his design, he is rewarded by getting possession of the plant which gives him power during his life-time over the devil and *forces* the latter to serve him.

This is faith in Satan and *his* power. Can we blame the ignorant or even the educated yet pious persons for such a belief? Does not the Church—whether Catholic, Protestant, or Greek—not only inculcate in us, from our earliest age, but actually *demand* such a belief? Is it not the *sine quâ non* of Christianity? Aye, will people answer; but the Church condemns us for any such *intercourse* with the Father of Evil. The Church wants us to believe in the devil, but to despise and "renounce" him at the same time; and alone, through her legal representatives, she has a right to deal with his hoary majesty and enter into direct relations with him, thereby glorifying God and showing the laymen the great power she has received of the Deity of controlling the Devil in the name of Christ, which she never succeeds in doing, however. She fails to prove it; but it is not generally that which is the best proved that is the most believed in. The strongest proof the Church ever gave of the objectivity of Hell and Satan, was during the middle ages when the Holy Inquisition was appointed by Divine right, the agency of kindling hell-fire on earth and burning heretics in it. With laudable impartiality she burned alike those who disbelieved in hell and the devil, as those who believed too much in the power of the latter. Then the logic of these poor credulous people who believe in the possibility of "miracles" at all, is not quite faulty either. Made to believe in God and the Devil, and seeing that evil prevails on earth, they can hardly avoid thinking that it is good proof that Satan has the upper hand in his eternal struggle with the Deity. And if so—his power then and alliance are not to be scorned

at. Torments in hell are far off, and misery, suffering, and starvation are the doom of millions. Since God seems to neglect them, they will turn to the other power. If a "leaf" is endowed with miraculous powers by God in one instance, why should not a leaf be as useful when it is grown under the direct supervision of the Devil? And then do not we read of innumerable legends, where sinners, having made a *pact* with the devil, have dishonestly cheated him out of their souls toward the end, by placing themselves under the protection of some Saint, repenting and calling upon "atonement" at the last moment? The two murderers of Tchembar, while confessing their crime, distinctly stated that as soon as their families would have been provided for through their burglary they meant to go into a monastery and taking the "holy orders, repent.!!" And if, finally, we view as gross, degrading superstition, belief in the one leaf, why should the State, Society, and hardly a century ago—*law* have punished for disbelieving in the Church miracles? Here is a fresh instance of a "miracle"-working leaf just clipped out of the *Catholic Mirror*. We commend it for comparison, and then perhaps our readers will be more merciful to the superstitions of the "poor heathen" unblessed with the knowledge of, and belief in, Christ.

A MIRACLE-WORKING LEAF.

Father Ignatius, who is at present preaching a mission at Sheffield, furnishes the following account of a very remarkable "miracle" of healing, alleged to have been wrought on a Brighton lady by a leaf from the bush on which the Virgin Mary is said to have descended during the recent celestial manifestations she is alleged to have vouchsafed at Llanthony Abbey. After describing the apparitions, Father Ignatius goes on to say that God was confirming the truth of these apparitions by the most blessed signs possible. The leaves from the bush had been sent to many persons, and were being used by God to heal. He would mention one great miracle that had been wrought. An elderly lady who kept a ladies' school in Brighton, and was, therefore, well known, had suffered the most excruciating suffering for thirty-eight years from a diseased hip-joint that would not allow her to lie or sit down with comfort. She was a complete cripple. In fact, he himself had seen her turn quite livid with the pain from the joint. He sent her a leaf, not that he thought it would cure her, but with the idea of giving her some memorial of the apparitions. When she went to bed that night she took his letter and the leaf with her, and the words, "According to thy faith be it unto thee," which she had read in "Hawker's Morning and Evening Portion," were ringing in her ears. She prayed, and applied the leaf to the abscess on her leg, and instantly the abscess disappeared, instantly the discharge ceased, instantly the pain ceased, and instantly she was able to place her foot properly on the ground. Since then she could walk about like other people, and she had been delivered entirely from a life of terrible excruciating suffering. He would give the name and address of the lady to any one who wished to investigate the case, and the lady was quite willing to afford every information.

An "apparition" at Llanthony Abbey, or an "apparition" in the cabinet of a medium,—we really do not see much difference in the two beliefs; and if God condescends to work through a leaf, why should not the devil, the "monkey of God," do likewise?"

THE "PHILOSOPHY OF SPIRIT."

"PHILOSOPHY OF SPIRIT, with a new version of the BHAGAVAT GITA, by William Oxley" is the name of the volume before us. It comes fresh from England, and is written by a gentleman widely known among the English mystics, and one, whose intelligence and learning are generally admitted. With such an author, the new work recommends itself well. Our journal being devoted to modern literature as much as to Oriental Philosophy and Spiritualism, we must try to do the volume full justice by reviewing it from all these three aspects. Let us then see, what will be the probable, and, we must say, very natural effect the *Philosophy of Spirit* is likely to produce upon the mind of the average Anglo-Indian, and the educated native of India, especially. Without falling into undue prophecy, we may predict, to a certainty, that before these two classes of readers, beauty of thought, the literary excellency of the style, and the many other fascinating features of the book, will vanish entirely, leaving in their place but its one prominent defect—always speaking with this class of readers in mind—the one unpardonable sin, namely—what they will term "a superstitious belief in spirits." The subject is so unpopular, that one cannot help regretting that it should ever have been made to interfere with the otherwise probable success of this publication in India. Even in England, with the exception of Spiritualists and Theosophists, very few will, for the same reason, appreciate its value. But we must not anticipate. The work is inscribed by Mr. Oxley to—

THE RESURRECTING INTELLECTUAL LIFE OF INDIA;
AS A
MARK OF PROFOUND AND REVERENTIAL RESPECT,
TO THE MEMORY OF
THE ANCIENT INDIAN SCHOOL OF THOUGHT,
WHICH MAY JUSTLY BE REGARDED AS
THE PARENT SOURCE OF LITERATURE,
THE IMPRESS OF WHICH IS FOUND INDELIBLY STAMPED ON ALL THE CHIEF RELIGIOUS SYSTEMS OF THE WORLD;
IN THE HOPE THAT THIS HUMBLE EFFORT MAY AID IN ATTRACTING MORE ATTENTION FROM WESTERN MINDS
TO THE BEAUTIFUL LITERARY GEMS THAT ABOUND IN
THE SANSCRIT LANGUAGE,
THE OFFSPRING OF THAT GREAT NATION WHICH FLOURISHED AGES AGO IN THAT PART OF THE HABITABLE GLOBE NOW KNOWN AS
INDIA.

So far so good, the dedication being sufficiently enticing to move every educated Hindu patriot to patronize the work which bears it; and, were it not for a very strange claimant, whom the reader encounters on the very first pages of Chapter IV upon the *Ancient Wisdom of India*—he would have remained charmed with it. The claimant is certainly calculated to startle and bewilder one, for it is no less historic a character than "BUSIRIS THE ANCIENT"—a "Spirit," who upsets the uninitiated by announcing himself as the *bona-fide* author of that most celebrated poem—the *Mahabharata!* It is the nature of that personage, whom, considering the hoary antiquity of the poem, the reader is forced to view as a well-disembodied spirit by this time, and the fortuitous introduction of such a supernatural character that throws a colouring of incredibility upon the whole work and will, we fear, sorely stand in the way of the new version, which would otherwise deserve every possible success in the old motherland of the *Rishis*. Leaving for the present, the English reader aside, let us see what the native reader will have to say. The name of "Busiris" who claims to be an old Aryan sage, has in itself a too outlandish ring to the Hindu tympanum to make an Aryan recognize in it very readily that of the long-lost and forgotten author of his national Iliad. Our young India, especially the *jeunesse dorce*, is skeptical, and sadly ignorant of the string of names in the calendar of its venerable ancient sages and authors. Even the name of the living "Koot-hoomi" a purely Aryan, Sanskrit name, and one, moreover, mentioned at length in the *Padma Purana*, which gives it as one of the thirty-six *Rishis* who were the authors of *Smriti*, was for a considerable time regarded as a *non*-Aryan name. And, since even those directly concerned with, and particularly at home among the old Indian as well as the Jewish *disembodied* sages—namely, the pious Apostles of the New Dispensation Church—inquired through their learned organ, the *Sunday Mirror*, whether "Koot-hoomi" was "a Singhalese, Burmese or Tibetan name"—the chances of "Busiris" to recognition as an Aryan Rishi become infinitesimal, indeed. True, Mr. Oxley explains to us that "*Busiris* is not a Sanskrit name, but a form of speech which forms a connecting line between the ancient Indian system and the Egyptian one, in which 'Osiris' was the great presiding *genius*,"

But that helps very little; the situation will prove to no purpose, as it can never move the Indian mind. While the orthodox Hindus have their own version of the *Bhagavata Gita* and steadily avoid to learn English, or accept anything, from a foreign source, their sons—the said *jeunesse dorée*,—who scoff even at the sacred writings of the well-authenticated national *Rishis*—will still less accept the *dictum* of a Western "Busiris," howsoever "ancient" and venerable that ghost may be. Writings which have "angels" for their revelators and authorities, are now steadily losing price on the market of universal scepticism. And people, who refuse to believe even in a *living* man, their own countryman, unless that man exhibits himself for their delectation in the *maidans* and bazaars, are still less likely to open their arms to a "Mahátma" of Western origin, who, to boot, controls an English medium.

We feel constrained, therefore, in all sincerity and sympathetic kindness for the author, to say again that we regret to see "Busiris the Ancient" mentioned at all in a work, so full of valuable suggestions and throwing such a flood of light upon at least one of the aspects of the *esoteric* meaning of the *Bhagavata Gita*. We regret it the more, as it is not easy to conceive what possible good purpose can be answered by the introduction of that venerable, disembodied "angel"—who, moreover, is introduced into the volume quite casually. We believe the book could but have gained, had the express declaration of "Busiris" in an audible voice, (that of his medium, of course,) "I am the author of the Mahabharata"—been left out. Nor is the additional paleographic and chronological information given by the ethereal sage to the effect that the epic poem was written "five thousand years ago," for he, the author "was then on earth"—much calculated to dispel the reader's doubts. For, following this fling at Max Müller—one, which, had it come from any other source, would have been justified and gladly welcomed by many—the reader is made to glean that other and far more startling fact, namely, that the fossil ghost, or the "now angel," who rejoices in the name of "Busiris" is one of the "historical controls" who descends occasionally from "the third or celestial heaven"—wherever that might be—to give us, mortals, the glad tidings that (1) Busiris means "Light-giver," and (2) that in consequence of it he "appears as the Angel of Light, or as a Heralder of the New...Dispensation."

Now there are several good reasons why the majority of the cultivated Hindus might object to a "spirit" announcing himself in the latter character. To begin with, it requires but a moderate dose of that national pride which will always lead one to prefer the products of one's mother-soil to foreign importation—to view the venerable Busiris as a rival, hence an unwelcome claimant, to a dignity already honourably occupied in India. Thus, some might object to him on the plea that the country has already its own native "Heralder of a New Dispensation," who, if not precisely settled in the "third or celestial Heaven," but in a "Lilly" cottage, proves, nevertheless, an undoubted acquaintance with the said locality, having, *en plus*, over the alleged author of the "Mahabharata," the evident advantage of being a living "Babu" instead of a dead "Angel." And, we are not so sure but that some others might protest against the importation of a new "Heralder," bringing along with him a second "New Dispensation," for reasons quite the reverse of profound reverence for the original local edition; on the ground, perhaps, that they have quite enough of even that solitary copy.

From the average spiritualistic standpoint, the book, welcomed on the whole, will be perhaps criticized for certain explanations in it, as the latter approach the author's views far nearer to the theosophical than to the spiritual doctrines. It is but a small number of progressive, liberal-minded spiritualists, who will fully appreciate the profoundly philosophical theory of the writer who adds that it "must not be supposed that it is the likeness of the great angel as he appears in the spheres"—the likeness referred to being the head of Busiris drawn through the agency of his medium, photographed on wood and then cut by an artist. That *class* of Spiritualists, who maintain that the *dramatis personæ* of the séance-room—the "Angels" in general and their deceased friends, especially,—return to them on this earth, rematerialized in the emanations of their own skin and bones and the magnetic aura of their mediums, will not be pleased at Mr. Oxley's profoundly truthful explanations: "What the actual appearance of the angels is," he writes in page 52, "in their own state and home, is inconceivable by embodied mortals, who can only see through the organs or senses; and consequently when an angel or spirit appears clairvoyantly or otherwise to mortals, he or she projects or *assumes an appearance* whereby they can be recognized by human beings."

That is just the position of the Theosophists who have always maintained that the "spirits only" *assumed* an appearance. On the other hand, they disagree with the author when he supports the spiritualistic assertion that *historical* or any other controls can enlighten "the world on the subject of spirit-communion and prove by incontestable facts the immortality of the soul." Belonging to that class of people who "refuse to be charmed" by the contradictory statements of the alleged spirits, the Theosophists hold that, even were the facts of the materialization proved in every case to be genuine, and produced by really *disembodied* men, it would yet be no proof of the "immortality of the soul," but at best of its *surviving* the body.

Leaving, however, spirits aside, we will briefly glance at the new version of the *Bhagavata Gita* as given by the author in his *comments*. According to his idea, with which we fully concur, that poem which is the brightest gem of the "Mahabharata" "contains an epitome of the whole system; and its philosophy, as expounded by Krishna, stands out amidst all the constellations of spiritual literature—a brilliant, whose lustre is surpassed by none." The suggestion that the "Mahabharata" might prove to be the last Book of the Wars of Jehovah, as reference in the Hebrew Scriptures, "where a Book or Books which are not found in the Canon" is distinctly made in Numbers XXI, 14, is novel and might prove to contain more truth in it than is now generally supposed. We doubt, though, whether the names of the localities as given in verse 14—"wherefore it is said in the Book of the Wars of 'Jehovah' what he did in Vaheb in Suphah and in the brooks of Arnon," could be so easily proved when interpreted to "have their equivalents in the more ancient Indian Scriptures." The authorized text of the Bible gives the sentence a little differently: for it speaks of what the *Lord* "did in the Red Sea and in the brooks of Arnon"—the Red Sea having never formed part of the Indian territory, not being mentioned in either the Indian Scriptures or the "Mahabharata," and the brooks of Arnon having no equivalent, as far as we are told by the most learned Pandits, in any of the Sanskrit works. The evident object of the author being to show the Old Hebrew Records full of parallels found in the *Bhagavata Gita*, he is likely to fail in this. Though anteceding Christianity and the New Testament, the *Gita* is certainly far posterior to the "Mahabharata," and even to the Old Testament, at least, to its oldest parts, having been added to the main body of the epic poem subsequently. Were the *Bhagavata Gita* however, as old as the author would have it, the twelve names of "twelve of the chiefs of the Pandus,"...with which the sons or tribes of Israel are said to correspond, could not have been meant for the twelve signs of the Zodiac. In those days of hoary pre-historic antiquity, the nations, who were acquainted with astronomy, had but ten signs, and the two additional ones being regarded as the most sacred of the twelve,—were known but to the initiates. Relating, as they do, to the final mystery of the secret doctrine of cosmogony, they were held in too high a veneration to allow any reference of them being made in relation to such secondary personages as the twelve chiefs of the Pandus. The *Bhagavata Gita* has certainly an astronomical and astrological basis;

but the true meaning of the sacred drama is in the hands of a few so called "orthodox" Brahmans, who keep it too well to allow Western interpreters to get at the key of it. And though, in one sense, Krishna, "the *Revelator*," may represent "the celestial source from which such revelations are given;" and *Arjuna* may be regarded as "embodied humanity"; yet Krishna is doubtless an historical, though subsequently deified personage, and the history of *Arjuna*, his *Chela*, or disciple, is better known to some learned Pandits and Swamis than that of Alexander the Great is to any Western Professor of History.

The Sanskrit poem is taken from Wilkin's prose translation, and presented to the reader in a clear and,—considering the difficulty of combining a strict adherence to the spirit of the text, and the exigencies of the rhythm—in a mellow, and, at times, fascinating blank verse. The personages of the *Gita*, scenes as well as things, are shown as allegorical and symbolical representations of the secrets of nature, and Yogism, the awful mystery of Good and Evil, Adeptship, and finally, the *microcosm* or MAN, are defined from the stand-point of modern spiritualism. There are some sublime ideas, some great truths found here and there, as well as strange misconceptions owing to the predetermined idea of the author, and his strong desire to identify modern spiritualism with the most ancient philosophies of the world. So, for instance, he seeks to prove ancient *Yoginism*, corresponding in its two aspects, of pure phenomenalism and pure Soul-Philosophy, with *Spiritism* and *Spiritualism*. "The former," he says, "covers all the ground of phenomenalism only, but the latter (Spiritualism) includes the former, and brings the soul of men *en rapport* with the best, wisest, and purest in Spirit-life...In the junction of present *spiritualism* with ancient *Yoginism*, extremes meet, and by that meeting a new form of life will be developed on this earth, which will characterize the *rôle* of the New Dispensation."*

This juxtaposition of Yoginism and Spiritualism would be regarded as rather fanciful, were we to consult the learned Aryan exponent of the former—Professor Mahadev Moreshwar Kunte. But we go deeper into the author's mind, and discern, under his belief in modern phenomenalism, the better germs of that which might lead him on to the threshold of self-taught Eastern adeptship. Many of his ideas coincide entirely with those of the esoteric Buddhist and Brahmanical doctrines, while not a few are entirely opposed to the spirit of these. "What is action?" he asks (pp. 111 and 112.) and answers—"Action is nothing more and nothing less than *spirit in motion*. Spirit in motion is nothing more nor less than the one universal Life, forming and creating new and changing conditions whereby to express itself. Now action is performed in a state of profound ignorance, in which every form of created life is involved, while in earthly or physical conditions. The very forms of life are working (although under the illusion of the personal Ego) and yet are totally unconscious of the work they are performing. The whole philosophy of wisdom only throws a gleam of light on the transference of consciousness from the personal to the Universal Ego. This is the whole secret, and happy they, to whom the secret is entrusted. It solves the problem of 'extinction in Brahm,' and the 'Nirvana of Buddhism...'"

Having directed the flight of his soul into the very adytum, so to say, of the esoteric philosophy, it rather startles one to find the author giving expression to the following revolting doctrine which, moreover, he fathers quite unjustly upon Krishna. "The real progress and ascent of the human Spirit," he explains in page 122, "is not affected by *anything that mortal man can do or leave undone;* but this truth is only for those who can bear the full light of truth without being blinded. The great Power, or life, is above and in all, equally the same, and is working out its own design and purpose quite independently of the power which the finite unenlightened mind arrogates to itself. The *appearance* is that we, mortals, can think and act as *we* think proper; the real truth to such as can bear it—is that we are thinking and acting out the design of the *Infinite Mind*, and actually form a part of that Mind, but are *ignorant of the fact*." Hence, we can murder, steal, be immoral, and yet expect and demand respect on the plea that we are "acting out the design of the Infinite Mind"? This is neither esoteric nor exoteric Brahmanism or Buddhism, but is rather a strange admixture of the most superstitious Mahomedan *fatalism*, and of the worst kind of Presbyterian *predestination*. We can assure the esteemed author that no Adept or "Initiate" of any philosophical system would ever recognize, in the above sentence, anything but a dangerous and very pernicious doctrine. Regretting sincerely that such a teaching should have found room among a number of thoughts of a really highest philosophical character, it must be only hoped that we have misunderstood the author's meaning. Meanwhile advising those of our readers, who may feel interested in the subject, to read the *Philosophy of Spirit* notwithstanding, we must bring this too lengthy article to a close.

* The reader is again warned not to confuse the term used by the Spiritualists, when speaking of their modern belief, with the *New Dispensation* of the Calcutta Apostles.—ED.

THE THEOSOPHIST AND HINDU PANTHEISM.

It is upon the above subject that we find Mr. Henry Atkinson, of Boulogne, France, treating in the *Philosophic Inquirer* of Madras. This gentleman is an able and widely-known writer, generally perfectly clear and definite in his ideas. It, therefore, surprises us the more, to be unable to find out his motive for dragging the Theosophists into the above-named article. Having condensed from Professor Flint's "Anti-Theistic Theories," the author's analysis of the Vedanta system, which led him to conclude that the negation of the reality of the worlds, along with the affirmation that Parabrahma is an impersonal deity—is a kind of Pantheism which is *Acosmism*, Mr. Atkinson confirms the remark by adding that "Pantheism is just as likely to issue in Atheism." Not that we know of,—is our answer. As taught by the ablest and most learned Vedantins of Benares, Pundits and Sanskrit scholars, their Pantheism has quite a contrary result. But we must not digress from the direct subject. Says the writer:—"From this virtual atheism there is but a step to avowed atheism. The Sankhya philosophy and Buddhism are the Hindu exemplifications of this tendency of pantheistic speculation. 'It takes for granted that material atoms existed from eternity. The reasoning by which the belief in creation is set aside by Hindu philosophers is ever substantially that which we find thus expressed in a Sutra of the Sankhya system: 'There cannot be the production of something out of nothing; that, which is not, cannot be developed into that which is: the production of what does not already exist potentially is impossible; because there must, of necessity, be a material out of which a product is developed, and because everything cannot occur everywhere at all times; and because any thing possible must be produced from something competent to produce it.'"

This quotation is immediately followed by the wholly unexpected—hence rather startling—question. "Now do the Theosophists ask us to return to such self-refuting, dreamy abstractions,—such wilful wandering of an early unscientific age and country," (?) and—that is the *only* reference we find to the THEOSOPHISTS in the whole letter.

We fail, therefore, to perceive the relevancy of the query in relation to anything in Mr. Atkinson's article; nor do we see that the quotation from the Sutra has anything so "unscientific" in it; nor yet, the possible bearing upon theosophy the writer finds in the case in hand, in general. What have the "Theosophists" to do with Professor Flint's speculations, with Vedantism, the Sankhya, or even with Buddhism in this application? The Theosophists study all the systems and—teach none,

leaving every one to think and seek out truth for himself. Our members but help each other in the common work, and every one of us is open to conviction, wherever the probable truth of any given hypothesis is demonstrated to him by the light of modern science, logic or reason. Less than all does any one of the theosophists "ask any one else to return to, remain in" or proceed in "self-refuting, dreamy abstractions" and "wilful wandering of an early unscientific age" unless such "wandering" is necessitated by the far greater wandering, and many an unproved speculation of our own "scientific" age—modern science ever balancing on one leg at the brink of "impassable chasms." If Science, to enable herself to put two and two together so as not to make of it five, had to return to the atomic theory of old Democritus and the heliocentric system of the far older Pythagoras,—both of whom have lived in ages which are generally regarded as "unscientific,"—we do not see why the Theosophists should not wander in such ages in quest of the solution of the most vital problems which, do what he may, no modern philosopher has yet succeeded in even approaching. But what we do ask and most decidedly, is that people should study, compare and think for themselves before they definitely accept anything upon second-hand testimony. Hence we protest against more than one authoritative and as arbitrary assumption of this our so-called "enlightened and scientific age." Till now, our daily accumulative and joint experience shows to us the adjective no better than a vain boast and a misnomer; and we feel quite ready to maintain our position, inviting and promising to feel grateful to Mr. Atkinson or any one else who will disprove it.

Why should we, to begin with, call our age a "scientific" age, in preference to, or with any better claim to it than, the age of Alexander the Great, or even that of Sargon the Chaldean? Our century is a period which gave birth to many scientific men; to a still greater number of those who *fancy* themselves very scientific, but could hardly prove it in a crucial test; and—to teeming millions of "innocents" who are quite as ignorant, as superstitious, and as mentally weak and uneducated *now* as any of the citizens in the days of the Hyksos, of Perikles or of Rama ever were—then. No one will deny that to every genuine man of science, there are, at least, one hundred sciolists—pretenders to learning,—and ten millions of thorough ignoramuses throughout the world. Nor could any one contradict the assertion that to every enlightened and thoroughly well-educated person in society, we have to throw in several hundreds of half-educated boobies, with no more than a superficial society-varnish to conceal their gross ignorance. Moreover Science, or rather Knowledge, and Ignorance are relative terms as all other contraries are in nature—antagonistic, yet rather proving than disproving each other. Thus, if the Scientist of to-day knows infinitely more in one direction than the Scientist who flourished in the days of the Pharaoh Tuthmosis, the latter knew probably immeasurably more in another direction than all our Tyndalls and Herbert Spencers combined know, proof of the above being shown in the "lost" arts and sciences. If this age of ours is one of wonderful achievement in physical sciences, of steam and electricity, of railroads and telegraphs, of telephones and what not, it is also one in which the best minds find no better, no more secure or more reasonable refuge, than in *Agnosticism*, the modern variation on the very ancient theme of the Greek philosopher—"All I know is that I know nothing." With the exception of a handful of men of science and cultured people in general, it is also an age of compulsory obscurantism and wilful ignorance—as a direct result, and the bulk of the present population of the globe is no less "unscientific" and quite as grossly superstitious as it was 3,000 years back.

Is Mr. Atkinson or any one else (but a Christian) prepared to deny the following very easily verified assertion—that one million of *uneducated* Buddhists chosen at random—those, who hold to the "good law" as taught in Ceylon, ever since it was brought there by King Asoka's son Mahinda, in the "unscientific" age of 200 B. C.—are a hundred times less credulous, superstitious, and nearer to *scientific* truths in their belief, than a million of Christians, equally chosen at random and instructed in this "scientific" age? We would advise any person, before he undertakes to contradict what we say, to first get Colonel Olcott's "*Buddhist Catechism*"—intended for the poor, ignorant children of as ignorant and unscientific Sinhalese parents, and placing along with it the *Roman Catholic Catechism*, or the highly elaborate Westminster Confession of Faith, or yet the Church of England 39 articles—compare notes. Let him read and take these notes by the light of science and then tell us which—the Buddhist or Christian dogmas—are nearer to the teachings of Modern Science? And let us bear in mind in this connection that Buddhism, as now taught, is identically the same as it was preached during the first centuries which followed Buddha's death, namely, from 550 to 100 A.D. in the "early and unscientific age and country" of early Buddhism, while the above-named expositions of the Christian faith—especially the two Protestant works,—are the elaborately revised and corrected editions, the joint productions of the most learned theologians and the greatest scholars of our "scientific" age. That they are, moreover, the expression and the profession of a faith, deliberately accepted by the most cultured classes of Europe and America. Thus, while this kind of teaching remains in authority for the bulk of Western population—both for the learned as well as for the unlearned—we feel entirely justified in saying, that our age is not only "unscientific" on the whole, but that the Western religious world is very little ahead, indeed, of the fetish-worshipping savage.

TRANCE MEDIUMS AND "HISTORICAL" VISIONS.

SOPHIE PIEROVSKY AS A "SPIRIT."

The reliability of the identifications of *returning* spirits, may be inferred from this bit of fresh intelligence recently received through the *Religio-Philosophical Journal*, of July 23. A lady from Rochester, U. S.—a Mrs. Cornelia Gardner—writes to narrate a personal experience of her own clairvoyant powers. Treating of the "identity of spirits, and their messages," she says:—"I usually take them for what they are worth, and if I get evidence of truth, I am more than glad; if not, I put it into the scales with much else that comes, and wait for evidence before deciding, for I believe the spirits need trying as well as their mediums."

Precisely; and a great pity it is, that the writer should have departed, in the present instance, from her wise policy. Having neglected to "wait for evidence," she now throws a considerable doubt upon the reliability and lucidity of her clairvoyance. This is the substance of what she tells us: *Madame* (?) Pierovsky—the Nihilist executed for the foul murder of the Czar Alexander II.—hastened, as it seems, on the Saturday afternoon following the execution of the five Nihilists at St. Petersburg, to put in an etherial appearance, at Rochester, before Mrs. Gardner who heard her *exclaim*; "*I am glad I did it! It was the cause of freedom and of my countrymen. I had suffered with others of my family from the power of tyranny, and I felt a power impelling me onward that I could not resist. Now I know what that unseen influence was, and why I could not resist it. I acted in concert with the invisible forces of higher intelligences, who are bringing about the great changes upon the earth that will prove that the people's hour has come.*"

To the clairvoyant's question "who are you?" the voice replied: "*I am Madame Sophie Pierovsky. I was executed in St. Petersburg with the Nihilists for the assassination of the Czar.*"

The upper features of a face becoming visible, they showed "a clear cut, broad, high forehead," which fore-

head helped the clairvoyant to identify the face as that of Sophie Pierovsky. On the following day, she found in a newspaper the account of the execution. "The most noticeable object," she writes, "in the conveyance that carried the prisoners to the scaffold, was the 'broad high forehead' of Madame Pierovsky, who rode to her execution bareheaded. This answered to the head I had seen clairvoyantly."

Very well. And now we will analyze this remarkable vision. To begin then. In hardly a dozen of lines said to have been pronounced by the "spirit," we find about half a dozen of *posthumous* fibs. Sophie Pierovsky, who, by the way, never had "a broad, high forehead," but a very *narrow* and high forehead—we have her photograph—a brow enhancing but little her natural beauty—could not have—"rode to her execution, bareheaded." Besides the regulations demanding that all the prisoners should have their black caps on, her hands were tied. And, with that cap she appears, at least in the photographed illustration of the ghastly procession and the official reports of the execution, where, poetical fancy finding no room, the caps are mentioned. Nor would Sophie Pierovsky have introduced herself after death as "Madame," no more than she would have done so during life, since she was unmarried and was always called "Mlle." Pierovsky in the Russian, as in all the European papers. Again—all "others of my (her) family" suffered but through the eternal disgrace brought by that wretched, heartless creature upon her family. That family, established for years in Crimea, is known to all the Odessa society, and to the writer personally as well; and we say, with little fear of being contradicted, that no Russian was ever more loyal or more devoted to the late Emperor than the unfortunate father of Sophie Pierovsky—the father who, unable to survive the dishonour, has since died of a broken heart, or, as many suspect—a suicide. The "cause of freedom" and of *her* countrymen! By the insane act of the regicides, unfortunate Russia was thrown forty years back, her political fetters being now made heavier and stronger than ever. But the most damaging part (damaging to the "angels") in the Pierovsky—Spook's *tirade* is the concluding sentence of her short communication. If that cold-blooded murderess acted "in concert with the invisible forces of *higher* intelligences," and those "higher intelligences" influenced her to perpetrate the most foul of crimes—that of killing *an old man* (the fact of his being *the* Emperor adding nothing to our indignation)—and the kindest, most patriotic, as the best-disposed man and ruler towards his people that Russia ever had, and who, if left alone instead of being daily threatened, and given time, would have brought about to a certainty every needed reform and so added to the great reforms already accomplished—then of what character, may we ask, must be the "lower" intelligences? And to think that such a "spiritual communication" was published just at the time when the U.S. President, General Garfield, was himself dying from the hand of a vile assassin and has actually died since...Is it also the "higher intelligences" that prompted Guiteau's hand? If so, the sooner we mortals shut our doors against the intrusion of such dangerous visitors, the better it will be for the world's morality.

This remarkable letter is wound up by another information of no less damaging a character. "Once since," writes Mrs. Gardner, "at the house of a friend, she (Pierovsky) came again, and with her *the woman whom Russian justice took from childbed and cruelly tortured to death.*"

How very remarkable! Now, had the clairvoyant but waited "for evidence," she might have learned from the August papers, the official news that the "woman whom Russian justice...had cruelly tortured to death" (an ignoble invention of the Russian Nihilists at Paris,) namely, the Jewess Jessie Gelffman—has just been pardoned by the Emperor, and her death-sentence commuted into transportation for life. It is in consequence of a petition sent by her to the Empress, begging for mercy in the name of the Imperial children and her own—the regicide's—innocent babe, that her worthless life was spared. Would Mrs. Gardner expect the murderess made, in addition to the pardon, "lady in waiting" upon the Russian Empress?—We would advise her, in such a case, to use her psychological powers to move the U. S. Republicans to vote for the murderer Guiteau's nomination as State-Secretary, if not the President of the U. S. in lieu of his victim.

These two little psychological blunders remind us of another blunder of the same kind, which found room likewise in the *Religio-Philosophical Journal*, a few years back. In a series of letters, the reminiscences of a stay at St. Petersburg, a Mr. Jesse Sheppard—a really genuine, though rather erratic, medium, a "trance pianist" and singer of America, through whose marvellous wind-pipe, the late Mesdames Catalani, Malibran, Grisi and the Signori Lablache, Ronconi and Co., with a host of other deceased operatic celebrities, give daily their posthumous performances—narrates some remarkable "visions" of his. These visions which we may term *historical*—were obtained by him in a state of clairvoyant trance, in Russia. The thrilling subject of one of them is the assassination of the Emperor Paul I. Mr. Jesse Sheppard was at that time visiting the palace in which the awful regicide had been perpetrated, and the trance and subsequent vision were induced, as he tells us, by the gloomy associations hanging like an invisible shroud over the palace. How, in the world, that remarkable medium could have ever got into a palace which was rased to the ground more than eighty years back—in fact almost as soon as the crime had been committed a military school now being erected on its emplacement—is something that has always puzzled us to explain. However, and nevertheless, Mr. J. Sheppard was there—since he himself so tells us—and there it was that he beheld, in an apocalyptic and well retrospective vision, the scene of the ghastly murder, with all its sickening yet *historical* details. He saw the Emperor Paul having *his throat cut* by two serfs rejoicing in Russo-Yankee names, the favourites of Catherine II,—the "*wife of Paul*"—whom the medium saw quietly waiting for the *finale* of this little conjugal drama in her own chamber &c. &c.....Now, taking into consideration the trifling and undeniably historical fact, which informs us that Catherine the Great *was Paul's mother, and had died before Paul ever ascended the throne of Russia*, and that, as a logical deduction, she could not be at the same time his wife *ergo* had nothing to do with his unpleasant death; and thirdly,—that the Emperor Paul having *been strangled* with his own regimental sash, *to cut*, therefore, *his throat* in addition to that, would be only most rashly adding insult to injury—for the life of us we could never, since we read and pondered over this remarkable vision, make out the *rationale* of such a "phenomenon!" Nor can we make head nor tail of most of the modern mediumistic *visions*. Can any one else?

As a matter of course, these remarks will bring upon our head a new tornado of abuse, which, during its whirling and progressive motion, will develop at each rotation a fresh column of most wonderful and unexpected vilification and abuse. So, we expect to be called again an "impostor;" a subsidized agent of *living* Jesuits, hired to ruin Spiritualism; and the "medium" of *dead* Jesuits, namely, "Jesuit Spirits" who use us with that object. We will be accused of bigamy, trigamy and polygamy; of having robbed the Bank of England and, perhaps, killed with our "psychological powers in combination with jugglery" a Pope and several British Premiers; of being one of the heroines of Emile Zola, and of speaking French *argot* (slang) like one of Eugene Sue's pickpockets in the *Mysteres de Paris*; (rather a compliment to our linguistic capabilities, than otherwise, the more so as most of our detractors can hardly speak even their own language grammatically). To wind up the list of our ghastly iniquities, we will be placed under the direct accusation of pipe and "cigar-smoking" (!), "violent profanity" (!!), and—"habitual

INTEMPERANCE" (!!!) All that, because we question the veracity of "Spirits" who neglect to study history, and refuse to recognize the "ghosts" of persons, whom we know to be alive. *Furor arma ministrat*.....Indeed, truth alone, and very unwelcome truth it must be,—is capable of throwing people into such fits of absurd fury!

Editor's Note.—In relation to the above we regret to find a hitherto respectable and "philosophical" paper descending to the level of the most scurrilous little journal—a certain crazy spiritual *Weekly* of Philadelphia. It is grievous that the conductors of a journal claiming to be devoted to religion and philosophy should permit unscrupulous correspondents to convert their columns into a vehicle for the dissemination of most ignoble slanders concocted together for the gratification of private malice. A disgraceful letter (disgraceful for the journal that printed it) for the appearance of which, we hope that Colonel Bundy, the Editor of the *Religio-Philosophical Journal*, then absent from the country, was not immediately responsible, directs a flood of foul calumny against the editors of the THEOSOPHIST. This tirade—which no gentleman, not even one with the weak instincts of a gentleman, could have ever written—is beneath notice as regards the details, as it is calculated to provoke, in a few, a sickening feeling of contempt for the writer and in all the rest—a homeric laugh. As it stands, however, it appears to be due to the revengeful hostility of a half-witted French woman, from the "far West," a would-be *medium* for "spirit photographs," who will never forgive the Theosophists for denying her the honour of being constantly surrounded by the late illustrious Bonaparte family in astral shape. The "facts in my possession" of which the writer so naively boasts, are mostly due to the second-hand information derived by him from that poor, deluded creature. The fact that he accuses us of *intemperance* and *connivance with Jesuits* will be enough in itself, in the eyes of every one who knows us, to determine the character of an attack concerning which we need say no more.

(Concluded from the last Number)

THE WAR IN HEAVEN.

BY MIRZA MOORAD ALEE BEG, F.T.S.

I know very well that this characteristic difference has been accounted for on other and, so to speak, on more material* grounds. It has been alleged in short that Northern Nations adopted a cold Hell, because cold was the greatest pain they knew of practically, and the Southern Nations *vice versâ*. But independently of the consideration that some of the Aryans, whose opinions have been cited, certainly lived far enough South to understand the torment of summer sun-heat (the Greeks and the Indians—the sunshine, too, is said to be often most unpleasantly potent in Persia, Kabul, Tartary, and even parts of Russia) and that undoubtedly no one who was possessed of a "Fire-drill" could long remain ignorant of its painfully burning and disintegrating properties†, which are, I believe, more *evidently* capable of inflicting great torture than snow or ice, yet even allowing this to have colored the Anthropomorphic and Exoteric form of the legends, a little further prosecution of our inquiry will, I hope, convince the reader that such a fact (if fact it be) can only serve to still further increase our admiration for the intellectual grasp of the great pre-historic Sages, who could lay so skilfully under contribution conspicuous natural facts in order to convey, with the limited vocabulary and means we *know* they enjoyed at the period to which Antiquarian resource has as yet reached, and to the narrow comprehensions of the rude hunters and shepherds who surrounded them, (in ways suited to their understanding and ideas,) as much as was then practicable of the great Esoteric truths which their study of the Kosmic problems had discovered.

Notwithstanding all the above, however, there is one trace, and one only, of similarity in the Punishments of Satan and Prometheus. Both are to be afflicted with the agony of UNREST. The vulture is to tear the entrails of the Titan. The Elohite is to be tossed upon the never-ceasing waves and whirl-pools of a raging sea of fire. And, remembering the identity of the two, there is a striking "fitness" in both sentences. It is, so to speak, a legitimate conclusion that the "Fire-Producer" should burn in the conflagration of which himself was the origin, and that the conferrer of "thought"—of the "Knowledge of Good and Evil"—should feel the vulture of his *own* consciousness gnawing at his vitals.

But if such was the sentence of "Satan" that pronounced on his Adamite accomplices by Jahveh was "Death." In order to comprehend the Esoteric Verities locked up and allegorized, and nearly defaced by the time-honored but wholly erroneous interpretation of this portion of the anthromorphised Eden-Legend so long put forth as the "Truth", we shall first have to take a flying glance at the signification of the word "Death" itself, and then consider its relations to the story of the "Thought" or "Fire"-spark.

Without going too far into a subject which is of itself one on which volumes might be indited, on which I have already touched in "No more Death," and to which I trust to return again, I think no one can deny that the word "Death" may be susceptible of two interpretations. It may be either taken as signifying what I personally understand by it—that is to say, an absolute annihilation, moral, physical, material and spiritual,* of conscious existence and its elements alike—a Resolution into Negation—or it may be held to be that process which we see daily taking place before our eyes,—which I prefer to call "Dissolution" or "Disintegration", but which in the ordinary Christian view is accepted for the thing meant by "Death."

We must call Science to the help of Mythology, and Tradition, and Allegory before we can get any further in our speculation. Take a flint and steel, and strike them smartly together. Out springs a shower of sparks. Fire! Fire! You yourself are a Prometheus—a—excuse my indecorum—a Satan! Why? Because you acted the part of the "Adversary"—you "opposed" something Active to something Passive—the Energy of your individual Will to the Immovable "I AM" of the Stone. This is no joke—no quibble. Science says explicitly that the source of the sparks was the *heat* "developed by the impact of the steel against the stone." Motion arrested by RESISTANCE is resolved into Heat, and Heat is a corollary of LIGHT. And the microscopical pieces knocked off by the Impact of flint and steel went burning away until they were consumed in their *own heat*. You had "created" so many miniature Hells in which "Satan" (of course, the steel in your hand was the *true* allegorical Satan—the *immediate* Assailant of Immobility) was burning in the Fire produced by himself. But you will say there was no Original Energy—no *Initiative*, in the steel which collided with the flint—that the momentum or Energy which produced the Heat and Light generating impact was derived from *you*. Yes! And what was *your* Energy derived from? Without going into scientific details which would be out of place here, it is sufficient to appeal to the well-established fact that all known forms of *Life, Light and Motion*,—in other words all known Energy—on not only this earth but also every planet of the Solar system—are directly or indirectly produced by the action of the Sun. And what is the Sun himself? A great Sea of Fire—

* I am compelled to use the expression for want of a better, though I hate it, believing as I do, that the distinction of "Material" and "Spiritual" has *no* foundation in fact. Either *Everything* is "matter" or "*Everything*" Spirit, in whatever way we work out the Great Problem. "More solid" or "more physical" would be better, but unfortunately these words have been employed to convey other ideas.

† The first time he burnt his fingers!

* Let the Reader remember that though for want of a better Vocabulary I use these words, I do not intend by them any *essential* difference in the States alluded to. The difference in the functions of the Kosmic "Things" is one of *Condition*, not of *Essence* or *Origin*—the difference between solid and extra gaseous matter, not that between "Matter" and "Spirit" as understood by the Christians.

an immense *Hell*—differing only in dimensions from the spark.* And whence came *His* Energy? From the contraction of the Gaseous Nebulae which once filled *our* Universe, say the scientists. And what caused the intense Heat which had so dispersed the now congregated atoms? We cannot—we may not—say. But so much can be legitimately inferred by any intelligent student who reads the ordinary Science Manuals, that it must have still been some yet more remote and proportionately powerful form of Energy, of Momentum, of Struggle—still Friction producing the Fire-Spark—still the Impact of the Insurgent Satan striking out Light and Life by the fury of his collision with the *loyal, painless, happy,* but *unconscious* Immobility of the Jehovah.

Thus Life and Light are *identical.* And what a *radiance* is thus shed over hitherto inexplicable parts of the Bible, of the Veds, of the Avesta, of the Eddas, at all of which Sceptics and Atheists have been accustomed to rail as paradoxes or forgeries. It was *the perverted and narrow interpretations,* and not the *Books themselves,* which were in fault. We wanted to bind down the metaphorical exuberance of the old Eastern sages to our own rigid, hair-splitting scientific nomenclature. Cannot the reader now see the true meaning of those curious passages in which Jehovah and the Serpent (personifying the Adversary) flatly contradict each other—the former saying to Adam†—"In the day thou eatest thereof (the Tree of Knowledge) thou shalt surely die"—and the latter telling Eve that the Elohim have deceived her and her husband—"Ye shall not surely die!" ‡

Neither lied, for each referred to the *kind* of Death most repugnant to Him. The Representative of Static Inertia and Authority informed his creatures that the moment they, by the acquisition, of "knowledge," should pass from his realm to that of his Adversary, they would become subject to the ceaseless series of dissolutions and re-constructions which were the very conditions of the kingdom of the "Adversary" *par excellence.* And, on the other hand, his Opponent to whom Death meant the annihilation of Individual Effort and the cessation of Motion and Variety, confident that in his own universe of change and struggle there was no such thing, assured the woman *with equal good faith* that "Death" certainly could not be entailed by the acquisition of Science. And we see also the Esoteric wisdom of the Christian Dogma that *he who would have Life should lose it and vice versâ.*

But in the Jehovite sense the "Curse of Adam" was undoubtedly, "Death"—*i. e.*—the cessation of a continuous, passive, painless, but unconscious existence with Jehovah and the acquisition of a Consciousness which necessarily involved the *sensitive* unhappiness of a series of "dissolutions" and renewals. So also, in the historic phase of this great Truth, "Man" by the act of discovering fire, lost the state of happy but ignorant existence which he enjoyed along with the "Animals" while in harmony with, and submissive to, the Necessities of the Kosmic Life—and initiated himself with the first spark into the "Knowledge", but at the same time into the struggles and permutations and misery of that Great Strife against the Passive Universe which we call vaguely and often erroneously "Civilization" and "Progress." Verily the Bible is *after all right,* and the Tree of Knowledge was *not* the tree of Immortality, that is to say, of Continuous and Painless and Peaceful Existence.

Well says Jules Baissac and he is supported by the Arabian tradition of Azazael, that "Pride" was the "original sin" and that "saying, to equal God,§ I AM, the individual entity and its affirmation of existence, a work of Satan, *is* a crime for which death is a debt and the sole expiation" and "Sin, it is the *Life* of this World."¶

This then is the Mystery of the "War in Heaven"—of Satan against Yava; of Hormuzd and Ahriman; of Surya and Indra and Agni against the Clouds and the Darkness; of the Asa against the Rheim-Thursar and Loki; of the wars of the Gods and the Titans. Yet these are *not* only "Sun-Myths" as Max Müller and his followers would have us believe. They contain *really* portions of Pre-Historic History, but their incidents are the *vehicle* which the Initiated Wise Men of Old availed themselves of to convey the Scientific and Theosophic facts which they had "evolved" from their commune with "Nature" under circumstances which perhaps are no longer so favorable for us.

To sum up, Satan represents the *Active,* or as Baissac calls it, the "Centrifugal" Energy of the Universe—He is Fire, Light, Life,* Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence. At the same time he is *Pain,* which is the Reaction of the *Pleasure* of Action and *Death,*† which is the Revolution of *Life*—Satan burning in his own Hell, produced by the fury of his own momentum,—the expansive disintegration of the Nebula which is to concentrate into New Worlds. And fitly is he again and again baffled by the Eternal Inertia of the *Passive* Energy of the Kosmos—the Inexorable "I AM"—the Flint from which the sparks are beaten out. And fitly as regards *our* world are he and his adherents, whether Elohite or Adamite, consigned to the "Sea of Fire"—because *it is* the SUN—the Font of Life in *our* system, where they are purified (meaning thereby disintegrated) and churned up to re-arrange them for another life (the Resurrection)‡—that *Sun,* which, as the Origin of the Active Principle of our Earth, is at once *the Home* and the *Source* of the Mundane Satan.

On the other hand, Science informs us that Cold, Darkness, Quiescence, and an *Absence* of Life (as we understand it) is the characteristic of Inertia. The dark Interstellar spaces of the Kosmos are known to be horribly cold Furthermore, as if to demonstrate the accuracy of Baissaic's general theory, cold is known to have a "Centripetal" effect. Under the influence of Cold, everything contracts. It is, without any joking, an illustration of the "centralising" tendency of "Authority." Under it Life *hybernates.* or dies out, Thought congeals, and Fire is extinguished. Satan is Immortal in his own Fire-Sea—it is only in the "Nifl-Heim" of the "I AM" that he cannot exist. But for all that, there *is* a kind of *Immortal* Existence in Nifl-Heim, and that Existence *must be Painless and Peaceful because* it is *Unconscious* and *Inactive.* In the kingdom of JEHOVAH there is no Misery, no War, no Marrying and Giving in Marriage—No Change—NO INDIVIDUAL CONSCIOUSNESS. All is absorbed in the spirit of the Most Powerful. *It is emphatically a Kingdom of Peace and Loyal Submission, as that of the "Arch-Rebel" is one of War and Revolution.*§

We must now return to human History in order to consider the bearing of these Truths on the Theology and Ethics of our own and past ages. In the peculiar constitution of the Shemitic mind, the causes of which I cannot detail in this article though I hope to revert to them on another occasion, the general tendency of races of that stock was to an exaggerated Reverence for Authority, and an exaggerated admiration of Passivity. Hence their universal proneness to Monotheism and the uniformity with which in their traditions, the Great Kosmos-struggle was made to result in the victory of the Elohite represented by our Jehovah. In the course of historical "Selection" his allies were degraded to "Angels" and his Opponent and *his* friends to "The Devil" and "Imps." Furthermore, the same process of "Selection"

* Of course, here I do not refer to *Chemical* composition.

† Genesis II, 14.

‡ Genesis III, 4.

§ This must be understood to mean "Jehovah" the Universal Static Inertia personified.

¶ "Le Diable" p. 13.

* That is to say, of life in the usual sense "the life of this world"—not of *Immortality* in the Jehovite sense of *continuous* Changeless Rest.

† In the sense of Dissolution and Re-organization.

‡ It must be remembered that the best Biblical modern critics regard the word defining the duration of "damnation" as *not* signifying unlimited but only "for a long period."

§ It is in fact what Theosophy calls "Nirvan". But then Theosophy teaches that separation from the Primal Source *having once occurred,* Re-union can only be achieved by WILL-EFFORT—which is distinctly Satanic in the sense of this essay. *So* the Bible testifies that "the Kingdom of Heaven is taken by *violence.*"

weeded out the other "Elohim" who in other Shemite mythologies occupied the place of "Yava" in that which has come down to us, and sent them to swell the army of the "Adversary" as subordinate Demons. In the meantime, the "centralising" tendency of the Shemites had caused them to forget that both "Yava" and "Satan" were "Elohites," both alike the progeny of the Great "El"—the Father of the Gods,*—and, in fact, to confuse "Jehovah" up with and allow him to supersede the latter—with all of whose primitive attributes they decked him. And the "Christians," far less clear-sighted than the Great Mystic and Liberator whose name they have assumed, whose doctrines they have misunderstood and traverstied, and whose memory they have blackened by their deeds—took over the Jewish Jehovah as he was, and, of course, strove vainly to reconcile the "Gospel of Light and Liberty" with the Deity of Darkness and Submission.

But the followers of the defeated "Elohim," first massacred by the victorious Jews and then persecuted by the victorious Christians and Muhhumudans, continued in scattered, broken-up, and degraded sects—some of which have lost even the tradition of the true rationale of their belief—to worship in secresy and mystery the Principle of Fire, Light, and Liberty. Why do the Sabean Bedouins (avowedly Monotheists when dwelling in the Muhhumudan cities) in the solitude of the desert night yet invoke the starry "Host of Heaven"? Why do the Yezidis, the "Devil Worshippers," worship the "Muluk†—Taoos"—"The Lord Peacock"—the emblem of *Pride* and of Hundred-eyed Intelligence which was expelled from Heaven with Satan according to an old Oriental tradition? Why do the Gholaites and their kindred Mesopotamo-Iranian Muhumudan Sects believe in the "Noor Illahee"—"the Light of the Elohim"—transmitted in *anastasis* through a hundred Prophet-Leaders?‡ It is because they have continued, in ignorant superstition, the traditional religion of the "Light-Deities" whom Jahveh overthrew!

And it was from these faint scintillations of the Past that the "Wizards"—the Templars—the Rosicrucians—the Free-Masons—the *Illuminati* of Mediæval and Modern Europe obtained their mystic knowledge. "Ex Oriente, LUX." Those that had the Will—the followers of the *Active* Energy—could alone strike out sparks from the dark solidity of the I AM. What was the Rosy Cross but a policy—Christianized symbol of the Red Rosy beams of the Central Luminary smiting North, South, East and West the Darkness of the Universe? From whom did the traditional founders of Masonry get their secrets but from Hiram, the Phœnikian Ba-al Worshipper, who was obliged to practise with his *foreign* artisans, his "Light" worship in secret, while in the kingdom of the Jehovist Israelites? And to what Grand Central Principle is it that our "Scientists" are groping back?

It was *not* for nothing that the Catholic and Protestant clergy burnt the "Wizards" and "Adepts" of the Middle Ages—their instinct told them truly that these were enemies of the God of Darkness and Authority, and Inertia they themselves served—worshippers of "Satan" to slay whom was doing a service to the Jewish Jehovah of a corrupted Pseudo-Christianity. §

And thus it is that owing to the primitive Shemite divorce of "God" from "Nature", by the supersession of "Ba-al" by "Jehovah" and the antagonism of the latter to "Satan," and by the Christian adoption of the Jewish Deity as that of "Orthodoxy", the modern world has been overspread by a net-work of theological and ethical ideas, *which influences even those who profess themselves Deists and Atheists*—the tendency of which is to the utter proscription of all forms of Individuality—which has reduced Art to a decorous non-entity and made Liberty a crime—which has pronounced Mirth "frivolous" and Pleasure "sinful"—which has transformed the most simple-natural impulses into "damnable" transgressions and hard-hearted severity into "proper discipline"—which has anathematised the "Life" of this world and made *purposeless* * asceticism the highest good, until the earth is taking the dead level of a desert-prison †—which has denounced Truth as "indecent" and made systematised, Hypocrisy a praise-worthy object of endeavor—of which in short, the latest *barbarity* is the *judicial* murder of men whose only crime is that of resisting an invader and whose latest and crowning *absurdity* was the Pharisiacal raid at Umballa by the Indian Government on a lottery in which, no doubt, many of the Officials composing that Government, had, themselves, taken tickets!!!!

There could be no more fitting deeds to crown the edifice. Well was it said by the Revolutionists of 1791 that "wherever there is a priest he will always be found in league with a tyrant—" at least it always will be so as long as they are priests of JEHOVAH,—of the Principle to whom Self-Assertion is a crime, and Thought and Light odious—whose *raison d'etre* is to *control* (and by consequence meddle in) every thing "for the good" of every thing—in short, to reduce the Universe to a Dark, *Painless* and Uniform, but *Unconscious* and Motionless Mass.

Yes! There has been the Mistake of Centuries—there *is* the Mistake of this Day. We have forgotten that Jehovah and Satan are both Elohites—both "Sons" or Emanations of the Primeval "El,"—the "Brahm" of the Hindoos,—from whom in the Abysses of the Zurooana Akarana—the "Boundless Time and Space" of the Parsees,—proceeded both Hoormuzd and Ahriman. In the Universe both principles are necessary—both useful—neither can be called "Evil" in the vitiated Christian sense—each is the necessary complement of Visible Kosmic Existence, but of the two, no doubt, that of Fire and Light has, for obvious reasons, more pleasant and, so to speak,—*good*—relations with the ordinary every-day "Life of Mundane Beings." Satan is the "God of this world!"

And yet this is the Principle we have been denouncing as "bad" and "devilish" so many thousand years. No wonder that we have made ourselves, and the Earth too, base, wretched and miserable—no wonder Mirth dies, Truth vanishes, and Tyranny reigns supreme. We shall never be more happy till we acknowledge the necessity of *both* the Static Inertia and the Active Energy—that Jehovah and Satan are only brothers, struggling in a pleasant love-wrestle of exercise, the outcome of which is the Visible Universe—*not* mortal enemies striving to destroy each other—till we have once more acknowledged the identity of "God" with "Nature" which originally existed, and admitted that, on earth, Struggle and Individualism are at least as Praiseworthy as Passivity and Unity—Effort and Resistance as little abhorrent—as little "*bad*"—as Quiescence and Submission.

And here I must end my article. There are many other branches of the subject into which I was repeatedly in danger of digressing. Some of these, if the foregoing pages prove interesting to the Reader, I hope to go into at some subsequent period. Such are—Why Prometheus, instead of being punished by *fire*, like Satan, was punished by *cold*? Why the Shemites had a leaning to Monotheism, and why in developing it, they selected the Dark or Passive Energy as the Victor-God? These and other questions I intend to treat of in an article on "The Difference of the Root-Ideas

* The "Middle" Bible is particularly hard on the "Ba-al" worshippers.

† "Maluk (Ruler)"—which in its various spellings and pronunciations of Moloch, Melek, Molech, Malayak &c, (angel-Hebrew)—was indiscriminately applied by different Shemite races at various epochs to Gods, Kings, and Angels.

‡ It is *this* which the Khojas believe to reside in Aga Khan's family.

§ I trust to be able to show in another article that what is called "Christianity" is not, and never was—the religion of *Christ*. Rightly understood, every word of the Gospels, even mutilated and interpolated as they are proves it. Jesus worshipped Baal—*not* Jehovah.

* I say *purposeless*, because Theosophic or Aryan asceticism bears a different Rationale.

† Europeans—why do you wear black hats and dull-coloured clothes, while the Brahm and "El" worshippers like gay and pretty colors? It is because you are Jehovah worshippers. You may laugh at this, but I beg you to remember that in Dr. Brainly's recent researches into Color Blindness he finds it most prevalent among Jews and Quakers—typically Jehovite Sects. This is at least suggestive. The Wahaboes also (the most Jehovite of Mussulman sects) affect *somb're* hues in general.

of the Aryan and Shemite Religions." Then there is the interesting inquiry into the connexion of Satan or Prometheus with the "Old Dragon" or "Serpent," and of the Morning and the Evening Star with Ishtar, the Moon, and Venus, Queen of Love.

In conclusion, I must admit my obligations to two writers who have already gone over much of the ground covered in this article and from whom I have received material assistance. I allude to Lord Byron's "Cain" and Jules Baissac's "Devil." The former, considering the materials which were available when it was written to elucidate the question, is a superb rendering of much here advanced, and no one who reads it after perusing this article, can, I think, fail to render homage to rendrous poetic intuition under difficulties, but as might be expected from the want of data to decide on, and from the bent of the author's mind, he brings the questions raised to no clear logical issue and leaves the reader, as he himself was—"Sceptical"—neither Christian nor Rationalist. Jules Baissac, aided by our modern discoveries and initiation into Eastern Lore, goes further towards the solution of the Problem, but his conclusion is the utterance of a Half-Truth. With his eyesight still dimmed by Christian prejudice, he does not recognize the *Historical Transposition* of Evil and Good and ends in a glorification of "Centripetal" Unity and the Philosophy of Sacrifice. I feel bold enough to think the unprejudiced reader—*Christians* are hopeless cases—will allow I have supplemented and completed the one-sidedness of his theory—I try to demonstrate a Philosophy of Sacrifice too—but also one of Struggle as a corollary of sacrifice.

"WE WILL NOT QUARREL BUT SIMPLY ARGUE."

Our much respected contemporary *Light* has taken us quite unexpectedly to task. Turning a sentence of ours—the one which heads the present protest—into a weapon, it gives us a friendly rap of warning with it on the head, admonishing us in the following wise :—

"WE WILL NOT QUARREL—BUT SIMPLY ARGUE," says Madame Blavatsky in the September number of the *Theosophist*. Yet on another page of the same number we find the following strange announcement :—'The proprietors of the *Theosophist* are preparing to publish a large work, unique in its kind, save perhaps Wagner's 'Dictionary of faulty arguments and abuse, by his musical critics.' They have been collecting for over six years materials for the publication of a *Synopsis*, arranged alphabetically, and which will contain all the rude and abusive expressions, all the slanderous and even libellous sentences, Billingsgate phraseology, pious fibs, malicious insinuations, and glaring untruths coupled with the term 'Theosophy' in general, and directed against the two Founders of the Society especially, as found printed in missionary and other Christian organs, since January 1, 1876, till January, 1882. In each deprecatory sentence the name of the paper and the date will be scrupulously and correctly stated.' With all due deference to the proprietors of the *Theosophist*, we venture the suggestion that they are making a sad mistake—that the course they threaten to adopt is very much like "quarrelling" and very little like "simply arguing." It is, moreover, a great waste of energy which might be directed to a better purpose. And it is vulgar! In the pursuit of truth it is conscious rectitude, self-possession and dignity, that command attention and respect.

In our turn "with all due deference and sincere esteem" for the opinions of the able conductors of "*Light*," while admitting the justice of a portion of the remarks above quoted, we most emphatically protest against some of the remainder. It would perhaps, be "a sad mistake" to carry out the publication of the "Synopsis" as proposed, *le jeu ne valant pas la chandelle*, so far as time and energy are concerned, and which, indeed, might be applied to better purpose. But we most strongly object to the course, we proposed, being called "vulgar," or, if we did carry it out—that it would be "very much like quarrelling" and very little like "simply arguing." It would be neither, as it takes two to quarrel. The publication of a *Synopsis* containing the abusive terms and slanderous statements that have been used about the Theosophists without any comment from them, would be no more "like quarelling" than the compilation of a dictionary or glossary. Nor can the simple act of publishing an historic record of the opinions that have been circulated against us, in any sense be regarded as "vulgar," howsoever "vulgar" may be found the contents of the record itself—"the rude and abusive expressions," the "slanderous and libellous sentences," the "malicious insinuations, pious fibs" &c., &c. It might be characterized as "wicked," "uncharitable," "revengeful"—and we would have accepted any of these terms without protest—but as well might the publication of the Books of the Prophets—Hosea especially—or the reverend Revisers of the Holy Bible be termed "vulgar" for publishing textually the old Pentateuch full, as it is, of sentences couched in the most indecent language. It is surprising that such an able and well-conducted paper as "*Light*" should be found tripping in its logic, even through its exaggerated ideas of charity and forgiveness.

WHAT IS A "FACT?"

Once fairly started on a friendly discussion—not "quarrelling," we hope—with *Light*, we may just as well set matters right regarding another topic, about which, it seems to us to use a rather faulty argument. Remarking in another paragraph that it desires to treat its "friends, the Theosophists perfectly fairly, and to give them the fullest credit for honesty and sincerity of purpose" it adds—"Spiritualism, we say, *is* a fact. Theosophy, we also say, *may be* a fact for aught we know, but at present we are without sufficient proof."

Now to this we must take exception. We find ourselves forced to reply as follows :—Either both Spiritualism and Theosophy are "facts" or—neither. For how is either of them "a fact" except through its respective votaries? As an existing and, we may say, an effective organization, a society,—Theosophy is as much of a "fact" as Spiritualism is, and certainly no less so than any of the established recognized bodies, and sects, whether they be in the domain of philosophy or religion. As regards phenomena produced—limited to a very small fraction of our Society—the manifestations stand, or fall along with those of the Spiritualists. We may suppose then, that, when asserting Spiritualism to be a "fact," the writer had in his mind the "Spiritual" manifestations or rather the agency, the disembodied intelligences claimed to be at work in their production? If so, then once again *Light* used an incorrect, or we should say, an incomplete expression. For, if the theory of communicating "spirits" is an undeniable axiom for Spiritualists, it is yet an open question—or oftener—positive delusion in the eyes of the majority of non-Spiritualists, and sceptics. Moreover, the manifestations which even to the Theosophists are a truth, are considered illusory and impossible to a much more larger portion of the people in the world. Again we, the theosophists, though accepting the phenomena as a fact, refuse to accept it as a "fact" that such manifestations are produced only by the spirits of persons deceased. As with Spiritualism, so with the Occultism of Theosophists; to some persons it is a fact, and to others it is not. Spiritualism and Theosophy are both forms of belief, and nothing more : inasmuch as there are persons who believe in them, they are both facts. In the same way Christians, Brahmans, and Mahomedans are an existing fact, while neither Christianity, nor Brahmanism, nor Mahomedanism are "facts" *per se*, or for those who are opposed to these creeds. The divine inspiration of Mahomed and his direct communion with Allah is an undeniable "fact" for about 300 millions of the followers of the Prophet, but is rejected as the grossest error and imposture by as many Christians. The phenomena of the Spiritualists being a genuine proven, incontrovertible reality—whether many or few believe in it—so far the "facts" of Spiritualism have a far better claim to acceptance than those of dogmatic Christianity or of any other creed, based exclusively on blind faith. Their personal views, however, the orthodox theories

regarding "spirits" being not a matter of fact but of opinion and simply a belief, they can no more claim to be regarded as a "fact" than any other emotional belief. If the physical senses, intellect and reason of the Spiritualists testify to them that "Spirits" are at work in their phenomena, the physical senses, intellect and reason of the Occultists testify to them, in their turn, that the subjective world outside and around us containing a great variety of *non-human* intelligences, and beings, more associated with humanity than Materialism, Positivism and even Spiritualism, will ever consent to admit—most of these manifestations are produced by Forces and Powers quite outside and beyond the calculations of the orthodox Spiritualist. In so far as the existence of higher, pure Spirits outside of our sphere of physical senses is concerned, the Theosophists and Spiritualists agree. But they entirely disagree in their respective theories regarding the nature and cause of the so-called "communicating intelligences." Our friends, the Spiritualists, who are visited by them, are pleased to call the latter the spirits of deceased persons; and, notwithstanding their contradictory statements, they believe what these "spirits" tell them and regard it as a revelation and a "fact." Our mystics are visited by what every one of them knows to be living men of flesh and blood, whose wisdom can scarcely be denied (even by those who disbelieve in their powers), and who tell us quite a different tale of the weird visitors of the Spiritualists from that given by the "spirits" themselves at their séances. The assertions of the "spirits" and "Brothers," however, are, and can be accepted as "facts" by only their respective believers. No one would ever think of offering these assertions to the world as something mathematically demonstrated. Spiritualists and Theosophists may dispute interminably without convincing each other, and the facts of one will probably for ever continue a delusion in the eyes of the other. Alleged gods—Avatars and Incarnations—have descended from time to time on earth, and every word they uttered remained a fact and a gospel truth for those who believed in them. Yet these dogmatic utterances have made their respective votaries neither happier, better, nor wiser. Quite the contrary; for they have often proved conducive of strife and misery, of fratricidal wars, and of interminable crimes due to fanaticism and bigotry. Men naturally disagree on most subjects, and we cannot hope to force others to accept as facts the things that appear so to us. But what we can do is, to show more mutual tolerance and abstain from dogmatism and bigotry as there is too much of it already outside of our two unpopular and equally talcoed systems. One undeniable fact exists on earth; a sad, a tacitly and universally recognized yet as universally ignored "Fact," namely—that MAN is man's worst enemy. Born helpless, ignorant, and doomed to a life-long struggle through that ignorance, surrounded by intellectual darkness which no amount of scientific or spiritual research can entirely dispel, instead of helping each other in that life-struggle, one half of humanity is ever striving to create obstacles, over which the other half may trip, stumble and even break its neck, if possible. Were we wise, instead of boasting of our partial knowledge, we ought to unite and act on the principle common to the Books of Wisdom of all nations; on the sublime precept taught by all sages; by Manu, Confucius and Buddha alike, and finally copied into the Christian Gospels: "as ye would that men would do to you, do ye also to them." Time alone will show who of us is right, and who wrong, in the matter of Spiritualism; or, perchance, the great problem might be doomed for ever to remain unsolved for the majority, while the minority will go on explaining it, each according to its lights and understanding. Still, instead of abusing and endeavouring to annihilate each other, as Protestants and Roman Catholics do on account of their faiths, we ought to confine ourselves to a correct presentation of our facts and of the theories we found on them, allowing every one to accept or reject what he pleases and quarrel with no one on that account. This is the position, we, of the Theosophical Society, composed of so many different creeds and beliefs, have always desired to take. In our turn—firmly convinced of "the honesty and sincerity of purpose" of the Spiritualists, if the THEOSOPHIST has occasionally derided some of their too tricky mediums, it has ever, on the other hand, defended those it knew to be genuine; and the journal has never insulted or tabooed their whole body, as the Spiritualists have our Society. Some of our best and most devoted members are Spiritualists, and very prominent ones, who have ever been the best friends and supporters of the movement. This has not prevented the London *Spiritualist* (see every *weekly* number since the beginning of last July) from denouncing, mocking, laughing and allowing its *contributors* to revile us individually and collectively. We need not mention the American so-called "Spiritual" organs in this connection. They, with the single exception of the *Banner of Light*, have been throwing every impermissible missile at us for the last seven years. From its beginning the THEOSOPHIST, if it has not always advocated, has, at least, warmly defended, Spiritualism, as a careful perusal of its back numbers will show. It has defended it from the attacks of Science, of Journalism, and against the denunciations of private individuals, while the *Spiritualist* has never lost an opportunity of caricaturing us. With Spiritualists as a body, we have never quarrelled, nor do we ever mean to quarrel. Let our esteemed contemporary *Light* give credit for so much at least to those who profess themselves the enemies but of BIGOTS, HYPOCRITES AND PHARISEES.

HAZY NOTIONS.

Enter Ghost.

Hamlet....." Ministers of grace, defend us!
Be thou a spirit of health, or goblin damn'd
Bring with thee airs from heaven or blasts from hell,
.....
Thou comest in such a questionable shape
That I will speak to thee.....

The *Sunday Mirror* honours us with a direct notice. The Calcutta organ of piety, generally so contemptuous and reserved, actually begins to show signs of interest for its humble contemporary and—speaks to it. Our star is evidently in its ascendency. Let not pride overwhelm our better feelings, but may our prayers reach Saraswati, the sweet goddess of wisdom, to inspire us in the answers we shall have to give to our stern cross-examining critic.

"Our notions about the Theosophists are so hazy that we feel a diffidence in pronouncing upon the merits of the system which they have come to preach."

We read in the *Mirror* of November 20. To feel "a diffidence in pronouncing upon the merits" of a system, with notions about it confessedly "hazy," shows wisdom and betokens prudence. Nevertheless, the *Mirror* "notes" two facts about us. They believe—it says—(meaning the Theosophical culprits)

"They believe in the Hindu *yoga*, and they proclaim themselves to be Buddhists. It is related that they gave themselves out as such before the Madras people who had mistaken them for Hindus."

Oh foolish Madrassees! However, the Theosophists, who do "believe" in *Yoga* "must surely be ubiquitous." To give one's self out as one thing or the other, in a place where one has never been, is a feat of which even the Theosophists might well be proud. Let it be understood that when we say—"Theosophists"—we but answer the secret thought of the estimable *Mirror* painting itself under that generic name the two humble founders of the Society, but for reasons best known to itself, avoiding to specify them by name. Well if so, neither Colonel Olcott nor Madame Blavatsky ever graced yet by their presence Madras, the former having gone no further than Tinnevelly, and the latter having trod the shores of the Southern Coast for the last time some twenty-three years back. There might have been in Madras hundreds of Theosophists for all we know, who

"proclaimed" themselves—but what they were: natural-born Buddhists from Ceylon or Burmah. So much the worse for Dravidean perspicacity if they were "mistaken for Hindus." We are inclined though to regard the accusation as a wicked slur upon the Madrassees' mental capacities, because, perhaps, of our Southern Brothers showing themselves rather slow in the appreciation of the New Dispensation missionaries.

However it may be, further on the S. M. is more explicit and even becomes authoritative.

"Now what we wish to know about them is this" it declares—"What is the creed which they profess? Buddhism is accepted in various ways by scholars. Its morality is admired by many, while its directly godless character is commended by agnostics. We contemplate the founder of Buddhism as the revealer of a particular idea to his countrymen, and in that way include him in the rolls of the world's great prophets Now if the Theosophists are Buddhists in what sense are they such? They cannot be simply contented with the morality of Sakya Muni, since the very same morality they have in the religion of their own countries.* Nor are they probably inclined to view him in the way the New Dispensation does? † Are they then agnostics in an old Buddhistic dress? ‡ The Theological position of Buddhism is not yet clearly ascertained. § Mr. Rhys Davids assigns, we think, in one of his latest works, a purely atheistic conception to the system. Do the theosophists belong to that class of thinkers?"

A direct plainly-put question demands as direct and plain an answer. Unfortunately, with all our good-will and sincere desire to satisfy our esteemed contemporary's curiosity (and very laudable it is) we are placed in a very awkward position. It is that of an inhabitant of the earth who would find himself suddenly apostrophized by—say a citizen of the moon meteorically fallen from that luminary. "Oh, child of a strange planet," might say the latter to the former, "a learned astronomer from our satellite tells us that there are living animals on your earth, which notwithstanding their great variety are all called men and who deny an atmosphere to our planet. Do the like of you belong to that class of beings?" What could man answer to such a question? There would be no more denying of his being a "living animal" called *man*, than there is of our being "Theosophists;" while his ideas might be as diametrically opposed to those of his fellow-beings who deny an atmosphere to fair Luna, as the views and creed of some Theosophists are opposed to the views and creeds of other Theosophists. The members of our Society may be reckoned by thousands and their respective religions, sects and various philosophies, by hundreds. When, therefore, any one desires to learn to what religion or systems belongs this or that one of our Brotherhood, the least he could do would be to specify that particular individual by his or her name.

To afford, however, some slight consolation to our Calcutta contemporary we will take it into our confidence, and unbosom ourself, of a great secret. Colonel Olcott is a thorough-going, genuine Buddhist—though not of the "prayer-wheel turning," kind; while his humble corresponding Secretary, Madame Blavatsky is—what she is: her religious—or if the *Mirror* so prefers it—irreligious views forming part of her private property, with which the public has not the slightest concern. As to the Society in general, or rather its members, they are bound to respect the religion of everybody; never to attack any system *per se*, nor yet any religionist who keeps his faith sacredly locked up within his own heart, abstaining from waving it into the public's face like a red rag before a bull, or flinging it into the teeth of all those he meets with; at the same time, it is our bounden duty and pleasure to oppose harsh-voiced bigotry, religious intolerance, sectarian prejudice and arrogance whenever, and in whatever religion we find it; from the oldest "Dispensation"—downward.

* Not quite "the very same" (morality).
† Oh, heavens—no!
‡ No; but some of us may be "agnostics in a new Theosophical dress"
§ Alas! as little ascertained and as "hazy" as the *Sunday Mirror's* notions about Theosophy.—*Ed. Theos.*

(Continued from the last number.)

ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODBOLE.

Mr. Bentley's Speculations.

21. We shall now endeavour to find out the precise period of time when the months received their present names. As is well known, the names of the months are derived from the asterisms in which the Moon became full; and we have to see at which time all the months had their full moons in the asterisms which give them their names. Mr. Bentley has partially considered this subject in his "Historical View of the Hindu Astronomy." At pages 6-8 he says thus:—

"It now remains to be explained the principle on which the months were formed and named, and the time to which they refer. I have already observed, that the Lunar Mansions were fabled by the Hindu poets to have been married to the Moon, and that the first offspring of that poetic union were four of the planets (Mercury, from Rohiṇî called Rohiṇeya; Venus, from Maghâ, called Maghâbhû; Mars, from Âshâḍhâ, called Âshâḍhâbhava; and Jupiter, from Pûrva Phalgunî, called Pûrva Phalgunî bhava).* In a like manner, the Hindu poets feign, that the twelve months sprang from the same union, each month deriving its name, in the form of a patronymic, from the Lunar Mansions in which the Moon was supposed to be full at the time."

"Let us, therefore, in the case before us, apply this principle. At the above epoch 1181 B. C., the Sun and the Moon were in conjunction at the winter solstice; and as the months began when the Sun entered the signs, the first month, therefore, began at the winter solstice. Now to find the name of that month, the Moon would be full at about 14¾ days after the winter solstice, and would then be in the opposite part of the heavens to the Sun. The Sun would have advanced in 14¾ days about 14°½, and, therefore, would have entered the second Lunar Asterism Śatabhishâ; a line drawn from the point in which the Sun is thus situated, through the centre, would fall into the Lunar Asterism Maghâ, in which the Moon was full, on the opposite side; and consequently, on the principle stated, the solar month was from thence called Mâgha, in the form of a patronymic. At the next full, the Moon would be in Uttara Phalgunî, and the solar month from thence called Phâlguna: and on this principle were all the months of the year named."

"On the principle above stated, though the Moon has been introduced by way of explanation, it is not at all necessary. All that is requisite to be understood is, that a line drawn from some part of the Lunar Mansion, through the centre, must fall into some part of that month to which it gives name, otherwise it does not answer the condition requisite. Hence, it is very easy to demonstrate the utmost possible antiquity of the time, when the months were, or could be, so named: for there are certain limits beyond which the line cannot be drawn; and these are the termination of the Lunar Mansion and the commencement of the solar month, which determine the time; because it points out the commencement of the solar month in respect of the fixed stars at the time. Thus, at the time of the above observations, the summer solstitial point was found in the middle of the Lunar Asterism Âśleshâ, and the solar month Śrâvaṇa then began; for, in the ancient astronomy of the Hindus that month always began at the summer solstice. Now the month Śrâvaṇa derives its name from the Lunar Asterism Śravaṇa (the 27th, commencing with Dhanishṭhâ), then in the opposite part of the heavens. Let, therefore, a line be drawn from the solstitial point, or commencement of the month, cutting the centre, and it will fall into the very end of the Lunar Asterism Śravaṇa

* 'They are supposed to be occultations, because they are not made in the time of a single revolution of the Moon, but take in the space of about sixteen months, from 19th August 1425 to 19th April 1424 B. C.; and this idea of the observations being confined to occultations, is supported by Saturn not being included, because that planet was then out of the Moon's course.' (Vide page 3 of the same.)

from which it derives its name Śrâvaṇa; which line is, therefore, at its utmost limit, as it cannot go farther without falling into a mansion of a very different name. This position of the line, therefore, proves that the months received their names at the time of the above observations, and not before. For, if we wish to make it more ancient, let the solstitial point be supposed more advanced in respect of the fixed stars, say one, two, or three degrees, then a line drawn from the solstitial point or commencement of the month Śrâvaṇa, cannot fall into any part of the Lunar Asterism Śravaṇa, from which it derives its name, but into Śravishṭhâ (the 1st). Therefore, the name which it possesses, could never be given to it till the solstitial point and commencement of the month actually coincided with the middle of the Lunar Asterism Âśleshâ (the 14th), being the same with the observation which refers us to the year 1181 B. C.; and this is the utmost antiquity of the formation and naming of the Hindu months, from which a very useful inference may be drawn, which is that no Hindu writer, or book that mentions the names of the Hindu months can possibly be older than this period, let its pretensions to antiquity be ever so great."

This extract has also been noticed by Professor Max Müller in his Preface to Rigveda-samhitâ, Vol. IV. (page XXXVI-XXXVII). Let us now examine it critically. Mr. Bentley along with others who have treated upon this subject, admits that each month derived, or ought to have derived its name from the lunar mansions in which the moon was full at the time. On this principle about the period noticed by Mr. Bentley, not only the first two months, but also the third month, can be proved to have in their middle, or on the 15th or Pûrṇimâ, the Moon full in the asterisms Maghâ, Uttara Phalgunî, and Chitrâ respectively. But the weakness of his argument is shown by the fact that all the twelve months in order have not in their middle or on the 15th, the moon full in the asterisms from which they get their names, if the period be fixed so late as 1181 B. C. For, in the next two months (or the 4th and 5th) the Moon was full not in the asterisms Viśâkhâ and Jyeshṭhâ, but in Anurâdhâ and Mûla, and hence these two months could not have been named at the time of the observation in 1181 B. C. Again, when Mr. Bentley begins to apply this principle to the month of the summer solstice which then coincided with the middle of Âśleshâ, he overlooks the position of the Moon altogether; for, from verses 9 and 10 of the Śesha Jyotisha which contain the observation in question, we see that the day on which the summer solstice occurred was the 7th, and not the 15th, of Śrâvaṇa, when the Moon was in Chitrâ and not in Śravaṇa; and hence the month could not have then derived its name from the asterism. The Jyotisha to which Mr. Bentley had access, contains distinct verses which enable every one to find out the places of the Sun and the Moon on the 1st and 15th, that is, at the commencement and middle of each lunar month in the cycle of five years. In a cycle which contains 62 lunar months, the Sun makes five revolutions through the 27 asterisms, and the Moon sixty-seven (*vide* para 18); the Sun's motion in half a lunation is hence $\frac{27\times5}{124}=1\ \frac{11}{124}$ asterism = 1 ast. 11 lavas, supposing an asterism to contain 124 lavas; and the Moon's motion in half a lunation is $\frac{27\times67}{124}=14$ ast. 73 lavas. According to verse 6 of the Śesha Jyotisha (see para 9), the Sun and the Moon were together in the beginning of the asterism Śravishṭhâ on the first of the bright half of Mâgha (January-February), and they were in consequence on the fifteenth of the same month in 11 lavas of Śatabhishâ and 73 lavas of Maghâ respectively, and on the first of Phâlguna, viz., 15 lunar days after, they both were together in 22 lavas of Pûrva Bhâdrapadâ. In this way the following table showing the positions of the Sun and the Moon in the beginning and in the middle of each lunation during a cycle of five years can be prepared.

N. B.—When the asterism on the 15th or full-moon day is a patronymic of the month, it is then marked with *R*.

Months.	I Samvatsara.		II Parivatsara.	
	The sun in	The moon in	The sun in	The moon in
	lav.	lav.	lav.	lav.
Mâgha 1	0 Dhanish	0 Dhanish	16 Śravaṇa.	16 Śravaṇa.
15	11 Śatabhishâ.	73 Maghâ *R*	27 Dhanishṭhâ.	89 Âśleshâ.
Fâlg. 1	22 P. Bhâdrapadâ.	22 P. Bhâdrapadâ.	38 Śatabhishâ.	38 Śatabhishâ.
15	33 U. Bhâdrapadâ.	95 U. Phalgunî *R*.	49 P. Bhâdra.	111 P. Phalgunî *R*.
Chaitra. 1	44 Revatî.	44 Revatî	60 U. Bhâdra.	60 U. Bhâdrapad.
15	55 Aśvinî.	117 Chitrâ *R*	71 Revatî.	9 Chitrâ *R*.
Vaiśâkh 1	66 Bharaṇî.	66 Bharaṇî	82 Aśvinî.	82 Aśvinî.
15	77 Kṛittikâ	15 Anurâdhâ.	93 Bharaṇî.	31 Viśâkhâ *R*.
Jyesh. 1	88 Rohiṇî.	88 Rohiṇî.	104 Kṛittikâ.	104 Kṛittikâ
15	99 Mṛiga.	37 Mûla.	115 Rohiṇî.	53 Jyeshṭhâ *R*.
Âshâḍh 1	110 Ârdrâ.	110 Ârdrâ.	2 Ârdrâ.	2 Ârdrâ.
15	121 Punarv.	59 U. Âshâḍhâ *R*.	13 Punarvasu.	75 P. Âshâḍhâ *R*.
Śrâvaṇa 1	8 Âśleshâ	8 Âśleshâ.	24 Pushya	24 Pushya.
15	19 Maghâ.	81 Dhanish.	35 Âśleshâ.	97 Śravaṇa *R*.
Bhâdra 1	30 P.Phâlg	30 P. Phâlg.	46 Maghâ.	46 Maghâ.
15	41 U. Phâlg	103 P. Bhâdrapadâ *R*.	57 P.Phalgunî	119 Śatabhishâ.
Âśvina 1	52 Hasta.	52 Hasta.	68 U. Phalgunî	68 U. Phalgunî.
15	63 Chitrâ.	1 Aśvinî *R*.	79 Hasta.	17 Revatî.
Kârttik 1	74 Svâtî.	74 Svâtî.	90 Chitrâ.	90 Chitrâ.
15	85 Viśâkhâ	23 Kṛittikâ *R*.	101 Svâtî.	39 Bharaṇî.
Mârga 1	96 Anurâdhâ.	96 Anurâdhâ.	112 Viśâkhâ.	112 Viśâkhâ.
15	107 Jyeshṭhâ	45 Mrig *R*.	123 Anurâdhâ.	61 Rohiṇî.
Paush 1	118 Mûla.	118 Mûla.	10 Mûla.	10 Mûla.
15	5 U Âshâ.	67 Punar.	21 P. Âshâḍhâ	83 Ârdrâ.

Months.	III Idvatsara.		IV Anuvatsara.	
	The sun in	The moon in	The sun in	The moon in
	lav.	lav.	lav.	lav.
Mâgha 1	32. U. Âshâḍhâ	32 U. Âshâḍhâ.	70 Śravaṇa.	70 Śravaṇa.
15	43 Śravaṇa	105 Pushya.	81 Dhanishṭhâ	19 Maghâ *R*
Phâlg. 1	54 Dhanish	54 Dhanish.	92 Śatabhishâ.	92 Śatabhishâ.
15	65 Śatabhishâ	3 P. Phalgunî *R*.	103 P. Bhâdrapadâ.	41 U. Phalgunî *R*.
Chaitra 1	76 P. Bhâdra	76 P. Bhâdrapadâ.	114 U. Bhâdrapadâ.	114 U. Bhâdrapadâ.
15	87 U. Bhâdrapadâ.	25 Hasta.	1 Aśvinî.	63 Chitrâ *R*
Vaiśâkh 1	98 Revatî	98 Revatî.	12 Bharaṇî.	12 Bharaṇî.
15	109 Aśvinî	47 Svâtî.	23 Kṛittikâ.	85 Viśâkhâ *R*.
Jyeshṭha 1	120 Bharaṇi	120 Bharaṇî.	34 Rohiṇî.	34 Rohiṇî.
15	7 Rohiṇî.	69 Anurâdhâ.	45 Mrigaśîr.	107 Jyeshṭhâ *R*.
Âshâḍha 1	18 Mṛiga	18 Mrig.	56 Ârdrâ.	56 Ârdrâ.
15	29 Ârdrâ	91 Mûla.	67 Punarvasu.	5 U. Âshâḍhâ. *R*.
1 Śrâvaṇa 1	40 Punarv.	40 Punarva		
15	51 Pushya.	113 U. Âshâḍhâ.		
11 Śrâvaṇ 1	62 Âśleshâ	62 Âśleshâ.	78 Pushya.	78 Pushya.
15	73 Maghâ.	11 Satabhi.	89 Âśleshâ.	27 Dhanishṭhâ.
Bhâdra. 1	84 P. Phalgunî.	84 P. Phalguni.	100 Maghâ.	100 Maghâ.
15	95 U. Phalgunî.	33 U. Bhâdrapadâ *R*.	111 P. Phalgunî.	49 P. Bhâdrapadâ *R*.
Âśvina. 1	106 Hasta	106 Hasta.	122 U. Phalgunî.	122 U. Phalgunî.
15	117 Chitrâ.	55 Aśvinî *R*	9 Chitrâ.	71 Revatî.
Kârttika 1	4 Viśâkhâ	4 Viśâkhâ	20 Svâtî.	20 Svâtî.
15	15 Anurâdhâ.	77 Kṛittikâ *R*.	31 Viśâkhâ.	93 Bharaṇî.
Marga. 1	26 Jyeshṭhâ.	26 Jyeshṭhâ.	42 Anurâdhâ.	42 Anurâdhâ.
15	37 Mûla.	99 Mṛiga *R*.	53 Jyeshṭhâ.	115 Rohiṇî.
Pausha. 1	48 P. Âshâḍhâ.	48 P. Âshâḍhâ.	64 Mûla.	64 Mûla.
15	59 U. Âshâḍh.	121 Punarvasu.	75 P. Âshâḍhâ.	13 Punarvasu.

Months,	V Idvatsara.	
	The sun in	The moon in
	lav.	lav.
Mâgha 1	86 U. Âshâdhâ.	86 U. Âshâdhâ,
15	97 Śravaṇa.	35 Âśleshâ.
Phâlg. 1	108 Dhanishṭhâ.	108 Dhanishṭhâ,
15	119 Śatabhishâ.	57 *P.* Phalgunî *R.*
Chaitra 1	6 U. Bhadrapadâ.	6 U. Bhâdrapadâ.
15	17 Revaṭî.	79 Hasta.
Vaiśâkha 1	28 Aśvinî.	28 Aśvinî.
15	39 Bharaṇî.	101 Svâtî.
Jyeshṭha 1	50 Krrittikâ.	50 Kṛittikâ
15	61 Rohiṇî.	123 Anurâdhâ.
Âshâḍha 1	72 Mṛigaśîrsha.	72 Mṛigaśîrsha.
15	83 Ârdrâ.	21 *P.* Âshâdhâ *R.*
Śrâvaṇa 1	94 Punarvasu.	94 Punarvasu.
15	105 Pushya.	43 Śravaṇa *R.*
Bhâdra. 1	116 Âśleshâ.	116 Âśleshâ.
15	3 P. Phalgunî.	65 Śatabhishâ.
Âśvina 1	14 U. Phalgunî.	14 U. Phalgunî.
15	25 Hasta.	87 U. Bhâdrapadâ.
Kârttika 1	36 Chitrâ.	36 Chitrâ.
15	47 Svâtî.	109 Aśvinî.
Mârga. 1	58 Viśâkhâ.	58 Viśâkhâ
15	69 Anurâdhâ.	7 Rohiṇî.
1 Pausha 1	80 Jyeshṭhâ.	80 Jyeshṭhâ.
15	91 Mûla.	29 Ârdrâ.
11 Paush 1	102 P. Âshâdhâ.	102 P. Âshâdhâ.
15	113 U. Âshâdhâ.	51 Pushya *R.*

It will be seen from the above table that in no year of the cycle was the Moon successively in those asterisms on the full-moon day, which gave the months their present names, and hence the months could not have received their present names at the time of the observation in 1181 B. C. The statement by Mr. Bentley with regard to the middle of Âśleshâ as the limiting position of the solstitial line, drawn through the centre and the commencement of the solar month Śrâvaṇa, carries no weight whatever in support of his supposed date of the forming and naming of the months: for, even at present the Sun is generally in the middle of Âśleshâ in the month of Śrâvaṇa as is well known to those who are conversant with the native calendar. It is only the adjustment of the solar-sidereal year with the lunar year by the introduction of about seven lunations in the course of 19 solar years, that has kept up the boundary lines of the solar months always within those of the fixed lunar months, and this agreement has nothing to do with the particular observation of 1181 B.C., as has been supposed by Mr. Bentley. On the other hand, we are in possession of certain observations referring to the existing nomenclature of lunar months, the date of the oldest of which is 20,000 B.C. (*vide* para 14). It is therefore, clear that the naming of the Hindu months did not take place so recently as 1181 B. C. as assumed by Mr. Bentley and some of the Oriental scholars, but that they were named at a time anterior to 20,000 B.C.

(To be Continued.)

A PIOUS "FIASCO."

We would ask our friends of the *Light* how they would characterise the action of the Tinnevelly Christians as herein described? Last year, as our readers will remember, a delegation of nine Theosophists, composed of Hindu, Parsee, English, American and Russian members, left Bombay for Ceylon to greet their Buddhist Brethren. How they were welcomed and received in the fair Island, will henceforth remain a matter of its history. This year the Sinhalese Theosophists, concluding to return the visit to their Indian brothers, accepted an invitation made to our President by the Tinnevelly Branch Society. A delegation of Buddhist Theosophists, bearing a message of brotherly good-will to their Hindu friends who had just organized their local branch, accompanied Colonel H. S. Olcott from Colombo to Tinnevelly (Madras Presidency) where they arrived October 23. This district of Southern India is a perfect bee-hive of Christians—with their bishops, big churches, armies of clergy and catechists, presses spewing tracts by thousands, &c. One should have thought that such a formidable force—having, moreover, as they boast, the one eternal truth and God himself in their cause—ought to have paid but little attention to a handful of Sinhalese "heathens" coming on a flying visit to a small number of Hindu "idolators," having none of them the slightest intention of interfering with, or having anything to say to the "regenerated" ones, around them? Conversion to Christianity, however, does not seem to run along with, or promote, Christian virtues otherwise but theoretically. Our pious friends resorted to the most unworthy as the meanest of stratagems. The coming of our President and the theosophical delegation was, for some mysterious reasons, dreaded by them; and so, as soon as it was positively known that he would arrive, the Christians, inspired by their holy *padris*, got out and circulated, from house to house, a pamphlet headed in big letters "THEOSOPHY." This, now celebrated pamphlet, contained a choice selection of slanderous, abusive articles against Colonel Olcott and Madame Blavatsky, beginning with the lying editorial with which the *Saturday Review* * had disgraced its columns in its issue of September 3, and closing with an idiotic attack upon us from a New York paper. Lest the Hindus might not take the libellous tract, even *gratis*, the messengers were instructed by the Protestant Jesuits to tell every body to whom they took a copy that "Mr. Soondram Iyer, the Secretary of the Tinnevelly Theosophical Society, had sent it with his compliments." The pious fib had a success worthy of a better cause—and the pamphlet was distributed by thousands. Colonel Olcott's first lecture at the Hindu College was on the day the pamphlet appeared. So showing a copy of it to the large audience, he paid his compliments to the brave enemy, and stated that the *Saturday Review* had, in its issue of September 17, retracted its offensive libel upon us, but this fact had been suppressed by the missionary editor of the pamphlet for *obvious reasons*. The sensation produced on the audience by this statement was remarkable, and helped considerably, we believe, to turn the tables upon the truthful ministers of the Gospel of Christ.

During the first centuries of DAWNING Christianity, the Apostles preaching the world of the "Man of Sorrows," preferred martyrdom, allowing themselves to be devoured alive by wild beasts to saving their lives at the cost of a lie involving even a nominal apostasy. In our age, the "Apostles" of Truth will utter any amount of lies to save their comfortable sinecures even before a nominal danger. That is, perhaps, why Christianity is DECLINING.

* See *Supplement*, Mr. A. O. Hume's answer to *Saturday Review*.—*Ed.*

WEIRD PHENOMENA.

BY DR. RAM DAS SEN,

Member of the Oriental Academy of Florence.

I.

The following narrative was related in the presence of a large assemblage of friends and acquaintances by the late Babu Abhoy Charan Newgy, an assistant surgeon in the employ of the Government of Bengal.

He had not long been in charge of a hospital at a certain station in the North-Western Provinces. Accustomed to sleep out of doors during the warm weather, he often slept on an open terrace adjoining the dispensary building. Once, on rather a sultry night, he had retired to bed and was composing himself to sleep. There were a few chairs left standing close to his couch. Suddenly a sound as that of the rustling of a person's dress or something like it, startled him. Opening his eyes he saw before him, sitting calmly in one of his chairs, his predecessor, the late assistant surgeon, who had died a month previous in the premises of that dispensary. Babu Abhoy was a stoutly-built man, and of a frame of mind quite proof to superstitious fears or any thing like nervousness. As might be imagined, he was not in the least frightened. He simply ejaculated a low sound of surprise, when the apparition floating over a high wall gradually disappeared. The whole scene took place in a clear moonlight night.

II.

Gobind Prasad Sukul was an inhabitant of Nattore, in the district of Rajshahy, Bengal. When we first saw him at Berhampore, in Murshedabad, he appeared to us a thin, wiry skeleton of a man, on the wrong side of 50, with sharp, angular features, a mysterious look about him, and who was constantly muttering something to himself. Admission into the house he resided in, was strictly denied by him to all visitors. He used to always dress, in scarlet cotton stuffs and was a frequent visitor of ours. When sitting in our presence, he would, if requested, take up a pinch of earth, and putting it into his left palm cover it with the other, and breathe into his joined hands; a minute or two after that, opening his palms just enough to let us have a glimpse, he would show us a gold coin, or a flower, the latter each time of a different colour and variety. It is said he held converse with "Spirits." Many a person is known to have won lawsuits, and many a one to recover his health,—though apparently hopelessly gone, through the mystic instrumentality of that strange personage.

Editor's Note.—We need not notice the subject of article II. as it is very clear that Gobind Prasad Sukul was a man, who had possessed himself by some means of considerable occult powers. But we will say a few brief words about the "ghost" of the assistant surgeon. The apparition was that of a man, who had died a month previous—*within the premises* of the dispensary he appeared in, and where he had lived and breathed his last. The "Astral Light," or, if our readers prefer a more *scientific* term—the *ether* of Space—preserves the images of all beings and things on its sensitised waves; and under certain atmospheric and electric conditions, more often furnished and determined by the vital magnetism of "mediums," pictures and scenes subjective, hence invisible under ordinary normal conditions, will be thrown out into objectivity. The figure of the apparition may have been but an accidental and meaningless reflection on that "sultry," *electric* moon-light night," of the image of one whose figure was, owing to a long residence and death of that person on the premises, strongly impressed upon the etheric waves; and it may also have been due to the roaming of the "animal soul," what the Hindus call *Kama* and *Mayava rupa* the "Illusionary Body" of the deceased person. At all events, it is but the Spiritualists who will insist that' it was the *spirit* or the conscious '*Ego* of the dead Assistant Surgeon,' the Occultists maintaining that it was at best the "shell" or the astral form of the disembodied man; and giving it as usual the name of an "Earth-bound Elementary."

(Concluded from the last Number.) 41

THE GRAND INQUISITOR.

....."Decide then, Thyself,"—sternly went on the Inquisitor—"who of you two was right: is it Thou who rejected or He, who offered? Remember the subtle meaning of question the first, which means this:—'Wouldst Thou go into the world empty-handed? Wouldst Thou venture there with Thy vague and undefined promise of freedom, which men, with their innate dulness and unruliness are unable to even so much as understand, which they practically avoid and fear—for never was there anything more unbearable to human race and society than personal freedom! Dost Thou see these stones in that desolate and glaring wilderness? *Command that these stones be made bread*—and mankind will run after Thee, obedient and grateful like a herd of cattle. But even then it will be ever diffident and trembling, lest Thou shouldst take away Thy hand, and they lose thereby their bread! Thou refusedth to accept the offer, for fear of depriving men of their free choice. For where is there any freedom of choice once it is being bribed with bread? *Man shall not live by bread alone*—was Thine answer. Thou knewest not, as would appear, that it was precisely in the name of that *earthly* daily bread, that the Terrestrial Spirit would one day rise against, struggle with, and finally conquer Thee, followed as he would be by the hungry multitudes shouting! 'Who is like unto that Beast, who maketh fire come down from heaven on the earth?' Knowest Thou not that but a few centuries hence, and the whole of mankind will have proclaimed in its wisdom and through its mouth-piece Science that there is no more crime, hence—no more sin on earth, but only hungry people? 'Feed us first and then command us to be virtuous!' will be the words written upon the banner lifted against Thee, a banner which will destroy to its very foundations Thy Church, and in the place of Thy Temple will be raised once more the terrible Tower of Babel; and though its building may be left unfinished, as in the case of the first one, yet the fact will remain recorded, that Thou couldst, but wouldst not prevent the attempt of building that new Tower by accepting the offer made, and thus saving mankind a millenium, of useless suffering on earth. And it is to us that the people will return again. They will search for us everywhere; and they will find us under ground, in the catacombs—as we will once more be persecuted and martyred—and they shall begin crying unto us—'Feed us, for they who promised us the fire from heaven have deceived us!' It is then, that we will finish building their Tower for them. For it is but they who will feed them that will finish it, and feed them we alone will, in Thy name, and lying to them that it is in that name. Oh, never, never, will they learn to feed themselves without our help! No science will ever give them bread so long as they remain free, so long as they will refuse laying that freedom at our feet and say: 'enslave, but feed us!' That day must come when men will understand that freedom and daily bread enough of both to satisfy all—are unthinkable and can never go together, as men will never be able to fairly divide the two among themselves. And they will also learn that they can never be free, for they are weak, vicious, miserable nonentities born wicked and rebellious. Thou hast promised to them the bread of life, the bread of heaven; but I ask Thee again, can that bread ever equal in the sight of the weak and the vicious, the ever ungrateful human race, their daily bread on earth? And even supposing that thousands and tens of thousands follow Thee in the name of, and for the sake of Thy heavenly bread, what will become of the millions and hundreds of millions of human beings too weak to scorn the earthly for the sake of Thy heavenly bread? Or is it but those tens of thousands chosen among the great and the mighty, that are so dear to Thee, while the remaining millions, innumerable as the grains of sand in the seas, the weak and the loving, have to be used as material for the former? No, no! In our sight

and for our object the weak and the lowly are the more dear to us. True, they are vicious and rebellious, but we will force them into obedience, and it is they who will admire us the most. They will regard us as so many gods and feel grateful to those who have consented to lead the masses and bear their burden of freedom, by ruling over them—so terrible will at last that freedom appear to men !...Then we will tell them that it is in obedience to Thy will and in Thy name that we rule over them. We will deceive them once more and recommence lying to them,—for never, never more will we allow Thee to come among us. In this deception we will find our suffering, for we will have to lie eternally, and never cease to lie !".....

"Such is the secret meaning of 'temptation' the first, and that is what Thou hast rejected in the wilderness for the sake of that freedom which Thou hast prized above all. Meanwhile, Thy tempter's offer contained another great world-mystery. By accepting the 'bread,' Thou wouldst have satisfied and answered a universal craving, a ceaseless longing alive in the heart of every individual human being, lurking in the breast of mankind taken collectively, namely, that most perplexing problem—'whom or what shall we worship ?' There exists no greater nor more painful an anxiety for a man who has freed himself from all religious bias, than to find as soon as he can a new object or idea to worship. But man seeks to bow before that only, which is recognized as having a right to worship by the greater majority, if not by all his fellow-men ; whose rights are so unquestionable that men agree unanimously to bow down to it. For, the chief concern of these miserable creatures is not to find and worship the idol of their own choice, but to discover that which all others will believe in, and consent to bow down to in a mass, and all together. It is that instinctive need of having a worship *in common* that is the chief suffering of every man individually, the chief concern of mankind from the beginning of times.It is for that universality of religious worship that people destroyed each other by sword. Creating gods unto themselves, they forthwith began appealing to each other: 'Abandon *your* deities, come and bow down to *ours*, or else death to ye and to your idols !' And so will they do till the end of this world ; they will do so even then, when all the gods will themselves have disappeared, for then men will prostrate themselves before and worship some idea. Thou didst know, Thou couldst not be ignorant of that fundamental mysterious principle in human nature, and still Thou hast rejected the only absolute banner offered Thee, to which would remain true, and before which would have bowed, all the nations —the banner of the *earthly bread*, rejected in the name of freedom and of 'bread in the kingdom of God !' Behold then, what Thou hast done furthermore for that 'freedom's' sake ! I repeat to Thee, man has no greater anxiety in life than to find some one to whom he can make over that gift of freedom with which the unfortunate creature is born. But it is he alone who will prove capable of silencing and quieting their conscience that will succeed in possessing himself of the freedom of men. Together with 'daily bread' an irresistible power was offered Thee: show a man 'bread,' and he will follow Thee, for what can he resist less than the attraction of bread ? but if, at the same time, some one else but Thee succeeds in possessing himself of his conscience,—oh, then, even Thy bread will be forgotten, and man will follow him who seduced his conscience. So far Thou wert right. For the mystery of human being does not solely rest in the desire to live, but in the problem—what should he live for at all ! Without a clear perception of his reasons for living, man will never consent to live, and will rather destroy himself than tarry on earth, though he be surrounded with breads. That is so ; but what happens: instead of getting hold of man's freedom, Thou hast enlarged it still more ! Hast Thou again forgotten that rest and even death are preferable to man to a free choice between the knowledge of GOOD and EVIL ? Nothing seems more seductive in his eyes than freedom of conscience, and nothing proves more painful. And behold ! instead of laying a firm foundation to rest once for ever on it man's conscience—Thou hast chosen to stir up in him all that is abnormal, mysterious, and indefinite, all that is beyond human strength, and hast acted, therefore, as if Thou never didst have any love for them—and yet, Thou wert He who came to 'lay down his life for his friends !' Thou hast burdened man's soul with anxieties hitherto unknown to him. Thirsting for human love freely given, seeking to enable man seduced and charmed by Thee to follow Thy path of his own free-will; instead of the old and wise Law which held him in subjection, Thou hast given him the right to henceforth choose and freely decide what is good and bad for him, guided in that but by Thine image in his heart....But hast Thou never dreamt of the probability, nay—of the certainty of that same man rejecting finally one day, and controverting even Thine image and Thine Truth, once he would find himself laden with such a terrible burden as freedom of choice ? That a time would surely come when men would exclaim that Truth and Light cannot be in Thee, for no one could have left them in a greater perplexity and mental suffering than Thou hast done, lading them with so many cares and insolvable problems. Thus, it is Thyself who hast laid the foundation to the destruction of Thine own kingdom and no one but Thee is to be blamed for it.....

"Meantime, every chance of success was offered Thee., There are three Powers, three unique Forces upon earth, capable of conquering for ever by charming the conscience of these weak rebels—men,—for their own good; and these forces are : MIRACLE, MYSTERY and AUTHORITY. Thou hast rejected all the three, and thus wert the first to set them an example. When the terrible and All-Wise Spirit placed Thee on a pinnacle of the temple and saith unto Thee—'If Thou be the son of God, cast thyself down' for it is written,—'He shall give his angels charge concerning thee : and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone !'—for, thus, Thy faith in Thy father should be made evident, Thou didst refuse to accept his suggestion and didst not follow it. Oh, undoubtedly, Thou hast acted in this with all the magnificent pride of a god, but then men,—that weak and rebel race—are they also gods, to understand Thy refusal ? Of course, Thou didst well know that by taking one single step forward, by making the slightest motion to throw Thyself down, Thou wouldst have tempted 'the Lord, thy God,' lost suddenly all faith in Him, and dashed Thyself to atoms against that same earth which Thou camest to save, and thus wouldst have allowed the Wise Spirit which tempted Thee to triumph and rejoice. But then, how many such as Thee are to be found on this globe, I ask Thee?...Couldst Thou ever for a moment imagine that men would have the same strength for resisting such a temptation ? Is human nature calculated to reject miracle, and trust during the most terrible moments in life, when the most momentous, painful and perplexing problems struggle within man's soul—to the free decisions of his heart for true solution ? Oh, Thou knewest well that that action of Thine would remain recorded in books for ages to come, reaching to the confines of the globe, and Thy hope was, that following Thy example, man would remain true to his God, without needing any miracle to keep his faith alive ! But Thou knewest not, it seems, that no sooner would man reject miracle than he would reject God likewise, for he seeketh less God than 'a sign' from Him. And, thus, as it is beyond the power of man to remain without miracles, then, rather than live without, he will create for himself new wonders, of his own making that once ; and, he will bow to and worship the soothsayer's miracles, the old witch's sorcery, were he a rebel, an heretic and an atheist hundred times over. Thy refusal to come down from the Cross when people mocking and wagging their heads were saying to Thee—'Save thyself if thou be the son of God, and we will believe in Thee',—was due to the same determination,—not to enslave man through

miracle, but to obtain faith in Thee freely and apart from any miraculous influence. Thou thirstest for free and uninfluenced love, and refusest the passionate adoration of the slave before a Potency which would have subjected his will once for ever. Thou judgest of men too highly here, again, for, though rebels they be, they are born slaves and nothing more. Behold, and judge of them once more, now that fifteen centuries have elapsed since that moment....Look at them, whom Thou hadst tried to elevate unto Thee !.....I swear, man is weaker and lower than Thou hast ever imagined him to be ! Can he ever do that, which Thou art said to have accomplished ? By valuing him so highly, Thou hast acted as if there was no love for him in Thine heart, for Thou hast demanded of him more than he could ever give, Thou—who lovest him more than Thyself ! Hadst Thou esteemed him less, less wouldst Thou have demanded of him, and that would be more like love, as his burden would have been made thereby lighter. Man is weak and cowardly. What matters it, if he now riots and rebels throughout the world against OUR will and power, and prides himself upon that rebellion ? It is but the petty pride and vanity of a school-boy. It is the rioting of little children, getting up a mutiny in the class-room and driving out of it their school-master. But it will not last long, and when the day of their triumph is over, they will have to pay dearly for it. They will destroy the temples and rase them to the ground, flooding the earth with blood. But the foolish children will have to learn some day, that rebels, though they be, and riotous from nature, they are too weak to maintain the spirit of mutiny for any length of time. Suffused with idiotic tears, they will confess that He who created them rebellious had undoubtedly done so but to mock them. They will pronounce these words in despair, and such blasphemous utterances will but add to their misery, for human nature cannot endure blasphemy and takes her own revenge at the end....."

"And thus, after all Thou hast suffered for mankind and its freedom, the present fate of men may be summed up in three words: Unrest, Confusion, Misery ! Thy great prophet John records in his vision, as having seen during the first resurrection, of the chosen servants of God—'the number of them which were sealed' in their foreheads 'twelve thousand' of every tribe. But were they, indeed, as many ? Then they must have been gods, not men. They had shared Thy Cross for long years, suffered scores of years' hunger and thirst in dreary wilderness and deserts, feeding upon locusts and roots—and of these children of free love for Thee, and self-sacrifice in Thy name, Thou mayest well feel proud. But remember that these are but a few thousands—of gods, not men, —and how about all others ? And why should the weakest be held guilty for not being able to endure what the strongest have ? Why should a soul incapable of containing such terrible gifts be punished for its weakness ? Didst Thou really come but to, and for, the 'Elect' alone? If so, then the mystery will remain for ever one to our finite minds. And if a mystery, then were we right to proclaim it as one, and preach it, teaching them that neither their freely given love to Thee nor freedom of conscience were essential, but only that incomprehensible mystery which they have to blindly obey even *against* the dictates of their conscience. Thus did we do. We corrected and improved Thy teaching and based it upon 'MIRACLE, MYSTERY, and AUTHORITY.' And men rejoiced at finding themselves *led* once more like a herd of cattle, and to find their hearts at last delivered of the terrible burden laid upon them by Thee and which caused them so much suffering. Say, were we right in doing as we did ? Did not we show our great love for humanity, by realizing in such an humble spirit its helplessness, by so mercifully lightening for it its great burden, and by permitting and remitting its weak nature, every sin provided it be committed with our authorization ? What for hast Thou then come again to trouble us in our work ? And why lookest Thou at me so penetratingly with Thy meek eyes, and in such a silence ? Rather, Thou shouldst feel wroth, for I need not Thy love, I reject it, and love Thee not, myself. Why should I conceal the truth from Thee ? I know but too well, with whom I am now talking ! What I had to say was known to Thee before, I read it in Thy eye. How should I conceal from Thee OUR SECRET ? Perchance, Thou wouldst hear it from my own lips, then listen: WE ARE NOT WITH THEE, BUT WITH HIM, and that is our Secret ! For centuries have we abandoned Thee to follow *Him*, yes—just eight centuries. Eight hundred years, now, since we accepted from *Him* the gift rejected by Thee with indignation ; that last gift which he offered Thee from the high mountain, when showing all the kingdoms of the world, and the glory of them He saith unto Thee—'All these things will I give Thee, if Thou wilt fall down and worship me ?' We took Rome from him and the glave of Cæsar and declared ourselves alone the kings of this earth, its sole kings, though our work is not yet fully accomplished. But who is to blame for it ? Our work is but in its incipient stage, but it is nevertheless started. We may have long to wait until its culmination, and mankind have to suffer much, but we will reach the goal some day, and become sole Cæsars, and then will be the time to think of universal happiness for men....

"Thou couldst accept the glave of Cæsar Thyself, why didst Thou reject the offer ? By accepting from the powerful Spirit his third offer Thou wouldst have realized every aspiration man seeketh for himself on earth ; namely, man would have found a constant object for worship ; one to deliver his conscience to, and the means to unite all together into, one common and harmonious ant-hill, as an instinctive necessity for universal unity constitutes a third and final suffering of mankind. Humanity, in its whole, has ever aspired to unite itself universally. Many were the great nations with great histories, but the greater they were, the more unhappy they felt, as they felt the necessity of a universal union among men—the stronger. Great conquerors—like Timoor and Tchengiskhan—passed like a cyclone upon the face of the earth in their efforts to conquer the universe, but even they, albeit unconsciously, expressed the same aspiration towards universal and common unity. In accepting the kingdom of the world, and Cæsar's purple one will be founding a universal kingdom and securing to mankind eternal peace. And who can rule mankind better than those who have possessed themselves of man's conscience, and held in their hand man's daily bread ? Having accepted Cæsar's glave and purple, we had, of course, but to deny Thee, to henceforth follow *Him* alone. Oh ! Centuries of intellectual riot and rebellious Free-Thought are yet before us, and their Science will end by anthropophagy, for having begun to build their Babylonian Tower without *our* help they will have to end by anthropophagy..... But it is precisely at that time, that the Beast will crawl up to us in full submission, and it will lick the soles of our feet, and sprinkle them with tears of blood. And we will sit upon the scarlet-coloured Beast, and lifting up high the *golden cup* 'full of abomination and filthiness' will show written upon it the word 'MYSTERY !' But it is only then, that men will see the beginning of a kingdom of peace and happiness. Thou art proud of Thine own Elect, but Thou hast none other but these Elect, and we—we will give rest to all. But that is not the end. Many are those among Thy elect and labourers of Thy Vineyard, who, tired of waiting for Thy coming—already have and will yet carry the great fervor of their hearts and their spiritual strength unto another field, and will end by lifting up against Thee Thy own Banner of *Freedom*. But it is Thyself Thou hast to thank for. Under our rule and sway every one will be happy and will neither rebel nor destroy each other everywhere, as they did while under Thy *free* Banner. Oh, we will take good care to prove to them that only then will they become absolutely free, when they will have abjured their freedom in our favour and submit to us as absolutely. Thinkest Thou we will be right or will be lying

still ? They will convince themselves of this, for they will see what a depth of degrading slavery and strife that Liberty of Thine has led them into. Liberty, Freedom of Thought and Conscience, and Science will lead them into such impassable chasms, they will place them face to face before such wonders and insoluble mysteries that some of them—more rebellious and ferocious,—will destroy themselves ; others—rebellious but weak—will destroy each other ; while the remaining weak, helpless and miserable will crawl back to our feet, and cry : 'Yes ; right were ye, oh Fathers, of Jesus ; ye alone are in possession of His mystery, and we return to you, praying that you should save us from ourselves !' Receiving their bread from us, they will clearly see that we take the bread from them, the bread made by their own hands, but to give it back to them in equal shares and that without any miracle ; and having ascertained that, if we have not changed stones into breads, yet bread they have, while every other bread, turned verily in their own hands into stones—they will be too glad to have it so. Until that day, they will never be happy. And who is it, who helped the most to blind them, tell me ? Who separated the flock and scattered it over ways unknown if it be not Thee ? But we will gather the sheep once more and subject them to our will for ever. We will prove to them their own weakness and make them humble again, whilst with Thee they have learnt but pride, for Thou hast made more of them than they ever were worth. We will give them that quiet, humble happiness, which alone benefits such weak, foolish creatures as they are, and having once proved to them their weakness, they will become timid and obedient, and gather around us as chickens around their hen. They will wonder at and feel a superstitious admiration for us, and feel proud to be led by such powerful and wise men that a handful of them could subject a flock—thousand millions headstrong. Gradually men will begin to fear us. They will nervously dread our slightest anger, their intellects will weaken, their eyes become as easily accessible to tears as those of children and women, but we will teach them an easy transition from grief and tears to laughter, childish joy, and joyous song. Yes ; we will make them work like slaves, but during their recreation hours, they will have an innocent child-like life, full of play and merry laughter. We will even *permit them* SIN, for weak and helpless, they will feel the more love for us for permitting them to indulge in it. We will tell them that every kind of sin will be remitted to them, so long as it is done with our permission ; that we take all these sins upon ourselves, for we so love the world, that we are even willing to sacrifice our souls for its satisfaction. And, appearing before them in the light of their scape-goats and redeemers, they will adore us the more for it. They will have no secrets from us. It will remain with us to permit them to live with their wives and concubines, or to forbid it to them, to have any children or remain fatherless—either way depending on the degree of their obedience to us,—and they will submit most joyfully to us. The most agonizing secrets of their souls—all, all will they lay down at our feet, and we will authorize and remit them all in Thy name, and they will believe us and accept our mediation with rapture as it will deliver them from their greatest anxiety and their present tortures of having to decide freely for themselves. And all will be happy, all except the one or two hundred thousands of their rulers. For it is but we, we the keepers of the great MYSTERY who will be miserable. There will be thousands of millions of happy infants, and one hundred thousands of martyrs who will have taken upon themselves the curse of knowledge of Good and Evil. Peaceable will be their end, and peacefully will they die, in Thy name, to find behind the portals of the grave—but DEATH. ...But we will keep the secret inviolate, and deceive them for their own good with the mirage of life eternal in Thy kingdom. For, were there really anything like life beyond the grave, surely it would never fall to the lot of such as they ! People tell us and prophesy of Thy coming and triumphing once more on earth ; of thy appearing with the army of Thy elect, with Thy proud and mighty ones, but we will answer Thee, if so, that they have saved but themselves while we have saved all. We are also threatened with the great disgrace which awaits the Whore,—'BABYLON THE GREAT, THE MOTHER OF HARLOTS'—who sits upon the Beast, holding in her hands the MYSTERY, the word written upon her forehead ; and we are told that the weak ones, the *lambs* will rebel against her and shall make her desolate and naked. But then will I arise, and point to Thee the thousands of millions of happy infants free from any sin. And we who have taken their sins upon us, for their own good, we will stand before Thee and say : 'Judge us if Thou canst and darest !' Know then that I fear Thee not. Know that I too have lived in the dreary wilderness, where I fed upon locusts and roots, that I too have blessed the Freedom with which Thou hast blest men, and that I too have been once preparing to join the ranks of Thy elect, the proud and the mighty,...But I awoke from my delusion and refused since then to serve INSANITY. I returned to join the legion of those *who were correcting thy mistakes.* I left the Proud and returned to the really humble, and for their own happiness. What I now tell Thee will come to pass, and our kingdom will be built I tell Thee, not later than to-morrow. Thou wilt see that obedient flock which at one simple motion of my hand will rush to add burning coals to Thy stake, on which I will burn Thee for having dared to come and trouble us in our work. For, if there ever was one who deserved more than any of the others our Inquisitorial Fires—it is Thee !... *To-morrow* I will burn Thee." *Dixi.*

Ivan paused. He had entered into the situation and had spoken with great animation, but now he suddenly burst out laughing.

—"But...all that is absurd !" suddenly exclaimed Alyosha, who had hitherto listened perplexed and agitated but in profound silence.—"Your poem is a praise to Christ, not an accusation...as you, perhaps, wanted it to be. And who will believe you when speaking of 'freedom' and... is it so, that we, Christians, have to understand it ?...It is Rome, and not even all Rome, for it would be unjust,—but the worst of the Roman Catholics, the Inquisitors, and the Jesuits that you have been exposing !...Your Inquisitor is an impossible character. What are these sins they are taking upon themselves ? Who are those keepers of mystery who took upon themselves a curse for the good of mankind ? Who ever met them ? We all know the Jesuits, and no one has a good word to say in their favour, but when were they as you depict them ? Never...never !...The Jesuits are merely a Romish army making ready for their future temporal kingdom, with a mitred Emperor—a Roman High Priest at their head... that is their ideal, and object without any mystery or an elevated suffering...The most prosaical thirsting for power, for the sake of terrestrial and dirty pleasures of life, a desire for enslaving their fellow-men...something like our late system of serfs with themselves at their head as landed proprietors...that is all that they can be accused of. They may not believe in God...that is also possible, but your suffering Inquisitor is simply—a fancy !"

—"Hold, hold !" interrupted Ivan smiling. "Do not be so excited. A fancy, you say, be it so ! Of course, it is a fancy. But stop. Do you really imagine that all that Catholic movement during the last centuries is naught but a desire of power for the only achievement of 'dirty pleasures ?' Is this what your Father Païssiy taught you ?...

—"No, no, quite the reverse, for Father Païssiy once told me something very similar to what you yourself say.... though, of course, not that...Something quite different"... suddenly added Alexis, blushing.

—"A precious information, notwithstanding your 'not that.' I ask you, why should the inquisitors and the Jesuits of your imagination live but for the attainment of 'dirty' material pleasures ? Why should there not be found among them one single genuine martyr, suffer-

ing under a great and holy idea and loving humanity with all his heart? Now, let us suppose that among all these Jesuits thirsting and hungering but after 'material dirty pleasures' there may be one, just one like my old Inquisitor, who had himself fed upon roots in the wilderness, suffered the tortures of damnation while trying to conquer flesh, all that in order to become free and perfect, but who had never ceased to love humanity, and who one day prophetically beheld the truth; who saw as plain as he could see that the bulk of humanity could never be happy under the old system, that it was not for them that the great Idealist had come and died and dreamt of his Universal Harmony. Having realized that truth, he returned into the world and joined—intelligent and practical people. Is this so impossible?"...

—"Joined whom, what intelligent and practical people?"—exclaimed Alyosha quite excited.—"Why should they be more intelligent than other men, and what secrets and mysteries *can* they have!...They have neither... Atheism and infidelity is all the secret they have. Your Inquisitor does not believe in God, and that is all the Mystery there is to it!"

—"May be. And you have guessed rightly there. And it is so, just so, and that is his whole secret; but is this not the acutest of sufferings for such a man as he is, who killed all his young life in asceticism in the desert, and yet could not cure himself of his love toward his fellowmen? Toward the end of his life he becomes convinced that it is only by following the advices of the Great and Terrible Spirit that the fate of these millions of weak rebels, these 'half-finished samples of humanity created in mockery' can be made tolerable. And once convinced of it, he sees as clearly that to achieve that object, one must follow blindly the guidance of the Wise Spirit, the fearful Spirit of Death and Destruction, hence—to accept a system of Lies and Deception and to lead humanity consciously this time toward Death and Destruction, and moreover, to be deceiving them all along the journey in order to prevent them from realizing where they are being led, and so force the miserable blind men to feel happy, at least while here on earth. And note this: a wholesale deception in the name of Him, in the ideal of whom, the old man had so passionately, so fervently believed during nearly his whole life! Is this no suffering? And were such one solitary exception found, amidst, and at the head of that army 'that thirsts for power but for the sake of 'dirty pleasures of life,' think you one such man would not suffice to bring on a tragedy? Moreover: one single man like my Inquisitor as a principal leader, would prove sufficient to discover the real guiding idea of the Romish system with all its armies of Jesuits, the greatest and chief agents of that system. And I tell you that it is my firm conviction that the solitary type described in my poem, has at no time ever disappeared from among the chief leaders of that movement. Who knows, but that terrible old man, loving so stubbornly and in such an original way humanity, exists even in our days in the shape of a whole host of such solitary exceptions, whose existence is not due to mere chance, but to a well-defined association born of mutual consent, to a secret league, organized several centuries back, in order to guard the MYSTERY from the indiscreet eyes of the miserable and weak people, and only in view of their own happiness. And so it is, and cannot be otherwise. I suspect that even Masons have some such MYSTERY underlying the basis of their organization, and that it is just the reason why the Roman Catholic clergy hate them so, dreading to find rivals in them, competition, the dismemberment of the unity of the idea, for the realization of which one flock and one Shepherd are needed... However, in defending my idea, I look like an author, whose production is unable to stand criticism. Enough of that."....

—"You are, perhaps, a mason yourself!" exclaimed Alyosha. "You do not believe in God,"—he added with a note of profound sadness in his voice. But suddenly remarking, that his brother was looking at him with mockery—"How do you mean then to bring your poem to a close?" he unexpectedly enquired casting his eyes downward,—"or does it break there?"

—My intention is to end it with the following scene:—"Having disburdened his heart, the Inquisitor waits for some time to hear his Prisoner speak in his turn. His silence weighs upon him. He saw that his captive had been attentively listening to him, all the time with his eyes fixed penetratingly and softly on the face of his Jailor and evidently bent upon not replying to him. The old man longs to hear His voice, to hear Him reply; better words of bitterness and scorn rather than His silence. Suddenly He rises; slowly and silently approaching the Inquisitor, He bends toward him and softly kisses the bloodless, four-score-and-ten—old lips. That is all the answer. The Grand Inquisitor shudders...There is a convulsive twitch in a corner of his mouth. He goes to the door, opens it and addressing Him—'Go' he says—'go and return no more...do not come at all...never, never!—and—lets Him out into the dark night....The Prisoner vanishes."

—"And the old man?"...

—"The kiss burns his heart, but the old man remains firm in his own ideas and unbelief."

—"And you, together with him?...You too!"...despairingly exclaimed Alyosha, while Ivan burst out into a still louder fit of laughter....

IS CREATION POSSIBLE FOR MAN?

The Editor of the Theosophist.

MADAME,

Talking the other day to a friend, who, like me, without being a Theosophist, takes a very great interest in the movements of your Society, I incidentally happened to remark that the "Brothers of the first section" were credited with such large powers, that even *creation* was not at times impossible to them. In support of my assertion, I instanced their own cup and saucer phenomenon, as narrated by Mr. Sinnett in his "Occult World," which phenomenon appeared to me to be something more than the mere *reproduction*, *transference* or *unearthing* from its hiding-place of an article *lost* or *stolen*, like the brooch. My friend, however, warmly objected to my statement—remarking that creation was not possible to man, whatever else he may be able to accomplish.

Believing, as I then did, in Christianity as the most perfect heaven-descended code of ethics on earth, there was a time in the history of my chequered life, (chequered, I mean, as regards the vast sea of doubt and unbelief on which I have been tossing for over twenty years) when I would have myself as warmly, even indignantly, repelled the idea of creation as a possibility to man; but the regular reading of your journal, and a careful perusal of Mr. Sinnett's book and of that marvel of learning and industry your own "Isis Unveiled," have effected quite a revolution (whether for good or bad has yet to be seen) in my thoughts, and it is now some time since I have begun to believe in the possibility of phenomena beyond the range of my own narrow vision.

Will you kindly tell me which of us is right, my friend or I? Not having the honour of being personally known to you, I close this letter only with my initial.

H.

OUR ANSWER.

The question to be dealt with is hardly whether our correspondent or his friend is right, for we understand him to take up the prudent attitude of a seeker after truth who shrinks from affirming dogmatically that creation *is* possible for man, even while unwilling to accept the dogmatic negative assertion of his friend that "it is impossible." Before coming to the gist of the question raised, we have, therefore, to notice the illustra-

tions which this letter affords of the ways in which such a question may be considered.

When our correspondent's friend denies that creation is possible for man, we can hardly assume that he does so from any conviction that he has sounded all the mysteries of Nature, and knowing all about the universe,—being able to account for all its phenomena—has ascertained that the process, whatever that may be, which he conceives of as creation does not go on anywhere in obedience to the will or influence of man, and has further ascertained that there is something in man which makes it impossible that such a process should be accomplished. And yet without having done all that, it is bold of him to say that creation is impossible. Assuming that he is not a student of occult science,—and the tone of the letter before us conveys the impression that he is not—our friend's friend when he makes his dogmatic statement, seems to be proceeding on the method but too commonly adopted by people of merely ordinary culture and even by a few men of science—the method which takes a large group of preconceived ideas as a standard to which any new idea must be applied. If the new idea fits in with, and seems to support the old ones, well and good; they smile upon it. If it clashes with some of these they frown at it, and ex-communicate it without further ceremony.

Now the attitude of mind exhibited by our correspondent, who finds many old beliefs, shattered by new ideas, the force of which he is constrained by moral honesty to recognize, and who, therefore, feels that in presence of the vast possibilities of Nature he must advance very cautiously and be ever on his guard against false lights held out by time-honoured prejudices and hasty conclusions,—seems to us an attitude of mind which is very much better entitled to respect than that of his over-confident friend. And we are the more anxious to recognise its superiority in the most emphatic language, because when we approach the actual question to be discussed the bearing of what we have to say will be rather in favour of the view which the "friend" takes of "creations," if indeed we are all attaching the same significance to that somewhat over-driven word.

It is needless after what we have just said to point out that if we are now going to make some statements as to what is, and what is not the fact, as regards some of the conditions of the universe we are not on that account infringing the rules of thought just laid down. We are simply giving an exposition of our little fragment of occult philosophy as taught by masters who are in a position to make positive statements on the subjects and the credibility of which will never be in danger from any of those apparently inexplicable occurrences related in the books to which our correspondent refers, and likely enough, as he justly conceives to disturb many of the orthodox beliefs which he has seen crumbling around him.

It would be a volume we should have to write and not a brief explanatory note, if we attempted to begin, by elucidating the conviction we entertain that the Masters of Occult Philosophy above referred to are entitled to say what is and what is not. Enough for the present to say what we believe would be said in answer to the question before us, by *those who know*.

But we must have a clear understanding as to what is meant by creation. Probably the common idea on the subject is that when the world was "created," the creator accorded himself or was somehow accorded a dispensation from the rule *ex nihilo nihil fit* and actually made the world out of nothing—if that is the idea of creation to be dealt with now, the reply of the philosophers would be not merely that such creation is impossible to man but that it is impossible to gods, or God; in short absolutely impossible. But a step in the direction of a philosophical conception is accomplished when people say the world was "created" (we say fashioned)—out of CHAOS. Perhaps, they have no very clear idea of what they mean by Chaos, but it is a better word to use in this case than "nothing." For, suppose we endeavour to conceive chaos as the matter of the universe in an unmanifested state it will be seen at once that though such matter is perfectly inappreciable to ordinary human senses, and to that extent equivalent to "nothing" creation from such materials is not the production of something which did not exist before, but a change of state imposed upon a portion of universal matter which in its previous state was invisible, intangible and imponderable, but not on that account non-existent.* Theosophists-Occultists do not, however, use the word "creation," at all, but replace it by that of EVOLUTION.

Here we approach a comprehension of what may have been the course of events as regards the production of the mysterious cup and saucer described in Mr. Sinnett's book. It is in no way inconceivable that if the production of manifestation in matter is the act accomplished by what is ordinarily called creation that the power of the human will in some of its transcendent developments may be enabled to impose on unmanifested matter or chaos, the change which brings it within the cognisance of the ordinary human senses.

THE THEOSOPHISTS.

BY GERALD MASSEY.

I see from quotations made by "M. A. (Oxon)" in *Light* for September 17 that the THEOSOPHIST assigns such phenomena as the alleged stone-throwing by invisible agency, to the action of a "blind, though living force" belonging to the "invisible body of those we call blind Elementals or forces of nature," the "active forces and correlations of fire, water, earth, and air," whose shape is "like the hues of the chameleon which has no permanent colour of its own," and "it is only the trained eye of the proficient in Eastern occultism that can fix the fleeting shadows, and give them a shape and a name." A "shape and a name" is exactly what they and we want.

Do these living forces manifest what we term Mind? Or is Mind latent, incipient, among them? Science at present knows nothing whatever about the correlation of mental and elemental forces. Do these suggest a living link? What forms do they take? Because force, so-called, does not seem to cast even those fleeting shadows which can be fixed in form, and these must manifest in form for the adept to get them fixed. The remarks quoted by "M.A. (Oxon.)" are full of suggestion, but at present the vision is all visionary.

Elements are but *elements*, and cannot consciously *direct* anything. If there be *mind*, howsoever less than human, engaged in these matters, we want the profound seer to fix the shadows and describe the shape. The language and traditions of the *Kabala* or *Gnosis*, no matter in what land, will not help us much, and are always suspiciously confused with certain mythical origins that we wot of. For instance, the four Spirits of the Four Elements in Egypt are from out of the Seven Great Spirits of the Great Bear. From the four corner stars of the Bear (the Coffin of Osiris which they guard) they can be traced to the four corners of the Mount (Meru or others) and the four quarters of the later Zodiac. These were four of a group (Great Bear and Dog-Star), who appear in the Ritual, both as the Seventh and the Eighth Elementaries or gods of the earliest time before the firmament of Râ was lifted.

They originated in verifiable physical phenomena and not in Spiritualism, yet they have passed into the Kabala, like the seven Princes or Angels of the Chariot, just as if they were Spirits in the modern sense. The whole body of lore or wisdom, in which the Oriental occult is trained, *originated* in the celestial phenomena and not in what is called Spiritualism, although that is mixed up with the early teachings. The Spirits of the Four Elements belong

* It is one of the many reasons why Buddhist philosophy refuses to admit the existence and interference in the production of the universe of a direct creator or god. For once admit, for argument's sake, that the world *was* created by such a being, who, to have done so, must have been omnipotent, there remains the old difficulty to be dealt with—who then created that pre-existing matter, that eternal, invisible, intangible and imponderable something or chaos? If we are told that being "eternal" and imperishable it had no need of being "created," then our answer will be that in such a case there are two "Eternals" and two "Omnipotents;" or if our opponents argue that it is the omnipotent No. 1 or God who created it, then we return from where we first started—to the creation of *something* out of *nothing*, which is such an absolute absurdity before science and logic that it does not even require the final unanswerable query resorted to by some precocious children "and who created God?" —ED.

to mythology, not to Spiritualism. To this great gulf, fixed at starting, may be mainly traced the difference between Eastern occultism and Western Spiritualism. This I hope to make definite and help to bridge over ultimately. Seers have often described to me (I should say, a seer, with whom I dwelt for seventeen years) many fleeting forms of the chameleon kind, passing in currents and flowing rivers of force, but they did take forms in such wise that the Kabalist lingo of the Four Elements might be employed in describing them. Unfortunately at that time I was not an evolutionist. We want the seer that is trained, but for one thing he should know all that Western science has established, as well as the traditions of the East. "M.A. (Oxon.)" says he had seen phenomena which might fairly represent the gambols of a monkey, and "*what for no ?*"

I write on behalf of the *Asamanuk pa.* Perhaps the reader never heard of the Asamanuk pa. The word means "Head-Ghost" or "Spectre-Elder." The name is given to a chimpanzee or baboon that inhabits the islands of the Yolta river, where the *Sisai* (the souls or shades of the departed) have their Hades or Dead-world, called *Gbohiadse.* These apes are literally "devils to throw stones." It is a native saying, "Moko ke Asamanuk pa daa tetfa". "Nobody vies with the Asamanuk pa in stone-throwing."* Now as an evolutionist, I hold that the Asamanuk pa has as good a right to his soul as I may claim for mine. And if his consciousness continues, so may his earthly tendency, and this may be his only mode of sending a message to demonstrate his continuity.

It would be of equal interest to the evolutionist to know that the spirit of a monkey persisted (habits and all) as if it had been the Spirit of a man, and it would give me just as much pleasure to learn that our "poor relations" do continue, as if I received a message from some far more highly-developed being; even though they had to smash all my front windows to let in that much light.

If the *Theosophist* were also an evolutionist, perhaps he would be able to fix the "fleeting forms" of his vision, and perceive some of the Spirits of man's predecessors on the earth, as his Spirits of the earth, or in Kabalish lingo "earth Spirits."—*Light.*

Editor's Note.—Summed up in a few words, this article asks for further information about "elementals"; suggests that they may be what Spiritualists would call "the spirits" of deceased animals; offers this as a new idea for the consideration of Eastern philosophers; and points out that if the adepts of occult science had been privileged to read Darwin they might, with their peculiar powers of clairvoyance, have been able to detect in the elementals, shapes which would identify these as *reliquiæ* of Man's imperfectly developed ancestors.

The comprehension of what occult science really is, has spread in Europe so very imperfectly as yet, that we must not be impatient even with this curiously entangled view of the subject. European mystics, when further advanced in the tedious study of unintelligible books, will often be hardest to persuade that they must go back some distance on the paths they have travelled, before they can strike into those which lead to the fully illuminated regions of Eastern knowledge. They are naturally loth to confess that much time has been wasted; they try to make the fragments of esoteric Eastern philosophy they may pick up here and there, fit into the vacant places in the scheme of things they have painfully constructed for themselves, and when the fragments will not fit, they are apt to think the corners want paring down here and there, and the hollows, filling up. The situation which the European mystic does not realise is this:—The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systmys. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archæological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the orignal light from which they derive their own.

Now the tone of such articles as that we have reprinted above is quite out of harmony with this general estimate of the position. Mr. Massey's mental attitude is that of a power in treaty with a collateral power:—"Give us this and this bit of information which you perhaps possess; we offer you in return some valuable hints derived from Western science. Weld them into your own inquiries, and you will, perhaps, bring out some fresh conclusions." Such an attitude as this is absolutely ludicrous to any one who has had the means of realising, even in a small degree, what the range and depth of Eastern occult philosophy really are. To say that offering knowledge or discoveries of any sort to the Masters of Occult Philosophy is carrying coals to Newcastle, is to say nothing. There may be some small details of modern science which occult philosophy has not anticipated (centuries ago), but if so, that can only be because the genius of occult philosophy leads it to deal with the main lines of principle and to care as a rule very little for details—as little as for the material advantage or comfort they may be designed to subserve. Such broad conceptions as the theory of evolution, for example, have not only been long ago known to Eastern occultists, but as developed in Europe, are now recognised by them as the first faltering step of modern science in the direction of certain grand principles with which they have been familiar,—we will not venture to say since when... ..

"If the Theosophist were also an evolutionist," says Mr. Massey, "perhaps he would be able to fix the fleeting forms of his vision and perceive some of the spirits of Man's predecessors on the earth." If the European scientists whose fancy has for the first time been caught, within these last few years, by the crude outlines of an evolutionary theory, were less blankly ignorant of all that appertains to the mysteries of life, they would not be misled by some bits of knowledge concerning the evolution of the body, into entirely absurd conclusions concerning the other principles which enter into the constitution of Man.

But we are on the threshold of a far mightier subject than any reader in Europe who has not made considerable progress in real occult study, is likely to estimate in all its appalling magnitude. Will any one who has perused with only some of the attention it really deserves the article we published but two months ago under the title "Fragments of Occult Truth," make an effort to account, in his own mind, even in the most shadowy and indistinct way, for the history of the six higher principles in any human creature, during the time when his body was being gradually perfected, so to speak, in the matrix of evolution. Where, and what were his higher spiritual principles when the body had worked into no more dignified shape than that of a baboon? Of course, the question is put with a full recognition of the collateral errors implied in the treatment of a single human being as the apex of a series of forms, but even supposing that physical evolution were as simple a matter as that how to account for the final presence in the perfected human body of a spiritual soul?—or to go a step back in the process, how to account for the presence of the animal soul in the first creature with independent volition that emerges from the half vegetable condition of the earlier forms? Is it not obvious, if the blind materialist is not to be accepted as a sufficient guide to the mysteries of the universe,—if there really are these higher principles in Man of which we speak, that there must be some vast process of spiritual evolution going on in the universe *pari passu* with the physical evolution?

For the present we merely throw out hints and endeavour to provoke thought and enquiry; to attempt in this casual manner, a complete expesition of the conclusions of Eastern philosophy

in this direction would be like starting on a journey to the South Pole *apropos* to a passing enquiry whether one thought there was land there or not.

But we have, perhaps, said enough to meet the somewhat imperfect suggestion in Mr. Gerald Massey's article to the effect that elementals may perhaps be the spirits of animals or of "missing links" belonging to a former epoch of the world's history. The notion that in some immaterial shape,—one may use an absurd expression to set forth an absurd conjecture,—the spirits of any living creature can lead a perpetual existence as the stereotyped duplicates of the transitory material forms they inhabited while passing through the earthly stage of their pilgrimage, is to reckon entirely without the very doctrine which Mr. Massey so kindly offers for the consideration of Eastern philosophers. No more than any given material form is destined to infinite perpetuation can the finer organisms which constitute the higher principles of living creatures be doomed to unchangeability. What has become of the particles of matter which composed the physical bodies of "man's predecessors on the earth." They have long ago been ground over in the laboratory of Nature, and have entered into the composition of other forms. And the idea or design of the earlier forms has risen into superior idea or design which has impressed itself on later forms. So also, though the analogy may give us no more than a cloudy conception of the course of events, it is manifest that the higher principles, once united with the earlier forms, must have developed in their turn also. Along what infinite spirals of gradual ascent the spiritual evolution has been accomplished, we will not stop now to consider. Enough to point out the direction in which thought should proceed, and some few considerations which may operate to check European thinkers from too readily regarding the realms of spirit as a mere phantasmagorial cemetry, where the shades of the Earth's buried inhabitants doze for ever in an aimless trance.

THE PUPIL OF SWAMI DAYANUND AT THE CONGRESS OF ORIENTALISTS.

A Calcutta paper gives the following summary of the doings of the Congress of Orientalists:—

The Congress of Orientalists, an account of whose first meeting we published the other day, is rendered chiefly interesting to us this year in consequence of the presence of a young Indian who is taking an active part in it. In this issue we shall present our readers with a few extracts from the proceedings of two more meetings. On the 13th ultimo Professor Weber, the President of the Aryan Section, in the course of his opening speech, "dwelt on the indirect influence which the discovery of the Indo-European brotherhood had exercised on the Natives of India. It had raised them in their own estimation, and made them feel proud again of their ancient language, literature and religion. It had fostered a healthy national pride, without which no nation could achieve great things." Besides the scientific occupations of the Congress much was done, we are told, for their amusement and instruction. The Minister of Education, Von Gossler, received the principal members at a brilliant evening-party, at which, we are informed, the young Indian Pandit, Shyamaji Krishnavarman, appeared in the famous Parsi coal-scuttle and what the Americans would have called "a duster." Several Sanskrit scholars present attempted to converse with him in Sanskrit, but, to judge from the Pandit's laughter, without much success. The two Buddhist priests from Japan, who accompanied Professor Max Müller, came in the most correct evening costume and were most kindly received by the Minister. On the 14th Professor Jocobi read an essay on Kalidasa's epic poems, showing a most intimate acquaintance with the peculiarities of Kalidasa's style and of the intricacies of his metres, which seemed to surprise the Indian Pandit who was present at the meeting. On the 15th—

Professor M. Williams, as has been already stated, read an account "Of the Sandhya and Brahman Ceremonies and Prayers," which was rendered both interesting and amusing by the performances of Pandit Shyamaji Krishnavarman, who showed how these prayers had to be recited, and exhibited, in fact, some of the most sacred rites of the Brahmans. The Pandit afterwards read a most valuable paper in English on "Sanskrit as a Living Language in India." Both papers were received with the loudest applause, and afforded to all present both instruction and entertainment.

The young Pandit was also present at a dinner. Being invited to speak, he rose, and—

Declared that he spoke in the name of 256 millions of human beings, though, after his public performance of the sacred rites of the Brahmans and the visitation of the Gayatri before Mlecchas, it is doubtful whether even the small sect to which he belongs would continue to recognize him as their representative. Though he declared that he never touched wine, he ended with drinking "The Health of the Minister of Education, and of all the great Masters of the World."

The above paragraph is, of course, republished from some English paper. We hope, however, for the glory of India as for the sake of our esteemed young Brother, Shyamaji Krishnavarman, that the report is exaggerated and incorrect. He may have only offered toasts, not actually "drunk." Anyhow, we seriously hope that the favourite pupil of one of "the great masters of the world" to whose health he is alleged to have drunk wine, could not have forgotten so soon the wise recommendations of his master Swami Dayanand Saraswati and fallen as easily as that into the snares of Western Civilization.

THE MANAGER HAS TO APOLOGISE TO THE SUBSCRIBERS of the THEOSOPHIST for the delay of one week in issuing the current Number. But a sufficient excuse will be found in the fact that, although in our new *Prospectus* we promise twenty-four pages of reading matter every month and thirty-two occasionally, the present Number consists of forty pages, twenty-four of which were made up this week since the return of the Editor, Madame Blavatsky, to Bombay on the 29th November.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

SILVER IN SEA-WATER is the most recent discovery in science. Few persons have been aware that sea-water contains a considerable quantity of silver in solution, but a careful analysis of the deposits in the metallic bottoms of ships has demonstrated that it is so. It has been shown that such plates containing on trace of silver originally, after contact with sea-water for three or four years, were coated with a deposit of silver. The brass displaces the silver of the silver chloride, and the silver is deposited on the metallic plates of the vessel. It is calculated that in the course of the six years, during which the metallic plates on the bottoms of vessels are supposed to last, the Dutch fleet abstracts from the sea-water 198½ pounds of pure silver. It has further been calculated that the sea must contain at least two million tons of silver, representing a value of 350 *milliards* of German marcs.

A NEW STEAMER.—"We have to be very careful how we accept news of various inventions coming to us from America," remarks a German paper;—"for, we must ever bear in mind that the world-famous *humbug* is also a Yankee invention." Having delivered itself of this charitable remark, the paper goes on to describe the vessel introduced to Europe as an alleged new invention by an American engineer.

The vessel is called the *Oceanic*, and represents a "marine velocepede." The body of the new ship does not at all touch the surface of the water; it hangs on three gigantic wheels, one of which is placed at the front part, and the two others behind. Each wheel is covered with shovels, and can rotate backwards and forwards, opposite motions being performed simultaneously by the various wheels for purposes of stopping or slackening the speed. There is no rudder, the new sea-vehicle moving so easily that there is no need of a distinct apparatus to guide its course. The length of the ship is 210 feet, and the diameter of

the wheels—60 feet. The inventor affirms that his vessel will be found extremely convenient for passengers, as it *cannot* sink, and is, moreover, so fast, that it will be able to make the voyage from New York to Liverpool in less than six days.

FABER'S TALKING AUTOMATON is the wonder of the day. A few weeks more, and if we can believe reports gathered from the scientific journals of France and Germany, which publications are not generally given to exaggeration, the world will witness a new "Man Demon," a marvel of mechanical art, created by the hand of the new Frankenstein from Vienna. Instead, however, of being hated by his creator as in the case of Mrs. Shelley's hero, the new "living" automaton will probably make his inventor's fortune.

As early as in 1761 the famous Berlin Mathematician and Professor Eyler wrote in the *Preface* of his great work on Physics the following :—"No doubt, it would prove of the utmost importance if we could construct a machine imitating the human voice with all its articulations. This does not seem to me impossible. It might be accomplished, for instance, by mechanical means, and the sounds produced upon touching concealed keys or by the means of air as in the organ. An automaton, made to utter a few words, might easily be improved to pronounce whole speeches."

Eyler's hint caused more than one mechanician to pass years in trying to discover the means of producing artificial registers of human voice. Kratzenstein, the German physicist, succeeded in constructing a machine on the model of the human throat and mouth, which articulated and modulated at will every vowel as distinctly as they are pronounced by a living person. Herr von Kemplen, another Vienna scientist went further still, having spent many years in studying the formation of the mouth and throat of those animals which produce sounds in which some specific consonant predominates, as the letter *B* in the sheep and *M* in the cow. He constructed a marvellous machine by which whole sentences were pronounced distinctly and in a very harmonious female voice, Latin and Italian words being pronounced by it better and more distinctly than any other. All previous automatons, however, are now considered baby's toys when compared to the wonderful invention of Faber. In his apparatus the whole mechanism is concealed within an extremely life-like human figure, which, as it stalks into the room, renders the spectator dumb with surprise, while conscious that a lifeless machine is before him. It can produce a distinct low whisper or words full of energy and expression. It can even sing. Instead of, as in Kemplen's machine, receiving air by means of bellows worked by something like the keys of a piano, the throat of Faber's machine is furnished with all the organs of the human throat, made of India-rubber on the exact model of the human throat and larynx. In the invention of the Vienna mechanician, an anatomist would find on examination in the automaton's chest a pair of fine bellows supplied to the minutest detail with all that is connected with, or necessary for, the production of the human voice in a human being's organism. The air from the bellows is directed along two guttapercha bunches, corresponding to the windpipe, the cartilaginous cavity of the throat &c., in the living organism. These bunches, when filled with air, form a number of longitudinal openings and fissures taking the place of lungs. The volume and tone of the sound to be produced are determined by, and increased in proportion to, the frequency of the periodical passages of the air, from the bellows to the bunches. To obtain from one and the same "voice fissure" sounds of various magnitude and duration, Faber arranged his India-rubber bunches at right angles, and by means of a very ingenious mechanism they contract at the narrowest point of the "voice-fissure." In consequence of this arrangement, a portion of the bunches made to vibrate, contracts, and the tone can be modulated or increased at will. The sound on approaching the lips of the automaton is so regulated that syllables and words are distinctly and intelligibly uttered. In short, Faber seems to have completely solved the problem of the artificial production of the human voice and speech.

THE OLDEST MAN IN THE WORLD, is introduced to its readers by *The Lancet*. We are obliged to confess that the age of this venerable patriarch reduces to most common place the age of any of those antiquated specimens of humanity the THEOSOPHIST has been able to acquaint its subscribers with, and on whose account we have been severely taken to task by some of our "friendly" contemporaries. The Methuselah, excavated by the well-known London medical *Weekly*, is a citizen of Bagota in San Salvador, and according to his own evidence he was 180 years of age on his last birth-day. His oldest neighbours, however, maintain that he is much older. He is a half-caste Spaniard called Miguel Solis, and the existence of this fossil is authenticated by Dr. Guernandes who was assured that when one of the oldest living citizens of Bagota was a mere baby, Miguel Solis was already regarded as a centenarian. The doctor was also assured that old Miguel's signature can be seen to this day on a deed drawn in 1712 in reference to a monastery then founded close to the town. Dr. Guernandes was accustomed to visit this wonderful old mortality, and on his first visit found him working in his garden. His skin looked like parchment, and his hair was snow-white. He explained his longevity by the care he always took of his health. He eats only once a day and fasts two days in the month, on the 1st and 15th, when he drinks as much water as he can possibly absorb. He has never eaten anything hot during his life, but has always been fond of rich food.

THE ALLEGED DISCOVERY OF THE AZTEC MYSTERIES has caused a stir in the New World.

A correspondent of the Boston *Herald*, writing from Fort Wingate, New Mexico, gives some interesting details of the work pursued in unveiling the mysteries attached to the Zuni tribes of New Mexico and Arizona by Mr. Frank H. Cushing, of Western New York, an official of the Smithsonian Institution of Washington. He was sent out about two years ago to investigate in the Pueblos of New Mexico the customs and history of the natives. Mr. Cushing finally selected Zuni as the seat of his researches. The Zuni Indians—a name probably derived by the Spaniards from Shi-ui-na, their name in their native tongue—are the lineal descendants of the Aztecs and live to-day, in all essential particulars, just as their ancestors have lived for centuries and centuries. Only a very few of them know a word or two of broken Spanish, and they have preserved their native tongue in all its purity. Like about all the other Pueblos, they have been callous to all attempts to christianize them, whether by Catholics or Protestants, and they practise to-day their strange old religious rites.

"In the pursuit of his researches, Mr. Cushing joined the Zunis, was favorably received by them, learned their language, adopted their dress and modes of life, and has passed his time among them. Gradually gaining influence with some, he has obtained admission into their most secret councils, and has now been made one of their chiefs, the second man of influence in their city, standing next to their Governor in authority. Mr. Cushing has, in the study of the Zuni religion, found for certainty that the worship and traditions of Montezuma—so long accepted in all accounts of the Aztecs—have no foundation in fact, and that Montezuma was never heard of. But he has discovered a mine of mythological lore, beliefs and superstitions, gods and spirits, that throw the full light of day on the mysteries of the Aztec religion. Among other wonderful things is the existence of twelve sacred orders, with their priests, and their secret rites as carefully guarded as the secrets of Freemasonry, an institution to which these orders have a strange resemblance. Into several of these orders he has been initiated, and has penetrated to their inmost secrets, obtaining a knowledge of ceremonials, both beautiful, profound and grotesque in character. But the most marvellous thing which he has discovered in connection with their religion is the grand fact that their faith is the same thing as modern Spiritualism. The Zunis have their circles, their mediums, their communications from the spirit world, their materialization—precisely like those of the spirits of civilized life. Their séances are often so absorbing that they are kept up all night.

"Mr. Cushing will probably stay with the Zunis about a year longer."—*Philadelphia Record.*

The journal from which we extract the above is a serious and trustworthy paper. But either Mr. Cushing has not yet told the whole of his tale or the correspondent of the Boston *Herald* was not accurate in the information given. It is the fate of all the secret religions of people to be misunderstood, and more or less loosely handled. A few prominent features are seized upon, comparisons resorted to, and "bad report" launched into the world to settle permanently on the public mind, the first impressions proving generally indelible. As well say of the Tibetans that *their* religion is the same thing as modern Spiritism on account of Buddha's *re-incarnation* in the Dalai Lamas. The same tale is told of the Chinese. Owing to "ancestor worship" they are regarded by the Spiritualists as co-religionists and—hailed as brothers in faith !

A POSTHUMOUS CENSURE.—The absence of any clergyman, priest, or rabbi at Lord Beaconsfield's death-bed seems to have seriously disturbed the Irish papers. One of them, the *Nation*, says: "Priest or parson, book or prayer, cross or crescent, symbol or sign of faith, there was nothing to tell whether the dying man thought of Moses, of Mohammed, or of Christ. Unless the published narratives omit some very important particulars, Lord Beaconsfield died as dies a horse." How sad!

CURSING AND SWEARING, is a lengthy article addressed to the Editor of the *Truth Seeker*. The writer, who seems to have studied the question *con amore*—holds that the habit has originated among the early Christians and "is essentially a Christian one." "We know"—he writes "that the ancient Greek was wont to embellish his discourse with now and then a "By Zeus," or "By Apollon;" and the Roman with a "By Jupiter;" and that the Athenian, in the way of cursing, wished the object of his malediction "to the ravens," which place seems to have been a swamp somewhere in the neighbourhood of the city frequented by these birds. Judging from specimens of the talks of these ancient peoples that have come down to us, their cursing and swearing was of a quite different nature of that of our modern Christians. It lacked force and earnestness. In its angriest moods, the Greek mind never conceived of sending its adversary to a place where we should be tortured eternally.

We have good authority for believing this habit to be essentially a Christian one. We read about Peter, he on whom the church was founded, how on a certain occasion he "immediately began to curse and swear." The conditions under which he did it, and the coupling of the two words, show that Peter's cursing and swearing was of the same species as now survives among his followers. Jesus also took a hand in the cursing business, as that fig-tree which got so effectually damned for not bearing figs in the wrong season bears witness. We may be permitted, then, to regard Jesus and Peter as the practical originators of the practice; and we need not wonder that the Christian world still curses and swears, seeing that it but faithfully treads in their footsteps."

"THE CRIMES OF PREACHERS in the United States"* for the last five years—from May 1876 to May 1881, "translated out of the original newspapers and with previous translations diligently compared and revised," is the latest production of Mr. M. E. Billings, an attorney, of Waverly Town, and the author of "*Sinful Saints*." He gives the names of the criminal clergymen, their residence, the names of their parishes and the denominations to which they respectively belong as well as the crime they have been guilty of. "In the aggregate he reports 917 crimes of clergymen in the short space of five years" in the U. S. alone.

We will not give the detailed account of the disgusting crimes enumerated. We will simply copy from the *Truth Seeker* the following:—

Of these 917 crimes on the part of the Christian clergymen, 456 were against women in a sexual way, and 81 against women in other ways, or 544 against women especially.

Of this list of 477 criminal preachers the denomination of 208 has been preserved, leaving 269 not designated. Of the 208 the Methodists have 72, Baptists 42, Presbyterians 22, Catholics 19, Congregationalists 13, Church of England 10, Campbellites 6, Lutherans 6, Adventists 5, United Brethren 3, Hebrews 2, Dunkards 1, Universalists 1.

The percentage of the crimes of those whose denomination is preserved, as compared with the whole number, is as follows: Methodists 30 per cent., Baptists 20, Presbyterians 10, Catholics 10, Congregationalists 6, Lutherans 6, Episcopalians 5, Campbellites 3, Adventists 3, United Brethren 1. 4, Hebrew 1, Dunkards ½, Universalists ½.

The definitions or names of crimes are chiefly those given by the several church courts where the reverend scoundrels were tried, sometimes probably given to partially hide the real offence. The compiler was enabled to ascertain that "unchaste conduct" meant a gross and beastly assault by the "divine messenger" upon a lady's chastity, and that "unministerial conduct" meant either "adultery, rape, or seduction of some susceptible sister."

A NEW THAUMATURGIST.—The Moulvi or Mahomedan priest, who created such a sensation in Calcutta, professed to work instantaneous and miraculous cures of diseases of every description. The *Indo-European Correspondence*, describing him, says that "he took up his position by the banks of the Hoogly and was soon surrounded by thousands of people; for, as usual, his fame spread like wild fire through the city; his method of proceeding was to breathe upon water brought him by the applicants from the sacred but very foul stream in the earthenware vessels commonly used by the people. That the Moulvi has not redeemed all his promises is pretty certain. A sais who drank of the water has had an attack of cholera, and an old woman, a Christian, discarded the medicine she had been taking with profit, for the Moulvi's water, and straightway died."

That's a sad beginning. But other papers speak of the many wonderful cures made by the man, who, for all we know, might have, under the pretext of breathing upon the water each time, mesmerized it. This would reduce the "miracles" to simple mesmeric phenomena.

The *Statesman*, however, in connection with the Mahomedan wonder-worker, gives us some additional and far more interesting information:—"The excitement caused among the masses in this city by the unexpected appearance of a stranger in it professing to be possessed of supernatural powers...has kept the mob of the city in commotion during the last fortnight, had not yet even partially subsided, when it was increased by the appearance on the stage of another individual, known in Calcutta for some time past as a man endowed with genius and capacities of an extraordinary and superhuman character. The object of the visit of the latter to the Commissioner of Police which, perhaps, is not generally known, will be pretty clearly perceived from the following copy of the petition presented to the Commissioner:—

"Calcutta, 11th October, 1881.

"To the Commissioner of Police, Calcutta.

"The humble petition of Swami Brahmananda Saraswati Sankarachari Jagatguru, showeth,—

"That your petitioner being by profession Jagatguru is generally looked up to as the sole protector of the Hindu religion, and as such is bound in duty to see that that religion is preserved intact.

"2. That, obedient to the call of this duty, he approaches you with this petition, setting forth certain events which have of late been and are even now occurring every day which he considers to be indirect encroachment upon the Hindu religion.

"3. That your Worship's petitioner has come to learn that a certain Mahomedan Moulvi Moulava (son of Karamut Ali) of Jaunpore, is now on a visit to the city, intent on making converts of the Hindus, and that this his intention he is carrying out by certain means which to your petitioner appear to be extremely foul.

"4. That the unlettered masses of this vast city are deluded into the belief that great sanctity is attached to his personality, and that a vessel of water containing a quantity of *jira* (a kind of spice) when blown over by him, becomes an infallible remedy for all sorts of diseases, however dangerous.

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* We have been repeatedly and unjustly accused of bearing ill-will to the Western Clergy, and while copying all the evil reports about them we can find, not to have taken notice of the good they do. We can copy but what we find in the news and—no more. We bear no ill-will to any creed especially, and are ready to publish reports of the *remarkable* doings of *any* class of men whatever. Hence, we do not see why we should be more particularly careful not to hurt the feelings of the class of men under notice, than those of any other class of men. The subject has a distinct bearing upon the cause we advocate and represent, and it is our special object to find out which of the four great world-religions is the more likley to promote morality among men.—*Ed.*

"5. That your petitioner is informed.....that this process of blowing over is accompanied by certain incantations peculiar to the Moslems, and your petitioner makes no hesitation to affirm that a person drinking this water unconsciously becomes a Mahomedan.

"6. That your petitioner further states that the educated members of the Hindu community may well take care of themselves and their religion, but he cannot say the same thing of the untutored mass who are likely to be led away by a designing person.....

"7. That your petitioner submits that if the Moulvi is really possessed of any supernatural power which he feigns, he may be asked to cross the river with wooden sandals, or he may be required to fly in the air, or to drink a quantity of molten lead, or in the event of his not undertaking to perform any of these feats, he may be asked to cure a blind man and a leper, that the public, the uneducated portion of the Hindu society specially, may be able to see through the veil and to judge of the truth or falsity of his pretensions.

"For these reasons your petitioner humbly prays that an order to this effect be issued under your seal, and your petitioner, as in duty bound shall ever pray."

"We are told," remarks the *Brahmo Public Opinion* "that Swami Brahmananda Saraswati Sankarachari is himself prepared to undertake the performance of the miracles he would have his antagonist exhibit before the public."

Were the two thaumaturgists allowed to give a public exhibition of their "supernatural" powers, both with the avowedly laudable object of proving the truth and efficacy of their respective faiths, India would become the scene of a rare spectacle indeed. What with the advent of Mr. Eglington, the first genuine medium in a country where hitherto Yogis and astrologers have reigned supreme, and the two "miracle"-working saints, what would become of the scientific Materialism of the young Hindu and Mahomedan graduates? The fatal year 1881 would end by witnessing a scene which would carry the public back to the first century of the Christian era, to those days when Simon Magus wrestled for supremacy of magic powers with the Apostle Peter. Which of the two—the Mahomedan Moulvi or the Hindu Jagatgura who, in the act of flying in the air would cause his rival to fall and "break his leg," as the Christian legend shows Peter to have done? The contest between them, might become one of absorbing interest to the believers in Allah and Trimurti and, no doubt, would give rise to most ingenious theories among our missionary friends.

A SAGACIOUS ANSWER was given by that school-boy, who when asked "who Martin Luther was" unhesitatingly replied: "*Martha* Luther was the other virgin who went with the Virgin Mary to the sepulchre with a *jug* of myrrh in her' hands to pour into the tomb, but the one virgin outran the other,—I don't know which." (Catholic *Tablet.*)

THE PROSPECTS OF THE CHURCH IN THE ISLAND, seem very bright, (the Church meaning the Roman Catholic, and the Island standing for Ceylon as we understand) while the future of the Church in Europe as represented black and gloomy, if we have to believe the *Tablet* an ultra-Catholic organ. It makes Bishop Bonjean, of Jaffna, in his public pastoral, draw the attention of his faithful flock to the heart-rending condition of the religious feeling in the West, and to "the dismal work of destruction which saddens all honest hearts in many countries of Europe." "You may not fully realize the magnitude and extent of the evils" the Bishop is made to say," which have drawn forth from the heart of the Supreme Pastor this cry of anguish. You have not before you the heart-rending sight of holy Bishops dragged from their sees and sent into exile, of innumerable religious houses violently broken into, and their pious inmates brutally expelled and thrown houseless, without resources upon the wide world, as if the spectacle of their spotless lives was too much for a wicked generation to bear. You have not seen the holy city of Rome invaded by lawless adventurers (*i. e.* the Royal family) its holy places desecrated, its convents turned into barrack-rooms, its treasures of piety, of art and of science dilapidated, and the Father of us all a close prisoner in his own palace, in the midst of that city which, by so many imperishable titles, is his.....You may, perhaps, find it hard to convince yourselves that the Church is really in such peril as to call for exceptional exertions on the part of her children to help her. But the fact is nevertheless so; and the Holy Father proclaims it in words of no uncertain sound. The fact, the lamentable fact is, that Europe is entangled in a vast network of secret societies enlisted "against the Lord and against His Christ" (Psalm ii. 3); pledged not to rest until, by iniquitous laws and by lawless deeds, and by the use of force and by seduction—above all, by entrapping the youth in their Godless State or Government schools, where under the flimsy pretence of respecting the conscience of all they teach downright infidelity—to sweep off the face of the earth the holy religion of Christ."

This eloquent address was wound up with the usual epilogue. Reminded of the fact that the bright prospects for the future, the prosperity of the Catholics of Ceylon and Jaffna especially, depended upon the prosperity of the "Holy Associations of the Propagation of the Faith and of the Holy Childhood," and both these Associations depending in their turn upon "those Catholic nations among whom has hitherto been recruited that large army *of givers of half-pence* by which such an immense amount of good has been effected, not here only, but in all foreign missions,"—a collection of coppers was made among the faithful of Jaffna.

"SEE," SAID AN ECCLESIASTIC, holding out a bowl of money before Thomas Aquinas, "the Church has no longer to say, 'Silver and gold have I none.'" "True," replied the stern ascetic, "and no longer is she able to say to the lame man, 'Rise and walk.'"—(*Phrenological Journal*).

INFIDELITY IN GERMANY is described by Prof. Christlieb, a well-known Evangelical theologian—in his disquisitions upon the "Breach between modern Culture and Christianity" in the following terms:

"A look into our own town churches shows at once the estrangement of the great majority of our educated classes from the Christian faith. If in the towns, whether you visit the lecture-rooms of professors, the council chambers of the municipality, the barracks of the soldier or the shop of the artizan, everywhere you hear the same tale. The old faith is now obsolete and only ignoramuses and hypocrites pretend to adhere to it any longer. But alas! all the factors of our modern intellectual life are largely influenced by a prevailing spirit of unbelief—save first our universities and schools; whereas among our theologians the old spirit of rationalism is in a great measure overcome. It is quite otherwise among the teachers in our upper schools, and so also the semi-cultured teachers in our popular schools. Such being the condition of our grammar schools, who can wonder that few students at the universities, except those studying theology, should go to church? A large class of Government officials are for the most part indifferent or hostile to Christianity. A further glance at our modern literature will exhibit the almost abyssmal profundity of the chasm which divides our present culture from our Christianity. Our daily press, in far the largest number of instances, take up a perfectly indifferent, if not positively hostile, position. Are not all of these signs of the times which exhibit the present breach between culture and Christianity as most deplorably deep and wide? It may then, I fear, be affirmed with truth that the great mass of our educated, and yet more of our half-educated classes in this our fatherland is alienated from all positive Christianity. Our diplomatists, almost without exception, the great majority of officers in the army, our Government officials, lawyers, doctors, teachers of all kinds except professed theologians, artists, manufacturers, merchants and artisans, stand on the basis of a merely rationalistic and nominal Christianity; while the lower and middle classes excepting the agriculturists and peasantry assume a more or less hostile position towards it. The chasm is wider than most of us would allow."

This may be due to "human wickedness" as also—to the fitness of things for all we know. We believe it, however, to be the result of a cause summed up in a few words in the "Notes and Extracts" of the *Religio-Philosophical Journal*. "In view of the amazing discrepancies" it says "if the Bible is really the Word of God, we will ask our evangelical friends whether God contradicts God, or whether the second person of the trinity is at variance with the first?"..... and again "the Christian religion is a principle, and requires first the lowering of the human standard. It is asked that men consider themselves as beings diseased; that they are a mass of putrifying matter; that they are lepers; outcasts from God, living at enmity with him, and only through his indulgence are they permitted to walk over the plains of earth, or even to give expression to thought." Only this, and—nothing more.....

Two Remarkable Hills are described by Captain Heavyside, in his report on survey operations in Khandeish and the Bombay Native States, in the Mangya Tungya range, which separates Khandeish from Nassick. These hills, which are about three-quarters of a mile apart, rise 2,500 feet above the valley. Their summits are huge basaltic columns, each 200 feet high, and Captain Heavyside says "it is difficult to imagine anything in nature more typical of the monolith rising from a pyramidal base, with which artists have made us familiar; but here the scale is colossal, and so much the more magnificently grand." Round the base of the western summit a terrace runs partly the work of nature, and partly artificial. On the north side the terrace is some 10 or 12 feet wide, and here there are five temples "built in the shadow of the rock," and also three cave temples which were probably begun by Buddhists, but have been finished and taken over by the Mahrattas. The face of the rock above the terrace is studded with figures of gods and goddesses.—*Tablet.*

Dr. Tanner and Co. are thrown in the shadow by a religious mendicant of the Jain caste who is reported to have just completed a ninety-one days' fast at Hahlanpur. An eye-witness describes in a Surat paper the appearance of the man "on the last day of the penance." The "saint," says the writer, "underwent a fast of 86 days last year, and has been more or less accustomed to this form of infliction. When seen on the ninety-first day of the recent fast, his abdomen had so much subsided as to form the shape of a pit; the veins were much swollen and he seemed to speak only with great effort. He was seated on a blanket in a corner, and had near him the sour water of curdled milk, which he sometimes drank. He seemed, however, to be capable of physical exertion and up to last day procured the curdled milk-water for himself. He was all along engrossed in prayer, and held no communication with other men, except on religious topics. The man has spent his life in strict asceticism, and has denied himself all food and luxury, save what might be got from the milk-water, bread, and yellow rice. His bedding consists of an ordinary blanket, and nothing more. Many Jains undergo penances, but it is said that this man's efforts in this direction are unapproached by even his most devoted co-religionists, and he has drawn to himself a large following of Shrawaks. He accepts, however, no presents and no fees."—(*Amrita Bazar Patrika.*)

Madame H. P. Blavatsky, Corresponding Secretary of the Parent Society, returned to Bombay, on the 29th of November. All private correspondence should, therefore, be now addressed to her at the Head-Quarters at Bombay.

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SUPPLEMENT
TO
THE THEOSOPHIST.

VOL. 3. No. 3. BOMBAY, DECEMBER, 1881. No. 27.

OUR WORK IN THE N.-W. PROVINCES AND OUDH.

Our work in the N.-W. Provinces this season has been of an important nature. Madame Blavatsky initiated during the last month many gentlemen, European and native, at Dehra Dun, Saharunpore and Meerut on her way from Lahore, where, by the way, there is every probability of our having *two* Branches of the Theosophical Society. Mr. S. J. Padshah on his way from Bombay to Lucknow was present at Allahabad on the 6th ultimo, to assist at the formation of the Prayág Branch. From Allahabad, Mr. Padshah proceeded to Lucknow, where he was received by H. R. H. Prince Mirza Solimán Kadir Bahadur with great cordiality. The Prince, the most enlightened member of the famity of the ex-King of Oudh, was initiated as a Fellow on the 11th. His Highness applied for and received a Charter, empowering him to form a Branch at Lucknow, andwe have no doubt that we shall be able to soon announce that a powerful and active Lucknow Theosophical Society has been inaugurated. Arrangements have been made for hearing Mr. Padshah lecture twice in the historical Kaiser Bagh. Mr. Padshah has been cordially welcomed by the representatives of the Press in Lucknow.

From Lucknow, Mr. Padshah proceeded to pay a flying visit to Bareilly, the capital of Rohilcund, where he met Madame Blavatsky by appointment. There they initiated several applicants into the Society. A Branch to be called "The Rohilcund Theosophical Society" was formed at Bareilly also. The erection of a Theosophical Hall for the Branch is seriously contemplated, and we are sure the Bareilly Branch will be the outcome of the immediate future.

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

A charter for the formation of a Branch of the Theosophical Society, under the above name, at Berhampore (Bengal), was applied for and granted to Babu Nobin Krishna Banerjee, Deputy Collector and Magistrate of Berhampore, who had come down to the Head-Quarters specially for that purpose and for necessary instruction. He left Bombay on the 14th November to meet Madame Blavatsky at Allahabad on his way to Berhampore. We hope to give in our next the bye-laws of the Branch, as also the names of the officers elected.

NATIVE LADIES' THEOSOPHICAL SOCIETIES.

The rules for the formation of these societies, carefully framed by one acquainted for long years with India and its various castes and observances, will be printed in the January Number. The first Zenana Branch that is about to be opened, will be at Berhampore, Bengal, where there are already a few native ladies who have joined the Theosophical movement.

BOMBAY THEOSOPHICAL SOCIETY.

At the regular monthly meeting of the Society held at the Parent Society's Head-Quarters at Breach Candy, on Sunday, the 6th November, at 4 P. M., Mr. Dámodar K. Mávalankar read a lecture on : "The Secret of Life." It lasted for a little over half an hour.

After a short discussion between the President Dr. Dudley and the lecturer on some of the points in the lecture and a vote of thanks to the young gentleman from the audience, the meeting was adjourned.

7th November 1881.

RULES OF THE PUNJAB UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY (LAHORE).

(President William Bull, Esq.)

I. To carry out its objects the Society has a body of officers, and a committee of management, who do all the work connected with the Society.

II. The body of officers consists of one President, two Joint-Secretaries and one Treasurer, and the Committee of Management of from seven to twelve Members, with officers acting as *ex-officio* members.

III. The officers and the members of the Managing Committee are elected for one year at the Society's annual general meetings from among the Society's members, and by them they may be re-elected any number of times.

IV. The President of the Society takes the chair at the meetings of the Managing Committee as well as at the ordinary meetings of the Society, and delivers an address at the beginning of the Society's year giving a review of the past year's actions of the Society, and offering suggestions for its future guidance.

V. The Joint-Secretaries keep records of the proceedings and actions of the Society, read reports of the last meeting, and of the past year at the Annual General Meeting, reply to all official letters, correspond with individuals and other Societies in sympathy with the objects of their own, and convene ordinary as well as extraordinary meetings of the Managing Committee as well as ordinary meetings of the Society. The Joint Secretaries work together.

VI. The Treasurer is in charge of all monies belonging to the Society, keeps accounts of receipts and disbursements, collects subscriptions and donations, makes payments under the sanction of the Secretaries, and renders a quarterly account of income and expenditure to the Managing Committee.

VII. The Managing Committee meets when occasion arises, considers all matters connected with the Society, takes necessary steps for the accomplishment of the objects of the Society, instructs the Secretaries to convene extraordinary general meetings, and appoints office-bearers and members of the M. C. when any vacancies occur.

VIII. Members only can vote at meetings of the Society, the members of the Managing Committee at meetings of that body, the general members of the Society at the general meetings of the Society.

IX. All questions at all meetings of the Society are decided by a majority of votes. When the number of votes is equally balanced, the President has a casting vote, which decides the question.

X. Each member will have to pay a minimum subscription of annas four a month.

XI. The rules of the Society can be altered, modified or changed at the annual general meeting of the Society; also at extraordinary general meetings convened for the purpose by the Secretaries with the sanction of the Managing Committee, and at no other time.

XII. If a body of the Members of the Society larger than the Managing Committee with its *ex-officio* members send up a written requisition to the Secretaries, requesting them to call an extraordinary general meeting, they are bound to convene it; if they do not call such a meeting within a reasonable period, the applicants can themselves convene the same.

XIII. All notices concerning meetings of the Society are issued at reasonable periods before their date of meeting with the objects of the meetings stated therein.

XIV. Members can be expelled only at the General Meetings of the Society.

PROSONNO COOMAR DEY,
Secretary.

THE THEOSOPHICAL SOCIETY AND ITS DETRACTORS.

In closing our accounts for the current year, we are happy to give some substantial proofs to our many societies and numerous Brethren, who have been lately deploring the insults to which the Founders of the Society have been so long subjected in India, that truth must triumph. There is a silver lining to every black cloud, and, as they will see, we have not remained without friends or defenders.

THE "SATURDAY REVIEW" AND THE "THEOSOPHIST."

In the July number of the THEOSOPHIST appeared a paper upon astrology, kindly communicated to this journal by Sardar B. V. Shastree, of Poona. This gentleman, than whom few are more generally respected by Anglo-Indians as well as by the natives, committed the mistake of forwarding the number containing his article to the London *Saturday Review*. It might have been anticipated that the *Saturday Review* would see nothing but a subject for satire in an essay, seriously dealing with so unorthodox a topic as astrology; it was, therefore, useless to count the shallow and conceited criticism which was all that could be expected from a journal of that class. But the Sardar could not have foreseen, and is, therefore, wholly free from the moral responsibility of having provoked the results that actually ensued. As it fell out, the *Saturday Review* fastened on the THEOSOPHIST which contained the article, specially intended for its inspection as a whole, and as a text for a comprehensive diatribe, aimed at occult inquiries of every sort, at the Theosophical Society as connected with these, and at the founders of the Theosophical Society in particular, and by name as guilty of the heinous crime of recommending investigation into certain branches of knowledge which the *Saturday Review* does not deign to explore and, therefore, conceives to be unworthy of exploration. The intellectual attitude of that journal, in discussing the value of occult inquiries, is thus too foolish to excite any serious indignation; one can only suppose that an orthodoxy thus resting its claims to respect on its own indirect confessions of ignorance, must be unlikely to retain its hold on the intelligence of the world at large for very much longer. But the article in question, unfortunately, is something besides an appeal to the public to refrain from taking an interest in matters concerning which the *Saturday Review* chooses to shut its eyes; it is a very savage attack on the personal character of the founders of the Theosophical Society whom it pleases to designate as "unscrupulous adventurers." It would be useless to attempt to characterise the journal which can apply such terms to people of whom it knows no more than that they believe in the existence of various principles in Nature that the *Saturday Review* knows nothing about. Fortunately it is unnecessary for the THEOSOPHIST to argue the questions concerning the founders of our Society which have thus been raised, as this has been done on their behalf very kindly and very ably by Mr. A. O. Hume. That gentleman has addressed to the *Saturday Review* a letter which has meanwhile been very extensively published in India. Sent *en premier lieu* to the *Civil and Military Gazette* of Lahore, it is as follows:—

Sir,—In a recent issue you republished an article from the *Saturday Review* which, amongst other equally erroneous statements, designated Colonel Olcott and Madame Blavatsky "unscrupulous adventurers."

I enclose a copy of a letter addressed by me to the Editor of the *Saturday Review*, in regard to this article.

As you have seen fit to publish these false accusations, you will, I am sure, see the propriety of similarly publishing my enclosed refutation of them.

I am, Sir,
Yours obediently,
A. O. HUME.

To the Editor of the "Saturday Review."

Sir,—In a recent issue (that of September 3, 1881) you noticed a copy of a journal, the THEOSOPHIST, which had been sent to you from India by some native gentleman; and in commenting on this publication and on the subjects with which it professes to deal, you took occasion to call Madame Blavatsky and Colonel Olcott a couple of "unscrupulous adventurers," and you further expressed a doubt as to "whether Colonel Olcott's title was earned in the War of Secession or at the bar of a drinking saloon."

As regards Colonel Olcott's title the printed papers which I send by this same mail will prove to you that that gentleman is an officer of the American Army who rendered good service during the war (as will be seen from the letters of the Judge Advocate-General, the Secretary of the Navy, and the Assistant Secretaries of War and of the Treasury), and who was sufficiently well known and esteemed in his own country to induce the President of the United States to furnish him with an autograph letter of introduction and recommendation to all Ministers and Consuls of the United States on the occasion of his leaving America for the East, at the close of 1878.

Surely this is scarcely the kind of men to whom the epithet "unscrupulous adventurer" can be justly applied.

I may add, from my own knowledge, that a purer-minded, more noble, or more self-devoted gentleman than Colonel Olcott does not exist. He may be right or wrong in his belief, but to the cause of that belief he has devoted his fortune, energies, and the remainder of his life; and while I can quite understand many treating him as a fanatic, I confess that I am surprised at a paper, of the high class to which the *Saturday Review* belongs, denouncing such a man as an "unscrupulous adventurer."

As regards Madame Blavatsky (in Russia still

"Son Excellence
Madame la Generale
Helene P. Blavatsky"

though she dropped all titles on becoming a naturalized American citizen). She is the widow of General N. V. Blavatsky, Governor during the Crimean War, and for many years, of Erivan in Armenia. She is the eldest daughter of the late Colonel Hahn, of the Russian Horse Artillery, and grand daughter of Princess Dolgorouki of the elder branch which died with her. The present Princess Dolgorouki belongs to the younger branch. The Countess Ida V. Hahn-Hahn was Madame Blavatsky's father's first cousin. Her father's mother married, after her husband's death, Prince Vassiltchikoff. General Fadeyeff, well known even to English readers, is her mother's youngest brother. She is well known to Prince Loris Melikoff, and all who were on the staff, or in society, when Prince Michael S. Woronzoff was Viceroy of the Caucusus. Prince Emile V. Sayn Wittgenstein cousin of the late Empress of Russia, was an intimate friend of hers, and corresponded with her to the day of his death, as has done his brother Ferdinand, who lately commanded some Regiment (Cossacks of the Guard I think), in Turkestan. Her aunt Madame de Witte, who like the rest of her family corresponds regularly with her, and ind eed her whole family, are well known to Prince Dondoukoff Korsakoff, at present Governor-General of Odessa. *

I could add the names of scores of other Russian nobles who are well acquainted with her; for she is as well known and connected in Russia as Lady Hester Stanhope was in England; but I think I have said enough to convince any impartial person that she is scarcely the kind of woman likely to be an "unscrupulous adventuress."

Ladies are not generally prone to taking fancies to outside ladies; there is very commonly a little suppressed sex-jealousy of those especially who are cleverer than themselves; but Madame Blavatsky has lived for months at a time in my house, and is certainly one of the cleverest women I ever met, and yet all the ladies in my house have learnt to love dearly this energetic, crotchety, impulsive, self-devoted old woman. Any one may set her down as a mystic or a visionary, but no one who knows her can doubt her all-consuming faith in the mission to which she has sacrificed her life.

But, after all, can you rightly call people adventurers who not only make no money out of the cause they espouse, but, on the contrary, spend on it every farthing that they can spare from their private means? If not, then assuredly Colonel Olcott and Madame Blavatsky are not adventurers, for to my certain knowledge they have spent on the Theosophical Society over £2,000 (two thousand pounds) more than its total receipts. The accounts have been regularly audited, printed and published, so that any one may satisfy themselves on this head.

But it will be asked what is this grand cause? It is the formation and development of the Theosophical Society, the objects of which, as stated in the published rules, are as follows:—

* From whom, moreover, a fortnight ago, Mme. Blavatsky has unexpectedly received a most friendly and sympathetic private letter, the original of which has been seen by many friends whose testimony on the subject could easily be obtained, if necessary.—*Ed.*

First.—To form the nucleus of an Universal Brotherhood of Humanity.

Second.—To study Aryan literature, religion, and science.

Third.—To vindicate the importance of this enquiry.

Fourth.—To explore the hidden mysteries of nature and the latent powers of man.

Now, these objects may be considered Utopian or visionary, but they seem to me innocent enough, and hardly the kind of objects that would satisfy unscrupulous adventurers.....

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There are many other misconceptions involved in the article under reference, to which objection might reasonably be taken ; but these are perhaps of less importance. All I desire now to make clear is that so far from being "unscrupulous adventurers," Colonel Olcott and Madame Blavatsky are very worthy, unworldly, unselfish, pure-minded people, who are devoting their time, their property, and their lives to a cause which even, if Utopian, is unobjectionable, and may incidentally be productive (indeed, it already has been so) of much good.

I remain, yours obediently,
A. O. HUME,
Late Secy. to the Govt. of India.

Before this letter had time to get to London, the *Saturday Review* seems to have been addressed on the subject of its scandalous attack, by some champions of Madame Blavatsky and Colonel Olcott in England. For, in the issue of September the 17th, it publishes the following explanation :—

"We have received a letter from a friend of Colonel Olcott objecting to some strictures which we lately made upon that gentleman and Madame Blavatsky as founders of the so-called Theosophical Society of India. Our remarks were based upon *the published accounts of their doings, which struck us as bearing a suspicious resemblance to those of the 'spirit mediums' in Europe and America.* We are quite willing to accept our correspondent's statement that Colonel Olcott occupied an honourable position in his own country and to believe that both he and Madame Blavatsky are credulous enthusiasts and not unscrupulous adventurers. When, however, *people promulgate pernicious theories and adopt practices which, under another name, have been authoritatively pronounced illegal and mischievous,* they must not be surprised if, in the absence of private information as to their biography, they lay themselves open to adverse criticism."

The passage above italicised shows the *Saturday Review* blundering in its facts again. But *apropos* to this unworthy onslaught it is unnecessary to go into the whole question. We will not discuss the point as to whether the theories which the *Saturday Review* erroneously conceives to be promulgated by us, would or would not be pernicious —if we did promulgate them, or as to whether the "practices" which are present to the cloudy understanding of our critics would be illegal, supposing us to recommend them. Eighteen centuries ago, Pliny and other magistrates have "authoritatively pronounced" the practices and theories promulgated by the early Christians "illegal and mischievous," and the followers of Christ were, no doubt, more than once accused of listening to, and believing in, the doctrines of an "unscrupulous adventurer." The *Saturday Review* has mixed up Theosophy and Spiritualism, two subjects in reference to the A B C of which in both cases it is absolutely in the dark, and has talked at them like a village scold in a passion. The blunders it makes on the questions it pretends to deal with, do not rise to the level of errors that can be refuted. Its remarks are all up in the air and mere idiotic nonsense.

Anyhow, the age of the Inquisition has gone by. Now, every man has a right, especially under the British constitution, to his or her belief,—whatever it may be—without fear of molestation by either Church or State. Journalism, however, seems to stand on neutral ground. The god of most editors being "Mrs. Grundy's" opinion, and his prophet—subscribers, whose hobbies and prejudices have to be humoured—many journalists will rather forget they are gentlemen than fail to satisfy their readers. The *Saturday Review*, great and honourable a reputation as it has, deservedly for many reasons, was guilty of such forgetfulness in its impression of Sept. 3, and descended to the level—one cannot say anything more cruel,—of the *Civil and Military Gazette* of Lahore, which paper, though it copied the disgraceful abuse of the *Saturday Review's* first article, shamelessly forebore to reprint its subsequent retractation.

We have, however, to tender our best thanks to the *Saturday Review*. Its attack upon us has called out another defence. This once, it is the Lahore *Tribune* which raises its friendly voice :—

The *Saturday Review*, on a recent occasion, took the opportunity when reviewing a number of the *Theosophist* to attack Madame Blavatsky and Colonel Olcott in the most unseemly manner, branding them amongst other things as "unscrupulous adventurers."

Now, bad as this was, some excuse may be made for the *Saturday Review*, since with the chronic ignorance of all Indian subjects which characterizes the European Press, the Editor may possibly have written in good faith and believed what he said.

But the *Civil and Military Gazette* deliberately republished this tissue of falsehood and libel, and, for the credit of Indian journalism, we should be glad to believe that the Editor was in a hopeless state of ignorance as to the real facts of the case, which alone could relieve him from the charge of bad faith that the republication here without comment of such outrageous statements must *prima facie* involve.

However, this is a question that we do not care to discuss further. There are, we fear, dirty corners in most earthly things ,even in Indian journalism, and the less certain unsightly heaps are stirred, the less their emanations offend refined tastes.

Mr. Hume had written to the *Saturday Review*, pointing out that whatever view might be taken of the practicability of Colonel Olcott's and Mme Blavatsky's scheme, they could not at any rate possibly be classed as "unscrupulous adventurers," and he had added the expression of his conviction, founded on long and intimate personal intercourse, that whether wise or foolish, of sober judgment or fanatics, the founders of the Theosophical Society were at any rate, thoroughly honest, sincere and well-intentioned, living pure and blameless lives and devoting themselves entirely and unselfishly to their cause.

In this verdict, every body who has watched the Theosophical movement will, we believe, heartily concur. There may be Brothers or there may not—they may be a reality or the creations, in all good faith of Madame Blavatsky's enthusiasm; this is not a point that can be argued in a journal like ours. But we cannot but feel that the whole tendency of this movement is to raise us in our own esteem, to awake "the pride of former days,' and to drag us out of our long lethargy to the perception that in our own ancient literature, science and religion, there yet lurk "gems of purest ray serene," gems as priceless as any that glitter in the flashing coronet of Western culture.

Nor can we fail to realize that to this work the founders of the Theosophical Society, braving the sneers and calumny of all the self-sufficient disciples of Western science, relinquishing all that to most mortals makes life sweet, good repute, position, fortune, ease and rest, are unselfishly and, we fear, for the most part, unthankedly devoting themselves. Differ, therefore, as we may on other points, there are none of us who can be other than indignant at vile attacks on the personal character of Madame Blavatsky and Colonel Olcott, such as those embodied in the *Saturday Review's* article above referred to ; and none but must feel a certain pride and pleasure in a temperate refutation of the worst of those slanders, such as Mr. Hume has furnished in his letter to the *Saturday*, and which our erring contemporary has at last had the grace to publish."

It appears, however, that defence notwithstanding, the *Civil and Military Gazette* has once more eased its vindictive feelings by an indirect attack upon us. This once, it comes under the safe guise of a letter written by a "European officer," and recently answered by Mr. Ross Scott, F.T.S., in the same paper. "*Spargere voces in vulgum ambiguas*" seems to be that un-*Civil* Gazette's motto, and it is with beat of drum that it spreads such news. Meanwhile the Lahore *Tribune* vents its indignation in the words that follow—"In its correspondence columns it published a letter the other day from, it says, a European officer, charging the above Society with disloyal motives. The wise correspondent even goes so far as to say that *Theosophists were probably at the bottom of the riots at Multan (!!!)* The *C. & M. Gazette* is a standing disgrace to the world of Indian Journalism."

AMEN ! Could some of our Punjabee Brothers inform us by the way—(1) whether there is a lunatic asylum at Lahore and if the answer is in the affirmative, (2) whether that mad-house is furnished with cells and straight-jackets strong enough to hold "European officers" afflicted with such hallucinations, and editors capable of giving them room on their columns ?

Again, *the Amrita Bazaar Patrika* of 27th October contains a most friendly editorial in our defence, which we reprint further on. When the *Saturday Review* published its libellous and ungentlemanly attack on

the Theosophists, it must have little thought what service it was rendering us in turning attention to Theosophy. We ought really to feel grateful to the English *Review*. Instead of the hundreds of persons who were before aware of the existence of our society, thousands will now be filled with curiosity to know what, in reality, is this much abused body and what are the crimes which could have brought such a torrent of vituperation upon it...Interest will be aroused, and the society will grow in proportion to the violence of the abuse. In reference to the editorial we may remark that if not a little surprised to find one of the best London journals disgracing its columns with such a slanderous attack as that published in the *Saturday*, we were not at all astonished to see it reproduced in full in the *Civil and Military Gazette*. The action of the latter can only be regarded as natural and consistent with its usual policy. The *Saturday Review can*, the *Civil and Military* (as now conducted) *cannot* disgrace itself. Even after being forced to publish Mr. Hume's letter, protesting against the uncalled-for and libellous assertions, a few days later, the Lahore daily appeared again with an editorial which, under the mask of pretentious, heavy and as clumsy witticisms, was full of insinuations directed against Colonel Olcott and Madame Blavatsky—every one of them being either a malicious innuendo, or an impudent untruth. In such attacks it plays a dangerous game, as aimed at us its sarcasms rebound and fall on itself. It pounces on Mr. Hume's kind and friendly remarks in defence of Colonel Olcott, and trying to be satirical asks, why to the epithets "pure-minded," "noble" and "self-devoted", Mr. Hume does not add "high-toned" when speaking of the American Colonel. Now, to hear the Lahore *Gazette* speak of "high-toned" suggests very strongly a Nicobar islander asking a European sailor why he does not eat with a silver knife and fork instead of using his fingers. The Punjab *Gazette* talking of what it has hitherto been as ignorant as a newborn babe of the elements of Euclid! It is truly too ridiculous. We have never known or heard even of a poorest Hindu editor of a third-class native paper who has been guilty in a whole year of such a number of gross vulgarities, and of such bad taste as the *Civil and Military Gazette* displays in any one of its numbers selected at random. It is this spirit of rampant sycophancy, of loathsome flattery and flunkeyism before every Anglo-Indian power, and at the same time its vulgar and brutal abuse of every thing and of all it thinks unable to defend themselves, that has given it the reputation it now enjoys throughout the Punjab and the N.-W. Provinces. Its sneers against the THEOSOPHIST are, to say the least, absurd. That our journal which has been little more than two years in existence and is devoted mostly to philosophical and mystical subjects, has contained at times, in Mr. A. O. Hume's words, "paragraphs utterly indefensible both in taste and tone" owing, for the most part, to our absence, is a fact which we sincerely regret. It was due to the desire of the managers to enliven its columns, full of very abstruse—hence, for some, rather too dry metaphysics—by reprinting scraps from American and even provincial English newspapers. This, however, only leaves the journal guilty of reprinting occasionally other people's vulgarities, not of filling its columns with original abuse and clumsy witticisms worthy, for the most part, of a mountebank at a country fair as is the case almost daily with the *Civil and Military*. We have never hesitated to admit the defects of our paper, and to gratefully thank every well-meaning, respectable critic who with courtesy points them out to us; but surely it is not the editor or editors—Heaven save the mark!—of the *Civil and Military Gazette* who can be considered capable of what educated people are accustomed to call fair and gentlemanly criticism. There are men to whom the instincts of a born gentleman are as foreign as the smell of a violet is to a negro's skin and as well expect kindness and decent language from a hackney carriage driver who believes himself cheated out of his full fare and knows there is a mile between him and the nearest policeman. Hence neither Colonel Olcott nor Madame Blavatsky can be in any way the worse, either as private individuals or as editors of the THEOSOPHIST for being called "quacks," "impostors" and what not by the *Civil and Military Gazette* of Lahore. Colonel Olcott, regarded in America and elsewhere as a gentleman by all those who know him, cannot feel hurt at any thing such a rabid, ill-conditioned paper can say of him; nor as one of the late editors of the New York *Tribune*, for years the well-known organ of Horace Greeley, can he feel dismayed by any opinion the editor of the said paper may express regarding him and his "tone." The conductor of the *Civil Gazette*, unaware that any thing he might say of the Colonel and of Madame Blavatsky, would only amuse them with a gallantry and courage for which he is so pre-eminently distinguished—goes on attacking a woman and a foreigner, whose peculiar and unpopular views seem to ensure him, as he thinks, perfect impunity. The too sanguine editor may, perhaps, at some time discover his mistake. Meanwhile, having, we are afraid, disfigured our columns too much already,—we do hope for the last time—with the mention of that very uncivil person, we close our remarks to give place to the editorial mentioned at the beginning of this article.

(From the Amrita Bazaar Patrika.)

THE RUSSIAN AND AMERICAN FRIENDS.

It is all very well to talk of *Magna est veritas et prevalebit*, and so it doubtless does in the end, but most truths seem to take a very long time in establishing themselves, and there is probably no truth which will have to wait longer before it does prevail, at any rate with our European Aryan brethren, than this, that all wisdom and learning, science and truth, are not absolutely their exclusive birthright. As matters stand, the placid self-complacency with which almost all Western minds contemplate their own attainments and the supposed folly, ignorance, and superstition of their Eastern representatives, would be really delightful, were it not indirectly productive of so much evil. So ingrained is this self-exaltation, that it is only necessary for any European, rending the fetters of hereditary prejudice, to discover and proclaim that there is something good, something of value, something desirable of attainment in our Eastern literature, science or religion for his fellows at once to brand him as fool, madman or rogue.

Let it not be supposed that we attribute to them in such cases any want of good faith—it is in all sincerity that like the Jews of old they ask "can any good come out of Nazareth?" Their self-esteem is so overwhelming, their satisfaction with their own limited materialistic knowledge so intense, that honestly and truly they cannot conceive any sane, sensible and upright man discovering anything good and still less anything better than what they already know—in either our literature, our science, or our religion.

It is well known that for some years past Col. Olcott and Madame Blavatsky, the founders of the Theosophical Society, have been zealously labouring to revivify our indigenous learning and to convince an age, oblivious of past glories, that good as might be in its way of modern Western physical science, there was a higher good, lying forgotten in our ancient Eastern psychical science.

These good friends of ours and of India actually persisted that there were things in our old Eastern philosophies not dreamt of by Western science, that there were truths, spiritual and scientific still extant, though almost forgotten amongst us, higher than any to which the materialistic West has ever attained, that it behoved us, the lineal descendants of the sages of old, the successors to their priceless lore, to neglect no longer their precious legacy, but rather by earnest study and patient investigations, to qualify ourselves to teach our Western masters, lessons higher, deeper, sterner than anything they have ever taught us.

Can it be wondered at that at such audacity the European community stood aghast, or that they heaped upon the propounders of such a theory every injurious epithet of which their meagre vocabulary was master?

Spies, knaves, fools, impostors, cheats and what not, were amongst the titles so generously bestowed on them; an European police officer dogged their footsteps from Bombay to Meerut and back again; there was a general consensus that Government really ought to deport them; there was no language too severe in which to denounce them; but, as in the case of that "terrible curse" which has made the Archbishop of Rheims so famous,

"What gave rise, to no little surprise
Was that nobody seemed one penny the worse."

The fact was that as time went on, the pure, unselfish and self-denying lives led by the founders of the Society, gradually caused a change in even that blundest of all evolutes, Anglo-Indian Public Opinion. It began to be realized, that though these people might be fanatics, and enthusiasts, no moral delinquencies could be laid to their charge, and, for some time past, except in a very few ill-conditioned second-rate prints, we have seen no unseemly abuse of either Col. Olcott or Madame Blavatsky.

People laughed at them and ridiculed their pretensions, but they had come round to feel that whatever the founders' qualifications for their self-imposed and vast task, they were at any rate honestly labouring and at their own cost, day and night, to achieve it.

Suddenly some scoundrel, we use the term advisedly, for the man who insults and maligns an innocent woman, from what he thinks is a safe asylum, *is* a scoundrel; some scoundrel, we repeat, obtains admission for an article in the *Saturday Review* abusing and vilifying both Colonel Olcott and Madame Blavatsky, asserting that both were unscrupulous adventurers, fit subjects to be dealt with by the Police, &c. &c. As soon as this article was noticed in India, a letter was addressed to the editor of the *Saturday Review* (which, despite the accidental appearance in its columns of this discreditable article, is a respectable paper), pointing out the erroneous and unwarrantable character of the assertions made. This will doubtless appear in due course in England, as the editor of the *Saturday Review* is presumably a gentleman, *and* the article is distinctly libellous, and with this refutation at home, the matter might have ended.

But as there is always some wretched dog that runs across the race course just when it "did'nt ought," so there is always some journal found to republish any article conspicuous for bad taste or malignity, or, as in the present case, both, as no one else rushed forward to secure the plume fallen from the wings of the loathly vulture scandal, the *Civil and Military Gazette* boldly came to the front and reproduced the objectionable article in full.

It does not surprise us to perceive that on this the editor was called on to reproduce also the refutation of the original article that had been sent to the *Saturday Review*, nor, indeed, the article being clearly actionable, that he complied with the demand. In our next we hope to reprint this refutation (we will not disgrace our pages with the article that gave rise to it) which is well worth perusal, and perfectly conclusive.

Conclusive that is to say so far as it goes, for Mr. Hume, the writer of the reply in the *Review* only professes to show that Col. Olcott and Mme. Blavatsky are not "unscrupulous adventurers" but, on the contrary, love-worthy, and honest people, and this, no native of India, who has watched the gradual development of their scheme, will question.

But there are many other points in the article in the *Saturday Review* that we should like to see touched on, and many other gross misconceptions that we could have wished refuted.

Thus, the *Saturday* remarks that Madame Blavatsky's chief claim to attention, is the invention of a certain mystic brotherhood, which with the customary western assumption of omniscience, it sets down, being entirely ignorant on the subject, as a pure fiction.

Can anything be more absurd when there are hundreds and thousands, if not hundreds of thousands of us in India, who know that this mystic brotherhood exists, aye, and, have existed for thousands of years, who know the paths by which men like ourselves rose to join that sacred fellowship, and who have more or less knowledge of the spiritual truths to which they have attained?

But the West can conceive nothing to be possible of which it is ignorant. It is unable to realize that Western intellect working along one line, the physical, has indeed in this made marvellous progress, but is yet grossly ignorant of the even more marvellous results at which Eastern minds, working for thousands of years along another line, have arrived. The blattant West has ever paraded every scrap of its so-called knowledge which deals only with phenomena, to which it has attained, but the silent East that deals only with noumena, that has grasped the only true knowledge, what we are, whence we come, whither we go, has ever veiled her attainments in sacred secrecy.

The men of the West are brave, energetic, practical and deeply skilled in physical science, but they are materialistic, ignorant of psychical science and the higher spiritual truths, and so steeped in self-conceit that they deem everything unknown or inexplicable to *them*, false or impossible.

It has been good for us that they have brought us peace, fairly good Government and their Western culture; but it is bad for us that they have in their blind contempt for all they do not know, trampled out or nearly so our national pride in that religion, science, and literature which we have inherited from a thousand generations and that by their materialistic Western system of education they have almost blotted out from our cognizance the higher and eternal spiritual truths that lie veiled in our ancient literature.

Be it so. All things in their appointed cycle. The sun is still there, though the earth turns away from him.

But are better times never to return? The night has been long and weary; will the dawn never come?

It may be but the dream of some few tired watchers, but to us it seems as if even now there were a glimmer in the East.....

MADAME BLAVATSKY AND COLONEL OLCOTT.

TO THE EDITOR "CEYLON TIMES."

SIR,—In taking over the paragraph from the *Bombay Gazette* about Madame Blavatsky and myself, you have taken over at the same time that paper's remark "surely the status of both these notable Theosophists is capable of verification, and it is for the interests of both that it should be placed beyond all doubt or cavil by the production of 'papers' which would set the matter at rest for ever." And as your attitude towards ourselves has always been, so far as I know, one of self-respectful impartiality, I will do for you, what I have scorned and ever will scorn to do, for the bigoted editors who have been abusing us so shamelessly and without cause. I send you herewith for inspection a packet of original official documents, emanating from highly placed officers of the American War, Navy, Treasury, and State Departments to and about myself, which show that my personal, and official character at home, is without spot or blemish. They show that since my arrival in India, and down to a very recent date—only a few weeks, in fact—I have been doing favours for the State Department, the Quarter-Master-General, U.S.A., and the Smithsonian Institution, by the collection of information about commerce, Army Tentage, and Ethnology. I invite you to subject these documents to the closest scrutiny of Inspector-General of Police, the Queen's Advocate, the Bishop of Colombo, or any other public officer, or private analyst, who is supposed to be capable of selecting an "adventurer" at sight. Through the American Consul, the American Minister at London, or any other channel, you are at liberty to inquire into my 'status' and my services to my country during, before, and since the war. These papers show that I have been associated on public committees and on terms of perfect equality, with the most eminent of American Statesmen (includ-

ing the late President Garfield), merchants and bankers. If you will take the trouble to have enquiry made, you will also find that as a lawyer I have had such great clients as the Corporation of New York City, the N. Y. Stock Exchange, the Mutual and Equitable Life and Continental Life Insurance companies, and the Gold Exchange Bank, and Panama Railway Co.; and that in the year 1870 I was retained by the New York representatives of the United steel-manufacturers of Sheffield to proceed to England and adjust a very large customs revenue claim laid against them by the U. S. Government. But I will not enter into a catalogue of the easily-found proofs that go to show that the vile and libellous epithet of "unscrupulous adventurer," flung at me by the *Saturday Review*, is as little applicable to me as to any man living. The last thing desired by the enemies of the Theosophical Society is—I most sadly affirm—that the status of its founders "should be placed beyond all doubt or cavil." The sole weapon they can use against us is slander and ridicule, and they neither want our characters cleared, nor will publish the facts. Take, as an example, this very libel of the *Saturday Review*. The editor printed it on the 3rd of September, without a scintilla of evidence before him that was prejudicial to our good name. On the 17th of the same month he published a retractation confessing that the remarks "*were based upon the published accounts of their doings, which struck us as bearing a suspicious resemblance to those of the 'spirit mediums' in Europe and America.*" Upon such warranty as this one of the first journals of England did not hesitate to brand an innocent lady and gentleman with the most opprobrious of epithets! I have just made a flying visit to the Madras Presidency to organize a new branch of our Society. On the day of my arrival at Tinnevelly, the Missionary presses at Palamcottah issued a pamphlet entitled "Theosophy," without imprint or any other sign of its origin, which was simply a republication of the *Saturday's* libel, and an equally discreditable one by the *N. Y. Times*, based upon a letter I was falsely alleged to have written to a gentleman at New York. The Missionaries had not the honesty to print the *Saturday's* refractation after the libel, for that would have defeated their object. And rightly suspecting that their indecent pamphlet would be flung in the face of their colporteurs, the latter were ordered to say at every Hindu residence where a copy was left, that it was "sent with the compliments of Mr. Soondram Iyer"—the Secretary of our new branch. I need not comment upon such conduct, for I am addressing a British audience.... ... ...

... ...

Pardon, I pray you, the length of this letter. I have for months, in silence and disgust, allowed the poor creatures who delight in slander, to send broadcast their wretched seed, for I have always been taught by the lessons of history that such seed, being steeped in the acrid juices of falsehood and malice, will rot in the ground, enrich the soil for its reception as you may. I firmly believe that a pure and honest life is its own best shield; and that as time wears on and the results of our labours in India and Ceylon show themselves, the eternal law of compensation will vindicate the reputations of Madame Blavatsky and your obedient servant,

H. S. OLCOTT.

Colombo, 31st October, 1881.

At the same time that our President—who, for a period of nearly three years had abstained from answering his calumniators, wisely treating the anonymous, cowardly slanders with the contempt they merit—was penning the above; and while numerous letters of congratulations from Hindu correspondents and messages full of enthusiasm and gratitude from our Tinnevelly Theosophists were pouring into our office, there appeared a new proof of the insatiable malice of our opponents. That malice and the bitterness of their hatred of the Theosophists have finally reached that degree of blind fury that vitiates the most ordinary perceptions. To lie openly and in the most impudent, shameless manner has become their last expediency. When our readers will have noticed the Official Report of Tinnevelly Branch which follows the present, and a few articles from other correspondents, they will be able to judge for themselves. In a letter from an unknown Tinnevelly correspondent of the *Madras Standard* the following *truthful* statement is given:—"The natives of this place" writes the informer, "are very sorry for all the hubbub and commotion caused by the arrival of Colonel Olcott, the Theosophist, among them. *The Branch Society—the members of which invited him here—were very disappointed in their expectations. They now call him* 'IMPOSTOR AND PRETENDER'—to use their own words".....!!

By this time our "Branch Society" will have read the above statement. We all sincerely hope our Tinnevelly Brothers will not refuse themselves the satisfaction of pointing out publicly to the "Tinnevelly correspondent of the *Madras Standard*" that the greatest "impostor" is that man who, taking advantage of the voice of the press, imposes upon the public bare-faced LIES under the guise of news; "that the term 'pretender," is to be applied only to individuals of his stamp, who *pretending* to the name of a "correspondent" have a right but to that of a "penny-a-line" slanderer, whose lies would disgrace any respectable paper. A very reliable organ—as a source of information—is the *Madras Standard*—we see!

DAMODAR K. MAVALANKAR,
Joint Recording Secretary,
Parent Theosophical Society.

TINNEVELLY THEOSOPHICAL SOCIETY.

THE SECRETARY'S REPORT.

Having invited Colonel H. S. Olcott, President Founder of the parent Theosophical Society to visit and lecture at Tinnevelly, and he having kindly consented to our request, the Colonel, accompanied by a delegation of several Buddhist members of the Colombo Theosophical Branch Society, left Ceylon on the 21st ultimo and landed at Tuticorin on the following day. The whole Hindu community of that seaport was assembled to receive the Theosophists. Staying there the whole of that day, the President lectured in the A. V. School on "The Civilization that India needs." Both Natives and Europeans crowded the hall to suffocation. The Theosophists left Tuticorin on the next day by the morning train for Tinnevelly, where they found the platform and the railway grounds as well as the roads near it, thronged by people eager to see and welcome our President. In the crowd, 5,000 men strong, appeared the most educated and intelligent of the native community to greet him. It was a rare and grand spectacle, indeed. "The American Pundit" delivered three most interesting and instructive lectures, two in the Hindu College and one in the large temple of our town. Numerous audiences, comprising the most learned and influential Hindus, gathered each time to hear him, cheering and applauding the Colonel throughout. Unfortunately for the Tinnevellians, his stay with them was limited to only four days. Owing to his numerous engagements at Ceylon and much to the regret of all the Hindus, he sailed back for that Island, promising us to return in January or February—with Madame Blavatsky that time.

During the Colonel's stay at Tinnevelly, the Apostles of Christianity—true to their traditional customs—made themselves unusually busy in crying down Theosophy, and preaching to us "poor heathens" the logical and highly scientific doctrines of their Bible. At the same time, appeared a publication by the Padris under the shape of a small pamplet containing two scurrilous libels about the Chiefs of the Theosophical Society—Madame Blavatsky and Colonel Olcott,—one from the *Saturday Review*, and the other from the *New York Times*. I must not omit a very remarkable incident in connection with this publication, namely, that the Christian catechists liberally distributed the pamphlets among the people, *in my*

name, and *with my best compliments to the* people! Shame! Shame to them who resort to such dishonest and cowardly measures! Beyond this dastardly act of anonymous calumny no missionary of our place ventured to boldly come out and challenge the Colonel to a free discussion upon the authenticity of their facts, the characters of their prophets, the nature and fulfilment of their prophecies, or the divinity of their Christ. Nay worse. Not one of them had the moral courage to appear at his lectures though they were all invited to them! Is it their past experiences at Ceylon that, teaching them a sad lesson, has made them so wiser? Our Society has now decided to publish—with a Tamil translation appended to it, and in a pamphlet form—the letter addressed to the Editor of the *Saturday Review* by A. O. Hume, Esq., C. B., late Secretary to the Government of India, in vindication of the spotless characters of Madame Blavatsky and the Colonel, and his testimony showing the dignity and usefulness of the Society founded by them. We will also translate into Tamil the three lectures delivered here by Colonel Olcott. Fraternal greetings to all the Bombay Brethren.

S. SUNDRAM IYER, Secretary,
Tinnevelly Theosophical Society.

Tinnevelly, October 1881.

COLONEL OLCOTT AND THE TINNEVELLY THEOSOPHISTS.

TO THE EDITOR OF THE MADRAS MAIL.

I.

SIR,—The letters in your columns regarding Colonel Olcott's visit to Tinnevelly have attracted my attention. The following no doubt will be edifying to some of your readers:—

1. Colonel Olcott did not declare himself to be a Hindoo.
2. Colonel Olcott never said Buddhism was superior to Hindooism.
3. Colonel Olcott said not a word such as could betray even an inclination on his part to persuade the audience to embrace Buddhism.
4. A great deal, if not the whole, of what he said while addressing the public, was that Hindooism was a very ancient religion, and that his advice was "Dive and search deep—and you will find all that is wanted to convince you of the truth of that religion," or something to this effect.
5. Lastly, and not the least of all, the cocoanut planted by the Buddhists in the compound of the Tinnevelly temple (not in the heart of the temple as alleged by some of your correspondents) is still in existence, and in the same spot it was first planted, it has as good a thriving appearance as could be wished by the best of Colonel Olcott's friends. This is a stubborn FACT.

II.

SIR,—The account of Colonel Olcott's visit to Tinnevelly, given by your Tinnevelly "Native Christian Correspondent," is one tissue of misconceptions and misrepresentations. For, the Christian gentleman reports that the Hindus of this place feel disappointed and imposed upon by the Colonel! But, Sir, the truth is just the opposite. The Tinnevellians, who heard before so much of Colonel Olcott, and loved him so much, have now learned to respect and love him the more upon their personal observations of his deep erudition, extraordinarily instructive and impressive orations, soldierly and venerable appearance, and pleasing deportment. The educated Hindus are only in deep grief that he did not stay here longer. Your correspondent next proceeds to remark that some Native of Tinnevelly who translated into Tamil Colonel Olcott's lecture on "India; Past, Present, and Future," has, in his introduction to that translation, paid the founders of the Theosophical Society "unblushing adulation with flourish of trumpets!" Sir, I send you by this mail a printed copy of Colonel Olcott's testimonials. Please to peruse it through and see if the vernacular translator with all his "unblushing adulation," and with all his "flourish of trumpets," has yet done the American gentleman full justice. No; he has done but a part of his work; he has not wholly removed the veil from over the name of the Theosophist leader. These documents will testify to you that he is even something more than a "Barrister," "a Colonel," "Special Commissioner of the War Department", "Chief Commissioner of Agriculture," and "Secretary to the National Insurance Convention." These certificates were printed in the form of a "supplement to the THEOSOPHIST" in January last; and circulated along with the theosophical organ throughout the whole world. And Madame Blavatsky is too well known now throughout the entire globe to require any notice being made by me. As regards the comparative merits of the religion, science, and philosophy renounced by Colonel and Madame, and those embraced by them, it suffices to say that those, who study Oriental and Western philosophies, &c., for truth's own sake, unbiassed by any race or creed, or party predilections, become ardent admirers and advocates of the former. The presentation of Koombham is simply a mark of esteem and salutation; and the receipt of it with respect is also simply a sign of returning the salutation. It is simple ignorance and absurdity, therefore, to suppose that this one of the Aryan ways of exchanging greetings, is an indication predictive of the coming rain. If any one deems it to be such, it is his own mistake; and he should lose no time to correct himself.

Your correspondent next asks "what right the Theosophists in this town had to use their influence as Government officials to prevail on the temple authorities to receive Colonel Olcott as they did, &c.?" He knows not, poor friend, that Government officials are after all only men; and as men they have souls; and their souls, true to their intrinsic nature, do, like those of the other people who are not Government officials, aspire to progress, and thirst for salvation. It is no wonder then that those Government Officials joined a society as its members, which professes, among other things, "to explore the hidden mysteries of nature, and to develop the latent powers of man." The chiefs of the Theosophical Society being Europeans by nationality, and having renounced their religion &c., and Orientalized themselves, the Asiatics conceive great sympathy, love, and esteem for them. The authorities of the pagoda of Tinnevelly are Hindus, and, therefore, have joined of their own accord, but were not compelled to do so, others who are also Hindus like themselves, in giving the Colonel that enthusiastic reception he so richly deserves at the hands of all the sons of India. Besides, it is a custom continued from a long time since with the authorities of the Siva pagoda of Tinnevelly, and I suppose the same is the case also with those of all other Hindu temples, to receive every European visitor, officially or otherwise noted, with Thattumali Prasatham, and the elephants, paraphernalia &c., belonging to the temple. Why, then, is it necessary that they should be prevailed upon to do so by the official theosophists?

The correspondent next says that the cocoanut-tree planted in the pagoda yard "has been plucked up!" I really wonder at my Christian brother, for the tree does still, at this moment as I write this sentence, stand and thrive luxuriantly where it was planted; and is sheltered with two fences, one (the inner) of bamboo sticks, and the other (the outer) of prickly bushes. There grows, Sir, in the temple yard, that proud young tree. Further on, your informant observes that "the cocoanut-tree was planted by him, the Theosophist leader." It was not Colonel Olcott who planted it; but it was the Buddhists who did it, simply as a mark of respect to the Hindu community, and as a memorial of their advent to Tinnevelly. Colonel Olcott and the Sinhalese gentlemen told in plain language the immense crowd of more than five thousand people that thronged to hear the Colonel that evening, the object of planting it. Colonel Olcott visited, and will also visit, numerous towns and cities in America, Europe, and Asia; but surely he did not, and also will not, take along with him young cocoanut-trees to plant them in those places.

Your correspondent continues that the Tinnevelly Siva temple was purified after Colonel Olcott had lectured in it. This is true. But the ceremony of purification in this case must not be understood as having been performed out of disrespect or dislike to the Colonel, whom nearly all the Hindus of this place love as the very apple of their own eyes, but only as a mammool, or customary work of the

priests attached to the temple. It is one of the duties of the temple-priests to make *punniyajanam* (purification ceremony) to the pagoda whenever Europeans visit it; and this they do quite automatically and indiscriminately in all cases, whether or no they are directed to do so by their authorities, and whether it is necessary or not necessary to do so in any particular case. Contingent charges are allowed on such occasions and the priests get money from the temple-cashier, and make expense of it at once.

Your correspondent concludes by saying that Colonel Olcott did not go to Madura from Tinnevelly as he once intended, because he feared the American Missionaries at the former place would involve him in the 'tug of war.'! Does he then mean that Colonel Olcott founded, for the first time, the Theosophical Society in Tinnevelly in the month of October 1881, and had never been before abroad into the world in the propagation of theosophy? Does he not know that the Parent Society was organized in the year 1875 in New York, the metropolis of that very same country, from which the American Missionaries of Madura have come, in the midst of so many millions of Americans? Does he not also know that he bravely faced the enemies of Theosophy in various parts of the globe, and gloriously succeeded in organizing branch theosophical societies in many countries both in Christendom and heathendom? How many Americans, your correspondent thinks, are there in all in Madura? Ten thousand at the most. But these ten thousand Americans are nothing to one, who fought with success with ten millions of Ameaicans, all enemies of theosophy, in America itself. Let your correspondent first read the history of the progress of theosophy, and then speak about the Theosophical Society and its founders. And I tell him now that Colonel Olcott went to Ceylon, not because he feared the Americans at Madura, but because he had so many engagements already made by him in Ceylon that he could not stay in Tinnevelly for more than four days without prejudice to his promise to the Ceylonese. Yours, &c.,

SECRETARY, THEOSOPHICAL SOCIETY,
TINNEVELLY.

COLONEL OLCOTT'S BUDDHIST CATECHISM.

This little book is calling out many a valuable suggestion in the papers in connection with Buddhist philosophy. A correspondent writes in the *Ceylon Times* that he has received an English copy of "A Buddhist Catechism" by Colonel Olcott regarding which he wishes to make some remarks. "It appears" he says, "that it has been translated into Sinhalese, and that it has received the '*imprimatur*, or rather sanction of no less a personage than the Venerable H. Sumangala, High Priest of Adam's Peak, and Principal of the Vidyodaya College. The expense of publication has been generously borne by a Sinhalese lady of rank, Mrs. Fredrika Cecilia Dias Hangakoon of Matara, who, as the initials at the end of her name denote, is a fellow of the Theosophical Society. In this respect the Buddhist Theosophists of Ceylon may be congratulated on the rapid success of their propaganda, and it is said that the encouragement the leaders of the Society have hitherto received in this country has decided them in making Ceylon their Head-Quarters.* Be that as it may, there is no doubt that great efforts are being made by the energetic President in advancing the cause of Ceylon Buddhism, A Sinhalese journal called the "Sarasavisandaresa" has been started and is flourishing, and a "Sinhalese National Buddhistic Fund" largely subscribed to by Buddhists of all classes and denominations throughout the country, is being formed for the purpose of establishing Buddhist schools and of promoting the cause of Buddhism in every practicable way.

This "brochure" is one of the first efforts of the President in this direction. It is, I presume, principally intended for the use of Buddhist schools and beginners in the study of Buddhist philosophy, although some portions of it, such as the questions included between Nos. 68 and 75, afford interesting subjects of thought for the philosopher and the Scientist. Whether the main doctrines of Buddhism are in accord with the results of the Modern Science or not, there is one salient feature in that system which must naturally attract the attention of the student, *viz.*, that its range of thought is so wide and comprehensive as to be capable of including within it and harmonizing with it other schools of thought, divergent in some respects, but all converging towards the grand keystone of Buddhism—the universal law of nature. Viewed in this light, the Materialist and the Spiritualist, the Positivist and the Rationalist can all take their stand within the precincts of Buddhism; and while each is at liberty to pursue his own course of thought he has the pleasing satisfaction of knowing that the tolerant hand of good-will, fellow-ship and assistance, is extended to every one of them. I am myself inclined to believe with the Author of this little work, that "the signs abound that of all the world's great creeds, that one is destined to be the much talked-of Religion of the Future which shall be found in least antagonism with nature and with law," and am tempted to ask "Who dare predict that Buddhism will not be the one chosen?"

The Author modestly disclaims originality in the composition or matter of this small volume; although, in my opinion, the catechetical form in which the information is conveyed and the attempt at reconciling the main principles of Buddhism with the discoveries of Modern Science are new and striking features in a work on Buddhism. I do not wish to be hypercritical in looking over a work the object of which is in the highest degree praise-worthy; but as the Author himself has courted friendly criticism with a view to benefit thereby when preparing a second edition, I will make a few brief remarks in the hope that they may prove useful to the Author in a subsequent edition.

The answer to the 4th question.—"Was Buddha a man?" does not in my opinion convey a definite idea "in form a man; but internally not like other men." Now, what does 'internally' signify here? Does it refer to the mental and moral calibre of the great sage? If so, why not say so? The reference by footnote to the definition of "Bodisat" Question 72 does not elucidate the point. I would rather prefer an answer like the following:—"He was a man, but of the highest type and perfection among men."

Q. 7. It is doubtful whether Buddha's real name was Sidhartha Gautama. There are many grounds for supposing that his 'princely' name was Siddhartha* and that subsequent to his renunciation of the world he assumed the ascetic name of Gautama.

Q, 8. 'Maya,' and not 'Maia' was his mother's name.

Q. 35. *et sequor.* An important omission is made about this part of the narrative. Buddha's first ascetic teachers were two Brahmans, Atara Katama and Uddaka Ramaputta, who were followers of the Yoga philosophy and initiated Buddha in the mystic trances which the course of meditation prescribed in that system, was intended to produce. This incident in his ascetic life is especially mentioned by Buddha himself in the discourses wherein he narrates his ascetic career.

I cannot here refrain from quoting Questions 90 and 91 as the example of the racy and forcible manner in which the writer expresses his ideas:—

Q. 90. If you were to try to represent the whole spirit of Buddha's doctrine by one word, which word would you choose?

A. Justice.

Q. 91. Why?

A. Because it teaches that every man gets under the operations of universal law, exactly that reward or punishment which he has deserved; no more and no less. No good deed or bad deed, however trifling and however secretly committed, escapes the evenly "balanced, scales of karma."

Q 98. I entertain a great regard for the wonderful learning and research of the High Priest Sumangala in all that pertains to Oriental literature, and especially for his deep insight into the contents of the 'Tripitiks,' but I must, with all due deference, beg to differ from him in his translation of the title of Buddha's first celebrated discourse—'Dhammacakka-ppavattana Sutram.' The learned High Priest renders it—"The Definition of the Rule of Doctrine." Mr. Olcott must have felt some misgiving in adopting this rendering, as he is careful to inform his readers by a footnote that it is the translation of his friend the Reverend Prelate aforesaid. Now, neither the words of the title, nor the subject-matter of the Sutra will warrant the interpretation put upon it. Alabaster translates it as "The wheel of the Law." But this is not strictly correct either; for although 'cakka' may mean a wheel or discus, it is frequently the idea of Dominion or Authority which that symbol represents, so that "The Reign of Law" is the proper translation of the title, and one which fully harmonizes with the grand and solemn subject of which it treats, —the immutable, the inexorable Laws of Nature. I have no doubt that this small book will find thousands and thousands of eager readers, both in Europe and America.

Matara, August 1881. A NATIVE.

* At Ceylon is *one* of our Head-Quarters. as it is proposed that we should have one, for every season of the year, at Bombay, Calcutta, Ceylon, and the N. W. Provinces.—*Ed.*

* Such is the claim of the Tibetan Buddhists. Sarvartha-Siddha was the Lord Buddha's name abbreviated to Siddhartha by his father, whose wish (artha) was fulfilled (Siddha).—*Ed.*

THE THEOSOPHIST

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सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.*

NOTICE.—A number of subscribers have brought to the notice of the Manager that the binders, in folding and trimming the sheets of our December issue, carelessly folded in duplicate pages and left out others that should have been introduced. The Proprietors, therefore, request that all imperfect copies may be at once returned at their expense by subscribers, so that perfect ones may be sent in exchange. The cost of return postage will be remitted or credited, as may be preferred. The accident, though vexatious, is not an uncommon one in binderies, but the Manager will use every precaution against its recurrence.

ON THE 17TH ULTIMO, COLONEL OLCOTT REACHED Bombay by the P. and O. steamship *Thibet*, from Galle. He comes home to arrange with the General Council the Parent Society's programme of work for the year 1882. The usual anniversary celebration will be held at Framji Cowasji Institute, on the evening of the 9th of the present month, at which the President will, according to custom, review the operations of the Society since the last anniversary. Our colleague looks somewhat pulled down by the hard work he has gone through in Ceylon, but after a rest of a few weeks will return to Galle and resume his labors. Besides seventy-odd lecturing engagements to be filled in the Southern Province, he has about twenty or thirty more awaiting him in the Western Province. It is a great—some would even say a very daring—task we Founders have set to ourselves in Ceylon; but the necessary consequences of its success are of such momentous importance to the Sinhalese people, if not to Buddhism everywhere, that we think it well worth while to follow it to the very end.

Attention will not fail to be attracted to the exceedingly small sum—less than 3 per cent. of the subscription—which Colonel Olcott has allowed to be expended for the collection of the Western Province part of the fund. This 3 per cent. includes every item of expense—printing, postage, costs of travelling, &c., &c. [See *Supplement*—Consolidated Financial Report of Ceylon Fund.] If the undertaking had not been so entire a novelty, the subscriptions would, most probably, have been twice or thrice as large, and the percentage of expenditure, of course, proportionally smaller. Our slanderers will search Secretary Wijeyesakara's Report in vain for anything to support their malevolence in the shape of commissions or fees to Colonel Olcott or the Theosophical Society. The members of our Colombo branch are ready to prove, if required, by their official records, that a kindly-meant Resolution, moved by Mr. Don Carolis, a principal member, that Colonel Olcott be requested to accept a liberal commission for his services, was instantly and indignantly denounced by that gentleman. He also refused an offer of a handsome *honorarium* for compiling the *Buddhist Catechism*; announcing, both publicly and privately, that neither of the Founders of our Society ever had or ever would receive any pay whatsoever for their services in the cause of Theosophy.

THE CIVILIZATION THAT INDIA NEEDS:

An Address delivered at Tuticorin on the 22nd, and in the Hindu College, Tinnevelly, Madras Presidency, India, on the 24th October, 1881.

BY COL. HENRY S. OLCOTT,

President of the Theosophical Society.

In reflecting upon a choice of subjects upon which to address you, it seemed to me that our time would be most profitably spent in examining the modern dogma that "the true test of the civilization of a nation must be measured by its progress in science." I shall consider it in its relation to Asiatic, especially Indian, needs and standards. My discourse will not be exhaustive, not even approximatively so. I am not going to attempt an oration or an exegesis. I shall only say a few words upon a subject so profound and exhaustless that one would scarcely be able to consider its lengths and breadths without writing a volume, or even a score of volumes. For, to know what progress really is, and what are the absolute canons of civilization, one must trace back the intellectual achievements of mankind to the remotest past; and that, too, with a clue that only the Asiatic people can place in our possession. If Europe really wishes to estimate the rush of civilization, she must not take her datum line from the mental, spiritual and moral degradation of her own Middle Ages, but from the epochs of Indian and Mongolian greatness. The advancement Europe has experienced in popular intelligence, in religious enfranchisement, and in the multiplication of aids to physical comfort; and the phenomenal leap made by my own country of America within one century to the topmost rank of national power—these are well calculated to make her accept the above-stated scientific dogma without a thought of protest. The quoted words are those of Sir John Lubbock, and I take them from the report (in *Nature*, No. 618, vol. 24) of his presidential address to the members of the British Association for the Advancement of

Science, on the 31st of August last—an address that will figure in history. The occasion was the fiftieth anniversary meeting of the Association, and the President properly and most ably and lucidly reviewed the progress of science during this wonderful half-century. How vast has been the increase of knowledge about physical nature, and what vistas it opens out, I need not particularize before so intelligent a Hindu audience as the present. You, who have had the benefit of a modern education, know that most branches of physical science have been revolutionized, and many of them positively created within the past half-century. Biology, the science of living organizations; Surgery; Archæology; Comparative Philology; Anthropology; Geology; Palæontology; Geography; Astronomy; Optics; Physics, including the Kinetic theory of gases, the properties of matter and the conservation of energy; Photography; Electricity and Magnetism, and their correlations; Mathematics, as applied to scientific problems; Chemistry; Mechanical Science, including the processes for utilising metals; Economic Science and Statistics;—the development of these is the splendid triumph of the intellectual activity of the Western world since the year 1830. Sir John Lubbock counts it all up in the following words:—"Summing up the principal results which have been attained in the last half-century we may mention (over and above the accumulation of facts) the theory of evolution, the antiquity of man, and the far greater antiquity of the world itself; the correlation of physical forces, and the conservation of energy; spectrum analysis and its application to celestial physics; the higher algebra and the modern geometry; lastly, the innumerable applications of science to practical life—as, for instance, in photography, the locomotive engine, the electric telegraph, the spectroscope, and most recently the electric light and the telephone." Truly, if we compare the Europe and America of to-day with what they were five centuries ago, or even one century, we see a reason for the shout of exultation with which the progress of the Western nations is celebrated. And we can quite understand why the learned and most respected President of the British Association should have laid down the dogma already noted in my opening remarks. An educated Hindu would be the last to dissent from his position that there are no probable limits to the power of the human mind to solve all the ultimate problems of natural law. When, by the help of the spectroscope we have been enabled to discover the very composition of the stars of heaven, who shall dare to fix a limit to the capacity of man to unravel the mysteries of the universe around him?

But you must remember that we have been speaking of the progress of *physical* science; and that after that has done its best, after its proficients have pushed their researches to the very verge of objective nature, though not one secret of the phenomenal world is left uncovered, there is still to explore another and a far more important domain of knowledge. At that outermost verge yawns an abyss that separates it from the Unknown, and, as scientific men call it, the Unknowable. Why do they not enter this boundless department of Nature? Why, in all this hurry-skurry of the biologists after knowledge, have they not solved the old problem of the Why, the Whence, the Whither, of Man? Is it not because their methods are faulty, and their canons of science too narrow? Firstly, they have been overshadowed throughout their investigations by the dark and menacing influence of Christian Theology; and secondly, been hampered by their ignorant disdain for the claims of Asiatic Occultism, whose adepts alone can tell them how they may learn the secret laws of nature and of man. Read the summary of scientific progress made by Prof. Draper, in his most splendid work, *The Conflict between Religion and Science*, if you want to see how the Christian Church has fought that progress inch by inch. O, the black and bloody record! Bow your heads in reverence, ye friends of human progress, to the martyrs of science who have battled for the truth. And when you go through so-called Christian countries, as I have, and see how that once-haughty and all-powerful church is crumbling, let your hearts throb with gratitude for the long array of daring scientists who have dissected her pretensions, unmasked her false doctrines, shivered the bloody sword of her authority, and left her what she now is, a dying superstition, the last vestiges of whose authority are passing away. Do you think I am speaking in prejudice or passion? Alas! no, my friends and brothers; I am but giving voice to the facts of history, and every unprejudiced man among you may verify them if he chooses. Prof. Huxley who, without the least apparent sympathy for Asiatic thought or knowledge of its ancient occult science, is yet unconsciously one of the greatest allies of both, in doing what he is to advance science in spite of Christian Theology, says:—"The myths of Paganism are dead as Osiris or Zeus, and the man who should revive them, *in opposition to the knowledge of our time*, would be justly laughed to scorn; but the coëval imaginations current among the rude inhabitants of Palestine, recorded by writers whose very name and age are admitted by every scholar to be unknown, have unfortunately not yet shared their fate, but even at this day, are regarded by nine-tenths of the civilized world as the authoritative standard of fact and the criterion of the justice of scientific conclusions, in all that relates to the origin of things, and, among them, of species. In this nineteenth century, as at the dawn of modern physical science, the cosmogony of the semi-barbarous Hebrew *is the incubus of the philosopher and the opprobrium of the orthodox*. Who shall number the patient and earnest seekers after truth, from the days of Galileo until now, whose lives have been embittered and their good name blasted by the mistaken zeal of Bibliolaters? Who shall count the host of weaker men whose sense of truth has been destroyed in the effort to harmonize impossibilities—whose life has been wasted in the attempt to force the generous new wine of science into the old bottles of Judaism, compelled by the outcry of the stronger party?" Hail! Huxley, man of the Iron Age!

And how well Prof. Huxley says this:—"It is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians lie about the cradle of every science.....(Christian) orthodoxy is the Bourbon of the world of thought. It learns not, neither can it forget; and though, at present, bewildered and afraid to move, it is as willing as ever to insist that the first chapter of Genesis contains the beginning and the end of sound science; and to visit, with such petty thunderbolts as its half-paralyzed hands can hurl, those who refuse to degrade nature to the level of primitive Judaism." These are the brave utterances of one of the most respected men among European scientists, and he expresses the opinion of an overwhelming majority of his colleagues. None know better than we, humble Founders of the Theosophical Society, to what depths of meanness and extremes of malice Christian bigotry can go, to impede the progress of Free-thought. For the last six years we have been pursued with their calumnies against our good names. All the papers in India and Ceylon that could be controlled or influenced by those enemies of truth, have been trying their best to embitter *our* lives. Where falsehood has failed and slander recoiled upon them, they have employed the stinging whips of ridicule, and what has been our offence? Simply that we preached universal religious tolerance, have stood up for the dignity and majesty of ancient Asiatic science and philosophy, and implored the degenerate sons of a glorious ancestry to be worthy of the great names they bear. It is this insatiate enemy that has set police spies to track our footsteps throughout India; they have charged us with being adventurers,—"unscrupulous adventurers" according to the *Saturday Review*—they who have circulated numberless lies about us, and forged letters that we never wrote. Clergymen, from their pulpits; editors, from their desks; catechists, at the street corners; even bishops and other

high dignitaries of the church, have tried to weaken our influence and stop our mouths.* But as we have stood for truth, so the truth has stood by us; and day by day our vindication has been growing more perfect. An honest life is its own best shield. It has served us in India and Ceylon; and not only have the Government of India called off their detectives, but at Simla, the summer capital of India, we have just organized a Branch—the Simla Eclectic Theosophical Society—that is almost entirely composed of Anglo-Indians.

As for Ceylon, the Colonial Secretary has refused all applications for the Government to molest us and has opened the prison-doors for me to lecture to the Buddhist convicts. So, as you see, my first proposition—that scientific inquiry has been impeded by the bigots of Christian Theology—is made out, and we will now consider the second. The disdain felt for the ancient occultists is well expressed by Prof. Huxley in the passage above quoted. He who would dare to revive the old pagan myths must expect to be "laughed to scorn." Physical science has dissected them, found no "Kinetic energy" in that "gas," could not test them by the spectroscope, and so they must have been sheer nonsense! But we say they were not; and, having not only studied those myths under teachers who could interpret them, but also learned from those who could experimentally demonstrate the truth of their assertions, what the ancient myth-makers of India knew of science, we "laugh to scorn" the whole school of modern scientists, who know so much in one direction and so little in another. Sir John Lubbock quotes approvingly in his address the opinion of Bagehot that the ancients "had no conception of progress; they did not so much as reject the idea; they did not even entertain it." This is the very key to my present discourse. I wish you to realize what should be called real "progress," and why the ancients—your forefathers—"did not even entertain" the idea of what the modern scientists regard as progress. And to comprehend this question we must first understand what is man, and what is the highest point of progress or improvement to which he may attain.

If you will run your eye over the list of sciences noted by the President of the British Association, you will see that nearly all of them bear upon the material comfort, the educational development of the physical man, and his understanding of the physical facts of the world in which he lives. Thousands of the most startling of modern inventions are to aid Western people against the rigours of climate and the infertility of soil, to facilitate the transport of passengers and merchandize and the transmission of intelligence, and to gratify the appetites and passions of our baser nature. It has been one mad struggle of physical man with natural obstacles; the chief objects, the multiplication of wealth, of power, of means of physical gratification. Some people call this "progress," but what sort of progress is it that arms the lower against the higher part of man's Self? The Christian Bible puts it thus:—"What shall it profit a man if he shall gain the whole world, and lose his own soul?" [Mark VIII. 36.] The words are not like mine, but the idea is the same. There is a kind of "progress" that leads to moral debasement and spiritual death. I put it to you, Hindus, whether you have not become familiar with it since you went in for European shoes, and for that strong stuff that comes in corked bottles and is drunk with soda-water, out of a big tumbler.

What has become of Religion in this half-century of turmoil? How fares it with man's better nature; is it purer, nobler than it was when your ancestors were satisfied with their myths, and not troubling themselves about progress? The moderns have grown wise indeed, if the acme of wisdom be to know why birds, and bugs, and animals are striped, or spotted, or of this colour or shape, or the other; why the sky is blue, water will not run up hill, stars wheel around their centres of attraction, and electricity leaps from cloud to cloud. But if, as the ancients held, the highest wisdom be to know the secret causes for all objective phenomena, and the extent to which all our human faculties can be developed, then are these scientists but busy ants, living within a microscopic hillock of great nature. Their boasted progress is, from this ancient point of view, but the beginning of true knowledge, at the wrong end, and all their troublesome activity but vanity and vexation of spirit. Is Civilization measured by the progress of Science? What *is* civilization? Is it the perfecting of deadly weapons for the better killing of man by man? Is it the wholesale debasement of people by encouraging the consumption of opium and strong drinks? Is it the falsification of commodities for wear, and of articles for food, so as to cheat the unsophisticated? Is it the lowering of the standard of truthfulness to the point where perjury is at a premium, and man has almost lost all confidence in his fellow-man? Is it the extinguishment of the intuitive faculties, and the stifling of religious sentiment? Are *these* the marks of Civilization? Then, indeed, do they abound, and the world has progressed within the last half-century. But the true moralist, I ween, would call these the proofs of retrogression. If he were a fair man, and could be brought to read what the ancient Hindus had really discovered, and what was their lofty standard of enlightenment, he would have to confess that we, modern people, make but a sorry show in comparison with them. They may not have had railways and spectroscopes, but they had grand notions of what constitutes an ideal man, and the vestiges of their civil polity that remain to us, show that society was well organized, private rights were protected, and domestic virtues cultivated. I am not speaking of the epochs intermediate between them and our own time, but about the real ancients, the progenitors alike of the modern Hindus and the modern Europeans. The biologist of our day is using his lenses and scalpel for what purpose? To discover the secret laws of life, is he not? Well, the ancient philosopher knew these, thousands of years ago; so where is the progress for us to boast of? The modern engineer builds bridges, and railways, and great ships to carry us from country to country. But the ancient mystic could, as quick as thought, project his inner self—to any place he chose, however distant, and see and be seen there. Which is the greater proof of "progress"—to make one's body to be carried in a wooden carriage, over iron rails, at the rate of sixty miles an hour, or by the force of an iron will, aided by a most profound knowledge of the forces of nature, to go in one's *double* around the earth, through the pathless *akasa*, in the twinkling of an eye? Or, take chemistry as an example. We will say nothing about this science having been entirely recreated since 1830, when the radical theory of Berzelius was in vogue: let that pass. We will take the science as it stands now; and what is its characteristic. Uncertainty, most assuredly. Great discoveries have been made, but the lacunæ, or gaps, between the chemist and a full knowledge of the laws of nature are

* On the very day upon which this address was delivered at Tinnevelly, the missionaries at Palamcottah put in circulation a pamphlet entitled "Theosophy," which was a reprint of recent scurrilous libels against the Founders of the Theosophical Society, Madame Blavatsky and Col. Olcott. The story, though told, was never fully told in the THEOSOPHIST. To mask the responsibility of its publishers, no imprint was given; and to entrap Hindu gentlemen into receiving the pamphlet which, otherwise, they would have flung in the colporteur's face, word was left at each house that it had been sent, with his compliments, by the Secretary of our Tinnevelly Branch. Col. Olcott's first knowledge of this new piece of missionary turpitude was obtained from the following letter from a Christian gentleman, a stranger to him:—

"PALAMCOTTAH. 23rd October 1881.

"Dear Sir,—I enclose a pamphlet the missionaries have just issued. It purports to contain articles on Theosophy These articles, however comprise only abuse of yourself and Mme. Blavatsky. I am a Christian in my religious opinions, but I love fair play for all that... The pamphlet is intended and calculated to mislead the Hindus as to the views and aims of Theosophists, and your object in coming to this District."

still confessedly as great as ever; for each new discovery is but another eminence from which the experimentalist sees the horizon ever receding. Chemistry can expel life and disintegrate atoms; it can by synthesis rebuild inert matter. But it cannot recall the parted life when it is once gone. It can separate the rose-leaf into atoms, but it cannot mould them again into a rose-leaf nor restore its vanished perfume. And yet by the creative power of their trained will the ancient occultists could make roses fall in showers, from out of the empty air, upon the heads of sceptics, or fill the room with wafts of any perfume one might ask for. Nay, those who have studied their science have done it in our days, and before our own eyes. Can any member of the British Association with his imperfect methods, show us either one of the phenomena of the *Siddhis* described in the *Shrimat Bhagavata*:—*Animá, Mahimá, Laghimá Prapti, Prákáshyama, Ishita, Vashitá*, and the eighth which enables one to attain his every wish? Can he display any knowledge of the Buddhist *Iddhiwiddhinána* science, by producing the wonders of either the *Laukika* or *Lokothra*? When he can do any of these, and vie with either the Indian *Rishi* or the Buddhist *Arahát*, then let him dogmatize to us about "progress," and indulge in his witticisms against the "ancients." Until then, we will return him laughter for laughter, scorn for scorn.

Progress, you see, is a relative term. What may be wonderful advancement to one people, may be quite the opposite to another. And, as for civilization, I think that we are only justified in applying the name to that state of society in which intellectual enlightenment is attended by the highest moral development, and where the rights of the individual and the welfare of the people as a whole are equally and fully realized. I cannot call any country civilized which, like England and America, spends five times as much for spirituous drink as for religious and secular education. I call that a barbarous, not a civilized power, which derives a large share of its income from the encouragement of opium-smoking and arrack and whiskey-drinking. I give the same name to a nation which, in spite of the teachings of Economic Science and the dictates of religion and morality, plunges into wars of conquest, that it may make new markets among weaker peoples for its wares and merchandize. That a different theory of civilization prevails but goes to show the utter perversion of the moral sense which "modern progress" has brought about.

But may we not even ask Sir John Lubbock and his colleagues how they have discovered what the ancients did or did not know of even physical science? In another lecture (*India; Past, Present and Future*), I noted the fact that there were exhibited at the Mahasabha, described in *Bharata*, certain most wonderful specimens of mechanical ingenuity and technical skill. The fourteenth chapter of the first volume of Madame Blavatsky's *Isis Unveiled*, is crammed with illustrations of the profound knowledge possessed by ancient Egypt, Phœnicia, Cambodia, India, and other countries, of arts and sciences. If occasion required, I might show you by chapter and verse that some of the very latest discoveries of modern science are but re-discoveries of things known to the ancients, but long lost to mankind. The more I study the more is the truth of the ancient doctrine of cycles made clear to my mind. As the stars of heaven move in their orbits around their central suns, so does humanity seem ever circling about the Sun of Truth; now illuminated, now in eclipse; in one epoch resplendent with light and civilization, in another under the shadow of ignorance and in the night of moral and spiritual degradation. Four times have the islands now forming the Kingdom of Great Britain and Ireland dipped beneath the ocean and, after intervals to be calculated only by the arithmetic of geological time, been raised again and repeopled. (Huxley: *Lay Sermons*, p. 215.) There was also a time when the Himalayas, as well as the Pyrenees, Alps and Andes, were under water, and the ocean rolled where they now rear their towering crests. How vain is it not, then, for people to pretend to say what the ancients did not know, and what is "new under the sun!" You do not find the Hindus or the Chinese making such a mistake: their records, on the contrary, show that the ancestors possessed far more wisdom than their descendants, and the Chinese reverence for them is so strong as to take the form of religious worship. I would not need to go, as I am doing, all over India and Ceylon, and implore you, Asiatic men of to-day, not to dishonour yourselves by sneering at your "ignorant ancestors," if you had ever studied the literature they left behind them. It is your blind ignorance that makes you guilty of this sacrilege. Your education has been prescribed by the men of "progress." They have taught you a little Latin, less Greek, some patches of what they call History, such Logic and Philosophy as they have scraped out of the dry bones of the ancient philosophers, and a terrible lot of misleading physical science. And, with your heads crammed with such poor stuff, you assume airs and "laugh to scorn" the benighted beings who founded the six schools of Indian Philosophy, and the Rishis and Yogis who were able to range unfettered through all the Kosmos! Aye, and to divest yourselves of the least tinge of suspicion that such progressed minds as yours could sympathize with the "degrading superstitions of your nation, you vie with each other in efforts to lay your race-pride, your intellectual manhood, and your self-respect in the dirt, for the hob-nailed shoes of "progress" to stamp upon. Shame on such Asiatics!

What the best friends of India and Ceylon most desire is to see their young men cling to what is good of the olden times, while grasping all that is useful of the modern epoch. That is the civilization which India needs. There are certain abstract moral doctrines that are never new nor ever old, for they are the property of our race. The best maxims that Jesus taught were taught by others, ages before his time—if he had ever a time, which is certainly a doubtful question. So we must not measure civilization by the evolution of moral codes, but by the national living up to them. Christendom has as fine a moral code as one could wish, but she shows her real principles in her Armstrong guns and whiskey distilleries, her opium ships, sophisticated merchandize, prurient amusements, licentious habits and political dishonesty. Christendom, we may almost say, is morally rotten and spiritually paralyzed. If interested missionaries tell you otherwise, don't believe them upon assertion: go through Christian countries and see for yourselves. Or, if you will not or cannot go, then get the proper books and read. And when you have seen, or read, and the horrid truth bursts upon you; when you have lifted the pretty mask of this smiling goddess of Progress, and seen the spiritual rottenness there, then, O, young men of sacred India, heirs of great renown, turn to the history of your own land. Read, and be satisfied that it is better to be good than learned; to be pure-minded and spiritual than rich; to be ignorant as a ryot, with his virtue, than intelligent as a Parisian debauchee, with his vices; to be a heathen Hindu practising the moralities of Vyasiyam, than a progressed and civilized European trampling under foot all the rules that conduce to human happiness and true progress.

"IS IT IDLE TO ARGUE FURTHER"?

Says *Light*, in its "Notes by the Way," edited by M. A. (Oxon):—

"The current number of the THEOSOPHIST contains an important manifesto, which establishes and defines the ground finally taken up by that body. Shortly put, it is one of complete antagonism to Spiritualism. The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth. Whatever divergence of opinion there may be among us in respect of other matters, we are agreed on this, the cardinal article of our faith. Our daily experience affirms its truth.

The consentient testimony of the most experienced among us agrees that, whether there be, or whether there be not, other agencies at work, the Spirits we know of are human Spirits who have once lived on this earth. To this the THEOSOPHIST returns the simple answer that we are mistaken. No Spirits communicate with earth for the sufficient reason that they cannot. It is idle to argue further. We can but go on our way with the assured conviction that, whatever may be the case in the East, we find that the departed Spirits of mankind are both able and willing to communicate with us in the West. And no metaphysical theorising as to *what cannot be* disposes in any degree of *what is*."

The THEOSOPHIST is forced to take exception to the form of statement of "facts" above used. As it now stands, it is but a short series of speculative deductions from the very superficially defined doctrines in our "Fragments of Occult Truth" which give a by-no-means complete idea of what is really taught in the doctrine, bits of which were explained in the article now most incorrectly styled a "manifesto." We regret the necessity to contradict once more our esteemed opponent, who seems to be giving up the Theosophists in despair. But were we also to conclude it "idle to argue further," then the position taken up by us would, indeed, give rise again to endless misinterpretations. The question of man's state after death, the future progress of his soul, spirit and other principles—whatever any one may call them,—was hardly touched upon in the short article under our critic's notice. In itself the subject embraces a field of boundless extent and of the most metaphysical intricacy, one which would demand volumes of commentaries and explanations to be thoroughly sifted and understood. Yet superficially sketched as our ideas may have been in the "Fragments"—which was but an answer to the direct questions, not to say, reproaches of our esteemed Brother, Mr. Terry (of Australia)—we nevertheless fail to detect in it such passages or ideas as justify M. A. (Oxon) in saying that our doctrine is "one of complete antagonism with Spiritualism." It is not half so antagonistic as he believes it to be, as we will try to prove.

"The Spiritualist believes that it is possible for Spirits of the departed to communicate with this earth" says the writer..." and to this the THEOSOPHIST returns the simple answer that we are mistaken." In this sentence alone, as a kernel in a nut-shell, lies hidden the reason of that partial antagonism. Had M. A. (Oxon), slightly modifying the construction of the above-quoted sentence—written instead that "it is possible for Spirits yet embodied on this earth to communicate with the Spirits of the departed"—then would there have been hardly any antagonism at all to deplore. What we have and do maintain is that all of the so-called "*physical* phenomena," and the "materializations" especially, are produced by something, to which we refuse the name of "Spirit." In the words of the President of our Berhampore Branch,* "we, Hindus,"—(and along with them go the European disciples of Eastern philosophy)—"are trying to *spiritualize* our grosser material *selves*,—while the American and European Spiritualists are endeavouring in their séance-rooms to *materialize* Spirits." These words of wisdom well show the opposite tendencies of the Eastern and the Western minds: namely, that while the former are trying to purify *matter*, the latter do their best to degrade *Spirit*. Therefore what we say, is, that 99 times out of 100, "materializations" so called when *genuine*, (and whether they be partial or complete) are produced by what we call "shells," and once perhaps by the living medium's *astral* body,—but certainly *never* in our humble opinion, by the "disembodied" Spirits themselves.

While we sincerely regret this divergence of opinions with *Light*, we feel inclined to smile at the *naïveté* of some other Spiritualist opponents; as, for instance, at that of the editor of the London *Spiritualist*, who, in his leading editorial of November 18, entitled "Speculation-Spinning," † calls the bits of occult doctrine given in our "Fragments"—"unscientific;" reproaching the writer (than whom there is no abler metaphysician, nor closer or more acute and clever logician among Anglo-Indian writers) with a want of "scientific method" in the presentation of his facts! At the same time, the editorial informs us that by "facts" it does not "necessarily mean physical facts, for there are demonstrable truths outside the realms of physics." Precisely. And it is upon just such "facts," the existence of which is based for us upon evidence which we "have weighed and examined" for ourselves, that we maintain the demonstrability of the deductions and final conclusions at which we have arrived. These we preach but to those who really want to know them. As none, they say, are so blind as they who will not see, we abstain from offering our doctrines to such as find them offensive—among whom are some Spiritualists. But to the masses of impartial readers whose minds are not yet wedded to this or the other theory, we present our facts and tell them to see, hear, and judge for themselves; and, there have been some who did not find our theories merely a "speculation-spinning" based upon hypotheses and the crass sentimentalism of a *faith*—welcome, because of its implied promises of a life hereafter—but theories resting upon the logical and stern deduction from facts, which constitute in themselves a *knowledge*. Now, what are these facts, and what do they show and teach us? First of all, and as a rule—to which the rare exceptions but confirm it the more—we find, that the so-called "disembodied spirits," instead of having become the wiser for being rid of the physiological impediments and the restraints of their gross material senses, would seem to have become far more stupid, far less perspicacious and, in every respect, worse than they were during their earthly life. Secondly, we have to take note of the frequent contradictions, and absurd blunders; of the false information offered, and the remarkable vulgarity, and common-place exhibited during their interviews with mortals—in materializing *séances* their oral utterances being invariably vulgar commonplace, and their inspirational speeches or second-hand communication through trance and other mediums—frequently so. Adding to this the undeniable fact which shows their teachings reflecting *most faithfully* the special creed, views, and thoughts of the sensitive or medium used by them, or of a sitter or sitters, we have already sufficient proof to show that our theory that they are "shells" and no disembodied spirits at all, is far more logical and "scientific" than that of the Spiritualists.* Speaking here in general, we need not take into consideration exceptional cases, instances of undeniable spiritual identity with which we are sure to find our arguments met by our spiritual opponents. No one ever thought of calling "Imperator+" a "shell"; but then the latter, whether a living or a disembodied spirit, neither materializes himself *objectively*, nor is it yet proved to the satisfaction of any one except M. A. (Oxon) himself that "he" *descends* to the medium, instead of the spirit of the latter *ascending* to meet his instructor.

Thus, we maintain that "spirits" are no more what they claim to be, than the chrysalis shell is the butterfly which left it. That their personations of various individuals, whom they sometimes represent, are mostly due to the accidental contact of an "Elementary" or *Eidolon* (attracted by the medium and the intense magnetic desire of the circle present) with the personal aura of that or another individual. The thoughts of the latter, the various acts and scenes in his past life,

* Babu Nobin Krishna Banerjee, President of the Adhi Bhoutic Bhratru Theosophical Society.

† To be answered in our February Number. *Ed.*

* We will not go to the trouble of showing how much or rather how little of "scientific method" is to be generally found in the *Spiritualist*. But while speaking of science and its methods, we may simply remark that though both our theories (theosophical and spiritualistic) are sure to be viewed by the men of science as "speculation-spinning" and metaphysical windmills, yet the hypotheses of Spiritualists—as broadly accepted and whether "scientifically" or unscientifically stated—are certain to be pronounced by the majority of men of real science, not merely unscientific, but very unphilosophical, and illogical as well.—EB.

the familiar and beloved faces of his departed ones, are then all drawn out of the all-containing depths of the Astral Light and utilized. At times this is done successfully, but frequently the thing proves a total failure. Only while the former are, as a rule, recorded, the mention of the latter is tacitly avoided,—no spiritualistic journal having ever been edited with that special view. So much for materialization and physical phenomena. As, for the rest, we are at one with the Spiritualists with but slight variances, more of form than of substance. What we believe in, is pretty well defined in the editorial which precedes the article "Church Congress and Spiritualism" in our December issue (see p. 55 Vol. III), and need not be again enumerated.

ESOTERIC AXIOMS AND SPIRITUAL SPECULATIONS.

In a lengthy review of A. Lillie's book, *Buddha and Early Buddhism*, by M. A. (Oxon), our esteemed friend, the critic, takes the opportunity for another quiet little fling at his well-wishers, the Theosophists. On the authority (?) of Mr. Lillie, who seems to know all about it, the reviewer contradicts and exposes the assertions made and theories enunciated by the Theosophists. We will now quote from his review "Buddhism and Western Thought," published in the October number of the *Psychological Review*:

"It will be evident to any reader, who has followed me so far, that the Buddhist belief is permeated by what I have described as a distinctive, 'a peculiar note of Modern Spiritualism—*the presence and guardianship of departed spirits*' (*!?*)* I confess that this struck me with some surprise, and, I may say, pleased surprise, for I had come to think that there was a marked antagonism between Eastern and Western modes of thought and belief on this point. *We have heard much in disparagement of this special article of faith from some friends who have told us a great deal about the theosophical beliefs of the Hindus, and who have chanted the praises of the Buddhistic as against the Christian faith with vehement laudation of the one, and with abundant scorn of the other*..... ...But be this as it may, we have been told so often, that we have come to accept it as a lesson from those who know better than ourselves, that our Western belief in the action of departed human spirits in this world of ours is a crazy fallacy. *We have believed, at least, that such was the Eastern creed.* For ourselves, we (some of us at least) prefer our own experience to the instructions of any whose dogmatic statements are so sweeping as those with which we are met from Eastern experts. The statements and claims made have seemed to us altogether too vast. It may be, we are driven to think, that departed spirits do not operate in the East, but at any rate we find that they *do* act in the West. And while we are far from declining to recognise the truth that pervades much of the Spiritualism of the East, and have tried our best to induce our friends to widen their view by adopting it in some degree, we have been sad to think that it should so absolutely contradict the experience of the West.

Mr. Lillie affords me some consolation. I find throughout his book not only most instructive variety of opinion, which I can correlate with my own beliefs and theories to benefit and advantage, but I find that the belief in the intervention of departed human spirits, which we had all of us imagined to be *anathema maranatha* in the East, is, in effect, a permeating principle of Buddhism in his estimation!".—(Part II. p. 174.)

The writer, after that, proceeds to speak of "Buddhistic Spiritualism".....a "root-principle" of which is "a belief that the living may be brought *en rapport* with their departed friends;" of adepts being "highly developed mediums;" and quotes an interesting clause from a chapter of Mr. Lillie's book. Says the last-named authority:—

"I have dwelt at length on this supernaturalism, because it is of the highest importance to our theme. *Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality, through the instrumentality of the corpse, or a portion of the corpse of the chief aiding spirit.* The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would admit at once that a spirit that has not yet attained the Bodily or Spiritual awakenment cannot be a good spirit. It is still in the domains of Kâma (death, appetite).* It can do no good thing; more than that, it *must* do evil things . . The answer of Northern Buddhism, if we consult such books as the 'White Lotus of Dharma' and the 'Lalita Vistara,' is that the good spirits are the Buddhas, the dead prophets. They come from the 'fields of the Buddhas' to commune with earth."

For all this M. A. (Oxon) rejoices, as he thinks it corroborates the Spiritual theories and is calculated to confound the Theosophists. We, however, are afraid that it will confound, in the end, but Mr. Lillie. "The life of Buddha is permeated," says the reviewer "with what seems to me uncompromising Spiritualism .....;" and in triumph adds: "It is a significant fact that throughout this elucidation of Buddhistic Spiritualism we have not once come upon an Elemental or Elementary Spirit."

No wonder since they have in Buddhistic and Brahmanical Esotericism their own special and technical names whose significance, Mr. Lillie—if he understood their meaning as correctly as he did the word *Kama*—was just the person to overlook, or include in the generic name of "Spirits." We will not try to personally argue out the vexed question with our friend, M. A. (Oxon), as our voice might have no more authority with him than Mr. Lillie's has with us. But we will tell him what we have done. As soon as his able review reached us, we marked it throughout, and sent both the numbers of the magazine containing it, to be, in their turn, reviewed and corrected by two authorities. We have the weakness to believe that these Specialists in the matter of esoteric Buddhism may be regarded as far greater than Mr. Lillie or any other European authority is likely to ever be; for these two are:—(1) H. Sumangala Unnanse, Buddhist High Priest of Adám's Peak, Ceylon, the teacher of Mr. Rhys Davids, a member of our General Council and the most learned expounder of Southern Buddhism; and (2) the Chohan-Lama of Rinch-cha-tze (Tibet) the Chief of the Archive-registrars of the secret Libraries of the Dalaï and Ta-shü-hlumpo-Lamas-Rim-boche,—also a member of our Society. The latter, moreover, is a "Pan-chhen," or great teacher, one of the most learned theologians of Northern Buddhism and esoteric Lamaism. From the latter we have already received the promise of showing how very erroneous are, in every case, the views of both, the author and his reviewer, the message being accompanied by a few remarks to the address of the former which would have hardly flattered his vanity as an author. The High Priest Sumangala, we hope, will give his ideas upon "Buddhistic *Spiritualism*" as well, as soon as he finds leisure—no easy matter, by the way, considering his engagements. If the authority and learning of Mr. Lillie, after that, will still be placed higher than that of the two most learned *Buddhist* expounders of Southern and Northern Buddhism of our day, then we will have nothing more to say.

Meanwhile, none will deny that esoteric Buddhism and Brahmanism are *one*, for the former is derived from the latter. It is well-known that, the most important feature of reform, perhaps, was that Buddha made adeptship or *enlightenment* (through the *dhyâna* practices of *Iddhi*) open to all, whereas the Brahmans had been jealously excluding all men without the pale of their own haughty caste from this privilege of learning the perfect truth. Therefore, in the present connection we will give the ideas of a learned Brahman upon Spiritualism as viewed from the esoteric stand-point. The author of the article which

* The italics and points of exclamation are ours. We would like to know what the learned priests of Ceylon, the lights of Buddhism, such as Sumangala Unnanse, would have to say to this.!—Ed.

* We have not read Mr. Lillie's book; but if he teaches in it many other things no truer than his idea that *Kama* means "Death," his authority is likely to prove of a most fragile kind. *Kama* never meant death, but lust, desire; in this sense—a passionate desire to live again.—Ed.

follows, than whom, no layman, perhaps, in India is better versed in the Brahmanical Occult Sciences* outside the inner conclave of the adepts—reviews in it the *seven-fold principle in man*, as given in *Fragments of Occult Truth*, and establishes for that purpose an exhaustive comparison between the two esoteric doctrines—the Brahmanical and Buddhistic—which he considers "substantially identical." His letter was written at our personal request, with no view to polemics, the writer himself being probably very far from the thought while answering it that it would ever be published. Having obtained his permission, however, to that effect, we now gladly avail ourselves of the opportunity. Besides being the best review we are likely to ever obtain upon so abstruse a subject, it will show M. A. (Oxon), and our other friends, the Spiritualists, how far such authors as Mr. Lillie have seized the "root-principle" of the Asiatic religions and philosophy. At all events the readers will be enabled to judge, how much modern Spiritualism, as now expounded, is "a permeating principle" of Brahmanism, the elder sister of Buddhism.

THE ARYAN-ARHAT ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN.

BY T. SUBBA ROW, B. A., B. L.†

.....Probably the Aryan (we shall for the present call it by that name) and the Chaldeo-Tibetan esoteric doctrines are fundamentally identical and the secret doctrine of the Jewish Kabalists merely an offshoot of these. Nothing, perhaps, can be more interesting now to a student of occult philosophy than a comparison between the two principal doctrines above mentioned. Your letter seems to indicate two divisions in the Chaldeo-Tibetan doctrine: (1) that of the so-called Lamaists; and (2) that of the so-called Arhats, (in Buddhism, Arahats, or Rahats) which has been adopted by the Himalayan or Tibetan Brotherhood. What is the distinction between these two systems? Some of our ancient Brahmanical writers have left us accounts of the main doctrines of Buddhism and the religion and philosophy of the Arhats—the two branches of the Tibetan esoteric doctrine being so called by them. As these accounts generally appear in treatises of a polemical character, I cannot place much reliance upon them.

It is now very difficult to say what was the real ancient Aryan doctrine. If an enquirer were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty. No comparison between our real Brahmanical and the Tibetan esoteric doctrines will be possible unless one ascertains the teachings of that so-called "Aryan doctrine,"..... and fully comprehends the *whole range* of the ancient Aryan philosophy. Kapila's "Sankhya," Patanjali's "Yog philosophy," the different systems of "Saktaya" philosophy, the various *Agamas* and *Tantras* are but branches of it. There is a doctrine though, which is their real foundation and which is sufficient to explain the secrets of these various systems of philosophy and harmonize their teachings. It probably existed long before the Vedas were compiled, and it was studied by our ancient Rishis in connotation with the Hindu scriptures. It is attributed to one mysterious personage called Maha ‡.....

The *Upanishads* and such portions of the Vedas as are not chiefly devoted to the public ceremonials of the ancient Aryans are hardly intelligible without some knowledge of *that doctrine*. Even the real significance of the grand ceremonials referred to in the Vedas will not be perfectly apprehended without its light being thrown upon them.....The Vedas were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other *indicated by the metre and the swara* which are, as it were, the life of the Vedas.....Learned Pundits and philologists, of course, deny that *Swara* has anything to do with philosophy or ancient esoteric doctrines. But the mysterious connection between *Swara and light* is one of its most profound secrets.

Now it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.* If you were to go to the Sramana Balagula and question some of the Jain Pundits there about the authorship of the Vedas and the origin of the Brahmanical esoteric doctrine, they would probably tell you that the Vedas were composed by *Rakshasas*† or *Thytyas* and that the Brahmans had derived their secret knowledge from them.‡ Do these assertions mean that the Vedas and the Brahmanical esoteric teachings had their origin in the lost Atlantis—the continent that once occupied a considerable portion of the expanse of the Southern and the Pacific oceans? Your assertion in "Isis Unveiled" that Sanskrit was the language of the inhabitants of the said continent, may induce one to suppose that the Vedas had probably their origin there,—wherever else might be the birth-place of the Aryan esotericism.§ But the real esoteric doctrine as well as the mystic allegorical philosophy of the Vedas were derived from another source, again, whatever that source may be—perchance, from the divine inhabitants-gods—of the sacred Island which, as you say, once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.¶ The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine. And, it is in this respect that one should expect to find a difference between the two doctrines.‖

The Brahmanical occult doctrine probably contains every thing that was taught about *the powers of nature* and their laws, either in the mysterious Island of the North, or in the equally mysterious continent of the South. And, if you mean to compare the Aryan and the Tibetan doctrines as regards their teachings about the occult powers of nature, you must beforehand examine all the classifications of these powers, their laws and manifestations and the real connotations of the various names assigned to them in the Aryan doctrine. Here are some

* See article "The Twelve Signs of the Zodiac" by the same author in the November number of the THEOSOPHIST.—ED.

† We give but extracts from the long letter of the above-named gentleman.—ED.

‡ The very title of the present chief of the Esoteric Himalayan Brotherhood.—ED.

* See *Appendix*, Note I.—ED.

† A kind of demons—*Devil*.—ED.

‡ And so would the Christian padris. But they would never admit that their "fallen angels" were borrowed from the *Rakshasas*; that their 'Devil' is the illegitimate son of *Dewel*—the Sinhalese female demon, or that the 'War in Heaven" of the *Apocalypse*—the foundation of the Christian dogma of the "Fallen Angels"—was copied from the Hindu story about Siva hurling the *Tarakasa's* who rebelled against Brahma into *Andhakkar*—the abode of Darkness, according to Brahmanical *Shastras*.—ED.

§ Not necessarily.—See *Appendix* Note II. From rare MSS. just received, we will shortly prove Sanskrit to have been spoken in Java and adjacent islands from remote antiquity.—ED.

¶ A locality which is spoken of to this day by the Tibetans and called by them "Scham-bha-la" the *Happy Land*.—See Appendix, Note III.—ED.

‖ To comprehend this passage fully, the reader must turn to Vol. I. pp. 589–591 of *Isis Unveiled*.—ED.

of the classifications contained in the Brahmanical system:

I. Classification of the occult powers as appertaining to *Parabrahmam* and existing in the MACROCOSM.

II. do. do. as appertaining to man and existing in the MICROCOSM.

III. do. do. for the purposes of *Tharaka Yog* or *Pranava Yog*.

IV. do. do. for the purposes of *Sankhya-Yog* (where they are, as it were, the inherent attributes of *Prakriti*).

V. do. do. for the purposes of *Hata Yog*.

VI. do. do. for the purposes of *Koula Agama*.

VII. do. do. for the purposes of *Sakta Agama*.

VIII. do. do. for the purposes of *Siva Agama*.

IX. do. do. for the purposes of *Sreechakram* (The *Sreechakram* you referred to in "Isis Unveiled" is not *the real esoteric Sreechakram* of the ancient adepts of Aryavarta).*

X. do. do. in *Atharvana Veda*, &c.

In all these classifications, subdivisions have been multiplied, indefinitely by conceiving new combinations of the Primary Powers in different proportions. But I must now drop this subject and proceed to consider the article headed "*Fragments of Occult Truth*," in the October number of the THEOSOPHIST.

I have carefully examined it, and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form. I shall now discuss the question from my own standpoint, though following for facility of comparison and convenience of discussion the sequence of classification of the *seven-fold* entities or Principles constituting man which is adopted in your article. The questions raised for discussion are (1) whether the *disembodied spirits* of human beings (as they are called by Spiritualists) appear in the séance-rooms and elsewhere; and (2) whether the manifestations taking place are produced wholly or partly through their agency.

It is hardly possible to answer these two questions satisfactorily unless the meaning intended to be conveyed by the expression "*disembodied spirits of human beings*" be accurately defined. The words *Spiritualism* and *Spirit* are very misleading. Unless English writers in general, and Spiritualists in particular, first ascertain clearly the *connotation* they mean to assign to the word *spirit* there will be no end of confusion, and the real nature of these so-called spiritualistic phenomena and their *modus occurrendi* can never be clearly defined. Christian writers generally speak of only *two* entities in man—the body, and the *soul* or *spirit* (both seeming to mean the same thing to them.) European philosophers generally speak of *Body* and *Mind*, and argue that soul or spirit cannot be anything else than mind. They are of opinion that any belief in *Linga-sariram* † is entirely unphilosophical. These views are certainly incorrect, and are based on unwarranted assumptions as to the possibilities of nature, and on an imperfect understanding of its laws. I shall now examine (from the stand-point of the Brahmanical esoteric doctrine) the Spiritual constitution of man, the various entities or principles existing in him, and ascertain whether either of those entities entering into his composition *can* appear on earth after his death; and, if so, *what it is that so appears*.

* Very true. But who would be allowed to give out the "real esoteric one"?—ED.

† The Astral Body—so called.—ED.

You have read some of Professor Tyndall's excellent papers on what he calls "Germ Theory," giving the facts ascertained by his experiments. His conclusions may be briefly stated thus:—Even in a very small volume of space there are myriads of protoplasmic germs floating in ether. If, for instance, say,—water (clear water) is exposed to them and if they fall into it, some form of life or other will be evolved out of them. Now, what are the agencies for the bringing of this life into existence? Evidently:—

I. *The water*, which is the field, so to say, for the growth of life.

II. The protoplasmic germ, out of which life or a living organism is to be evolved or developed. And, lastly—

III. The power, energy, force or tendency which springs into activity at the touch or combination of the protoplasmic germ and the water, and which evolves or develope life and its natural attributes.

Similarly, there are three primary causes which bring the human being into existence. I shall call them for the purpose of discussion by the following names:—

(1) *Parabrahmam*—The Universal Spirit.

(2) *Sakti* (The crown of the astral light combining in itself all the powers of nature).

(3) *Prakriti*, which in its original or primary shape is represented by *Akasa* (really, every form of matter is finally reducible to *Akasa*).*

It is ordinarily stated that *Prakriti* or *Akasa* is the *Kshâtram* or the basis which corresponds to water in the example we have taken: *Brahmam* the *germ*, and *Sakti* the power or energy that comes into existence at their union or contact.†

But this is not the view which the *Upanishads* take of the question. According to them, *Brahmam*‡ is the *Kshatram* or basis, *Akasa* or *Prakriti*, the germ or seed, and *Sakti* the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

Now, according to the adepts of ancient Aryavarta, *seven principles* are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken *one* at a time, *two* at a time, *three* at a time and so forth $= 2^n - 1$.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to $2^3 - 1 = 8 - 1 = 7$.

As a general rule, whenever seven *entities* are mentioned in the ancient occult science of India, in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities*; and that these three entities again, are evolved out of a *single* entity or MONAD. To take a familiar example, the *seven* coloured rays in the solar ray are evolved out of *three primary coloured* rays; and the three primary colours co-exist with the four

* The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Akasa* that same cosmic matter,—but still more imponderable its spirit, as it were, "*Prakriti*" being the body or *substance*, and "Akasa-Sakti" its soul or energy.—ED.

† Or, in other words, "*Prakriti*, Swabhâvât or *Akasa* is—SPACE as the Tibetans have it; Space filled with whatsoever substance or no substance at all; *i-e.* with substance so imponderable as to be only metaphysically conceivable. *Brahmam* then, would be the germ thrown into the soil of that field, and *Sakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet—FO-HAT "That which we call form (rupa) is not different from that which we call space (Sûnyata).....Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other skandhas, whether vedana, or sanjna, or sanskara or vijnava, they are each the same as their opposite".....(Book of *Sin-king* or the "Heart Sutra." Chinese translation of the "Maha-Prajna-Paramita-Hridaya-Sutra." Chapter on the "Avalokiteshwara," or the *manifested Buddha*.) So that, the Aryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedantin Brahmans believe in Parabrahmam, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.—ED.

‡ See *Appendix*, Note IV.—ED.

secondary colours in the solar rays. Similarly, the three primary entities which brought man into existence co-exist in him with the *four secondary* entities which arose from different combinations of the three primary entities.

Now these seven *entities* which in their totality constitute man, are as follows:—I shall enumerate them in the order adopted in your article, as far as the two orders (the Brahmanical and the Tibetan) coincide:—

		Corresponding names in your classification.
I.	*Prakriti.*	*Sthûlasarîram* (Physical Body).
II.	The entity evolved out of the combination of *Prakriti* and *Sakti*	*Sûkshmasarîram* or *Lingasarîram* (Astral Body).
III.	*Sakti.*	*Kâmarupa* (the *Perisprit*).
IV.	The entity evolved out of the combination of *Brahmam, Sakti and Prakriti.*	*Jivâtmâ (Life-Soul).*
V.	Do. *Brahmam and Prakriti.*	Physical Intelligence (or animal soul).
VI.	Do. *Brahmam and Sakti.*	Spiritual Intelligence (or Soul).
VII.	*Brahmam.*	The emanation from the ABSOLUTE, &c. (or pure spirit.)

Before proceeding to examine the nature of these seven entities, a few general explanations are indispensably necessary.

I. The secondary principles arising out of the combination of primary principles are quite different in their nature from the entities out of whose combination they came into existence. The combinations in question are not of the nature of mere mechanical juxtapositions, as it were. They do not even correspond to chemical combinations. Consequently no valid inferences as regards the nature of the combinations in question, can be drawn by analogy from the nature [Variety ?] of these combinations.

II. The general proposition that when once a cause is removed its effect vanishes, is not universally applicable. Take, for instance, the following example:—if you once communicate a certain amount of momentum to a ball, velocity of a particular degree in a particular direction is the result. Now, the cause of this motion ceases to exist when the instantaneous sudden impact or blow which conveyed the momentum is completed; but, according to the *first Law of Motion*, the ball will continue to move on for ever and ever with undiminished velocity in the same direction unless the said motion is altered, diminished, neutralized or counteracted by extraneous causes. Thus, if the ball stop, it will not be on account of the absence of the cause of its motion, but in consequence of the existence of extraneous causes which produce the said result.

Again, take the instance of *subjective phenomena.*

Now the presence of this ink-bottle before me is producing in me or in my mind a mental representation of its form, volume, colour and so forth. The bottle in question may be removed, but still its mental picture may continue to exist. Here, again, you see, the effect survives the cause. Moreover, the effect may at any subsequent time be called into conscious existence, whether the original cause be present or not.

Now, in the case of the fifth principle above-mentioned —the entity that came into existence by the combination of *Brahmam and Prakriti,*—if the general proposition (in the "Fragments of Occult Truth") is correct, this principle which corresponds to the *Physical intelligence* must cease to exist whenever the *Brahmam* or the seventh principle should cease to exist for the particular individual; but the fact is certainly otherwise. You stated the general proposition under consideration in support of your assertion that whenever the seventh principle ceases to exist for any particular individual the sixth principle also ceases to exist for him. The assertion is undoubtedly true though the mode of stating it and the reasons assigned for it are to my mind objectionable.

You said that in cases where tendencies of a man's mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposition that the tendencies of the particular individual's mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be any thing like a change of position in the case of Brahmam.* The assertion merely means that when there is no recognition whatever of *Brahmam*, or spirit, or spiritual life, or spiritual consciousness, the seventh principle has ceased to exercise any influence or control over the individual's destinies.

I shall now state what is meant (in the Aryan doctrine) by the seven principles above enumerated.

I.—*Prakriti.* This is the basis of *Sthûlasarîram* and represents it in the above-mentioned classification.

II. *Prakriti* and *Sakti.*—This is the *Lingasarîram*, or astral body.

III. *Sakti.*—This principle corresponds to your *Kâmarupa.* This power or force is placed by ancient occultists in the *Nâbhichakram.* This power can gather *akâsa* or *prakriti* and mould it into any desired shape. It has very great sympathy with the fifth principle, and can be made to act by its influence or control.

IV. *Brahmam, Sakti* and *Prakriti.*—This again corresponds to your second principle, *Jivâtmâ.* This power represents the universal life-principle which exists in nature. Its seat is the *Anahatachakram* (heart) It is a force or power which constitutes what is called *Jiva*, or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism. But it is not called *Jivâtmâ* in our philosophy. The term *Jivâtmâ* is generally applied by our philosophers to the seventh principle when it is distinguished from *Paramâtmâ* or *Parabrahmam.*†

V. *Brahm* and *Prakriti.*—This, in our Aryan philosophy, corresponds to your fifth principle, called the *Physical Intelligence.* According to our philosophers, this is the entity in which what is called *Mind* has its seat or basis. This is the most difficult principle of all to explain, and the present discussion entirely turns upon the view we take of it.

Now, what is mind? It is a mysterious something which is considered to be the seat of consciousness—of sensations, emotions, volitions and thoughts. Psychological analysis shows it to be apparently a congeries of mental states, and possibilities of mental states, connected by what is called memory, and considered to have a distinct existence apart from any of its particular mental states or ideas. Now in what entity has this mysterious something its potential or actual existence? *Memory* and *expectation* which form, as it were, the real foundation of what is called *individuality*, or *Ahankâram*, must have their seat of existence somewhere. Modern psychologists of Europe

* True—from the standpoint of Aryan *Esotericism*, and the Upanishads; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects.—See *Appendix*, Note IV.—ED.

† The Impersonal Parabrahmam thus being made to merge or separate itself into a *personal* "jivatma," or the personal god of every human creature This is, again, a difference necessitated by the Brahmanical belief in a God whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognise *no* deity apart from man.—See *Appendix*, Note V.—Ed.

generally say that the material substance of *Brain* is the seat of mind; and that past *subjective experiences*, which can be recalled by memory, and which in their totality constitute what is called *individuality*, exist therein in the shape of certain unintelligible mysterious impressions and changes in the nerves and nerve-centres of the cerebral hemispheres. Consequently, they say, the mind—the individual mind—is destroyed when the body is destroyed; so there is no possible existence after death.

But there are a few facts among those admitted by these philosophers which are sufficient for us to demolish their theory. In every portion of the human body, a constant change goes on without intermission. Every tissue, every muscular fibre and nerve-tube, and every ganglionic centre in the brain is undergoing an incessant change. In the course of a man's lifetime there may be a series of *complete transformations* of the substance of his *Brain*. Nevertheless the memory of his past mental states remains unaltered. There may be additions of new subjective experiences and some mental states may be altogether forgotten, but no individual mental state is altered. The person's *sense of individuality* remains the same throughout these constant alterations in the brain substance. [This is also sound Buddhist philosophy, the transformation in question being known as the change of the *skandhas.—Ed.*] It is able to survive all these changes, and it can survive also the complete destruction of the material substance of the brain.

This individuality arising from mental consciousness has its seat of existence, according to our philosophers, in an *occult power or force* which keeps a registry, as it were, of all our mental impressions. The power itself is indestructible, though by the operation of certain antagonistic causes its impressions may in course of time be effaced, in part or wholly.

I may mention in this connection that our philosophers have associated seven *occult* powers with the seven principles or entities above-mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of *Brahmam* when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm.

There is nothing very strange in a power or force, or *sakti* carrying with it impressions of sensations, ideas, thoughts, or other subjective experiences. It is now a well-known fact, that an electric or magnetic current can convey in some mysterious manner impressions of sound or speech with all their individual peculiarities; similarly, you know very well that I can convey my thoughts to you by a transmission of energy or power.

Now this fifth principle represents in our philosophy, *the mind*, or, to speak more correctly, the power or force above described, the impressions of the mental states therein, and the notion of individuality or *Ahankáram* generated by their collective operation. This principle is called merely *physical intelligence* in your article. I do not know what is really meant by this expression. It may be taken to mean that intelligence which exists in a very low state of development in the lower animals. *Mind* may exist in different stages of development, from the very lowest forms of organic life, where the signs of its existence or operation can hardly be distinctly realised, up to man, in whom it reaches its highest state of development.

In fact, from the first appearance of life* up to *Thureeya Avastha*, or the state of Nirvana, the progress is, as it were, continuous. We ascend from that principle up to the seventh by almost imperceptible gradations. But four stages are recognised in the progress where the change is of a peculiar kind, and is such as to arrest an observer's attention. These four stages are as follows:—

(1) Where life (fourth principle) makes its appearance.
(2) Where the existence of mind becomes perceptible in conjunction with life.
(3) Where the highest state of mental abstraction ends, and *spiritual consciousness* commences.
(4) Where spiritual consciousness disappears, leaving the seventh principle in a complete state of *Nirvana*, or nakedness.

According to our philosophers, the fifth principle under consideration is intended to represent *the mind in every possible state of development, from the second stage up to the third stage.*

IV. Brahmam and *Sakti.*—This principle corresponds to your "spiritual intelligence." It is, in fact, *Buddhi* (I use the word *Buddhi* not in the ordinary sense, but in the sense in which it is used by our ancient philosophers); in other words, it is the seat of *Bodha* or *Atmabodha*. One who has *Atma- bodha* in its completeness is a *Buddha*. *Buddhists know very well what this term signifies.* This principle is described in your article as an entity coming into existence by the combination of *Brahmam and Prakriti*. I do not again know in what particular sense the word *Prakriti* is used in this connection. According to our philosophers it is an entity arising from the union of *Brahm* and *Sakti*. I have already explained the connotation attached by our philosophers to the words *Prakriti* and *Sakti*.

I stated that *Prakriti* in its *primary* state is *Akása*. *

If *Akása* be considered to be *Sakti* or *Power* by Theosophists,† then my statement as regards the ultimate state of *Prakriti* is likely to give rise to confusion and misapprehension unless I explain the distinction between *Akása* and *Sakti*. *Akása* is not, properly speaking, the *Crown of the Astral light*, nor does it *by itself* constitute any of the *six primary forces*. But, generally speaking, whenever any *phenomenal result* is produced, *Sakti* acts in *conjunction with Akása*. And, moreover, *Akása* serves as a basis or *Adhishthanum* for the transmission of force currents and for the formation or generation of force or power correlations.‡

In *Mantrasastra* the letter "*Ha*" represents *Akasa*, and you will find that this syllable enters into most of the sacred formulæ intended to be used in producing phenomenal results. But by itself it does not represent any *Sakti*. You may, if you please, call *Sakti*, an attribute of *Akása*.

I do not think that as regards the nature of this principle there can, in reality, exist any difference of opinion between the Buddhist and Brahmanical philosophers.

Buddhist and Brahmanical initiates know very well that mysterious circular mirror composed of two hemispheres which reflects as it were the rays emanating from the "burning bush" and the blazing star—the Spiritual sun shining in CHIDAKASAM.

The spiritual impressions constituting this principle have their existence in an occult power associated with the entity in question. The successive incarnations of Buddha, in fact, mean the successive transfers of this mysterious power or the impressions thereon. The transfer is only

* In the Aryan doctrine which blends *Brahmam*, *Sakti*, and *Prakriti* in one, it is the fourth principle, then; in the Buddhist esoterism the second in combination with the first.—ED.

* According to the Buddhists in *Akása* lies that eternal, potential energy whose function it is to evolve all visible things out of itself. —ED.

(†) It was never so considered, as we have shown it But as the "Fragments" are written in English, a language lacking such an abundance of metaphysical terms to express every minute change of form, substance and state as found in the Sanskrit, it was deemed useless to confuse the Western reader untrained in the methods of Eastern expression—more than necessary, with a too nice distinction of proper technical terms. As "*Prakriti* in its primary state is *Akása*," and *Sakti* "is an attribute of AKASA," it becomes evident that for the uninitiated it is all one. Indeed, to speak of the "union of Brahmam and Prakriti" instead of "Brahmam and Sakti" is no worse than for a theist to write that "man has come into existence by the combination of spirit and matter," whereas, his words framed in an orthodox shape, ought to read "man as a living soul was created by the *power* (or breath) of God over matter".—ED.

‡ That is to say, the Aryan *Akása* is another word for Buddhist SPACE (in its metaphysical meaning).—ED.

possible when the *Mahatma** who transfers it, has completely identified himself with his seventh principle, has annihilated his *Ahankâram* and reduced it to ashes in CHIDAGNIKUNDUM and has succeeded in making his thoughts correspond with the eternal laws of nature and in becoming a co-worker, with nature. Or to put the same thing in other words, when he *has attained the state of Nirvana, the condition of final negation, negation of individual or separate existence.*†

VII. *Atma.*—The emanation from the absolute; corresponding to the seventh principle. As regards this entity there exists positively no real difference of opinion between the Tibetan Buddhist adepts and our ancient Rishis.

We must now consider which of these entities can appear after the individual's death in séance-rooms and produce the so-called spiritualistic phenomena.

Now, the assertion of the Spiritualists that the "disembodied spirits" of particular human beings appear in séance-rooms necessarily implies that the entity that so appears bears the stamp of some particular individual's *individuality?*

So, we have to ascertain beforehand in what entity or entities individuality has its seat of existence. Apparently it exists in the person's particular formation of body, and in his subjective experiences, (called his mind in their totality). On the death of the individual his body is destroyed; his *lingasarîram* being decomposed, the power associated with it, becomes mingled in the current of the corresponding power in the macrocosm. Similarly, the third and fourth principles are mingled with their corresponding powers. These entities may again enter into the composition of other organisms. As these entities bear no impression of individuality, the Spiritualists have no right to say that the "*disembodied spirit*" of the human being has appeared in the séance-room, whenever any of these entities may appear there. In fact, they have no means of ascertaining that they belonged to any particular individual.

Therefore, we must only consider whether any of the last three entities appear in séance-rooms to amuse or to instruct Spiritualists. Let us take three particular examples of individuals and see what becomes of these three principles after death.

I. One in whom spiritual attachments have greater force than terrestrial attachments.

II. One in whom spiritual aspirations do exist, but are merely of secondary importance to him, his terrestrial interests occupying the greater share of his attention.

III. One in whom there exist no spiritual aspirations whatsoever, one whose spiritual Ego is dead or non-existent to his apprehension.

We need not consider the case of a *complete Adept* in this connection. In the first two cases, according to our supposition, spiritual and mental experiences exist together; when spiritual consciousness exists, the existence of the seventh principle being recognised, it maintains its connection with the fifth and sixth principles. But the existence of terrestrial attachments creates the necessity of *Punarjanmam*, the latter signifying the evolution of a new set of objective and subjective experiences, constituting a new combination of surrounding circumstances or, in other words, a new world. The period between death and the next subsequent birth is occupied with the preparation required for the evolution of these new experiences. During the period of incubation, as you call it, the spirit will never of its own accord appear in this world, *nor can it so appear.*

There is a great law in this universe which consists in the reduction of subjective experiences to objective phenomena and the evolution of the former from the latter. This is otherwise called "cyclic necessity." Man is subjected to this law if he do not check and counterbalance the usual destiny or fate, and he can only escape its control by subduing all his terrestrial attachments completely. The new combination of circumstances under which he will then be placed may be better or worse than the terrestrial conditions under which he lived. But in his progress to a new world, you may be sure he will never turn around to have a look at his spiritualistic friends.*

In the third of the above three cases there is by our supposition, no recognition of spiritual consciousness or of spirit. So they are non-existing so far as he is concerned. The case is similar to that of an organ or faculty which remains unused for a long time. It then practically ceases to exist.

These entities, as it were, remain his or in his possession, when they are stamped with the stamp of recognition. When such is not the case, the whole of his individuality is centered in his fifth principle. And after death this fifth principle is the *only representative* of the individual in question.

By itself it cannot evolve for itself a new set of objective experiences, or to say the same thing in other words, it has no *punarjanmam.* It is such an entity that can appear in séance-rooms; but it is absurd to call it a *disembodied spirit.*† It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered. It sometimes summons to its aid the *Kâmarûpa* power, and creates for itself some particular ethereal form (not necessarily human).

Its tendencies of action will be similar to those of the individual's mind when he was living. This entity maintains its existence so long as the impressions on the power associated with the fifth principle remain intact. In course of time they are effaced, and the power in question is then mixed up in the current of its corresponding power in the MACROCOSM, as the river loses itself in the sea. Entities like these may afford signs of there having been considerable intellectual power in the individuals to which they belonged; because very high intellectual power may coexist with utter absence of spiritual consciousness. But from this circumstance it cannot be argued that either the spirits or the spiritual Egos of deceased individuals appear in séance-rooms.

There are some people in India who have thoroughly studied the nature of such entities (called *Pisacham*). I do not know much about them experimentally, as I have never meddled with this disgusting, profitless, and dangerous branch of investigation.

Your Spiritualists do not know what they are really doing. Their investigations are likely to result in course of time either in wicked sorcery or in the utter spiritual ruin of thousands of men and women. ‡

The views I have herein expressed have been often illustrated by our ancient writers by comparing the course, of a man's life or existence to the orbital motion of a planet round the sun. Centripetal force is spiritual attraction and centrifugal terrestrial attraction. As the centripetal force increases in power in comparison with the centrifugal force, the planet approaches the sun—the individual reaches a higher plane of existence. If, on the other hand, the centrifugal force becomes greater than the centripetal force, the planet is removed to a greater distance from the sun, and moves in a new orbit at that distance—the individual comes to a lower level of existence. These are illustrated in the first two instances I have noticed above.

We have only to consider the two extreme cases.

When the planet in its *approach* to the sun passes over the line where the centripetal and centrifugal forces completely neutralize each other and is only acted on by the centripetal force, it rushes towards the sun with a gradually

* The highest adept.—ED.

† In the words of a gatha in the "Maha-pari-Nirvana Sutra"

"We reach a condition of Rest

"Beyond the limit of any human knowledge."—ED.

* As M. A. (Oxon) will see, the Spiritualists have still less chance of having their claims recognised by Brahmanical than by Buddhist occultists.—ED.

† It is especially on this point that the Aryan and Arahat doctrines quite agree. The teaching and argument that follow are, in every respect, those of the Buddhist Himalayan Brotherhood.—ED.

‡ We share entirely in this idea.—ED.

increasing velocity and is finally mixed up with the mass of the sun's body. This is the case of a complete *adept.*

Again, when the planet in its *retreat* from the sun reaches a point where the centrifugal force becomes all-powerful it flies off in a tangential direction from its orbit, and goes into the depths of void space. When it ceases to be under the control of the sun, it gradually gives up its generative heat and the creative energy that it originally derived from the sun and remains a cold mass of material particles wandering through space until the mass is completely decomposed into atoms. This cold mass is compared to the fifth principle under the conditions above noticed, and the heat, light, and energy that left it are compared to the sixth and seventh principles.

Either after assuming a new orbit or in its course of deviation from the old orbit to the new, the planet can never go back to any point in its old orbit, as the various orbits lying in different planes never intersect each other.

This figurative representation correctly explains the ancient Brahmanical theory on the subject. It is merely a branch of what is called the Great Law of the Universe by the ancient mystics.....

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EDITORIAL APPENDIX TO THE ABOVE.

Note I.

In this connection it will be well to draw the reader's attention, to the fact that the country callled "Si-dzang" by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fo-kien (the chief head-quarters of the aborigines of China)—as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the "Teachers of Light," the "Sons of Wisdom" and the "Brothers of the Sun." The Emperor Yu the "Great" (2207 B. C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him—for he was the first one to unite in China ecclesiastical power with temporal authority—from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practise the Bhon religion, their sect is a pre—and-anti—Buddhistic one, and they are to be found mostly in the province of Kam—that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendants of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their rites—now those of sorcery, incantations, and nature-worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse—(a religion based upon pure reason and spirituality)—as alleged by some. Generally, little or no difference is made even by the Kyelang missionaries who mix greatly with these people on the borders of British Lahoul—and ought to know better—between the Bhons and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tzong-ka-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Bhons. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Bhons, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant,)or the primitive Turanians, Chaldees and Assyrians—is out of question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine Chaldeo—Tibetan. And, when we remember that the Vedas came—agreeably to all traditions—from the Mansorowa Lake in Tibet, and the Brahmins themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still has it—as having proceeded from one and the same source: and, to thus call it the "Aryan-Chaldeo-Tibetan" doctrine, or Universal WISDOM Religion. "Seek for the LOST WORD among the hierophants of Tartary, China and Tibet," was the advice of Swedenborg, the seer.

Note II.

Not necessarily—we say. The Vedas, Brahmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia—Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost "Atlantis" formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to far-away Tasmania.

Note III.

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records—a people whose era begins nearly 4,600 years back (2697 B. C.). A people so accurate and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science, were anticipated—such as the compass, gun-powder, porcelain, paper, printing, &c.—known, and practised thousands of years before these were rediscovered by the Europeans,——ought to receive some trust for their records. And from Lao-tze down to Hiouen-Thsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In the *Catena of Buddhist Scriptures from the Chinese* by the Rev. Samuel Beal, there is a chapter "On the TIAN-TA'I School of Buddhism" (pp. 244-258) which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chin-che-K'hae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads: "That which relates to the one garment (seamless) worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS, the school of the Haimavatas" (p. 256) the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the "Haimavatas" or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to "the great professors of the higher order who live in mountain depths remote from men," the *Aranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the legend is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the "great teachers of the snowy mountains," however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in SCHAM-CHA-LO, the "happy land." According to the general belief it is situated in the

north-west of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Khoondooz and Kashmir, of the *Gya-Pheling* (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains—but one and all firmly believe in Schambha-la, and speak of it as a fertile, fairy-like land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary Island.

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists—that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

NOTE IV.

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of *Rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term *jivâtma* to the seventh principle, the pure and *per se* unconscious spirit—it is because the Vedanta postulating three kinds of existence—(1) the *pâramârthika,—(the true, the only real one,)* (2), the *vyavahârika* (the practical), and (3) the *pratibhâsika* (the apparent or illusory life)—makes the first *life* or *jiva*, the only truly existent one. Brahma or the ONE'S SELF is its only representative in the universe, as it is the *universal Life in toto* while the other two are but its "phenomenal appearances," imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint—"wherever there is consciousness there is relation, and wherever there is relation there is dualism." The ONE LIFE is either "MUKTA" (absolute and unconditioned) and can have no relation to anything nor to any one; or it is "BADDHA" (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony, admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods, or none; whether there is a universe, or no universe; existing during the eternal cycles of Maha Yugs, during the *Pralayas* as during the periods of *Manvantara:* and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akâsa-Prakriti, guided by the unconscious regular pulsations of *Sakti*—the breath or power of a conscious deity, the theists would say, —the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or "Fan, Bar-nang" (Mâha Sûnyatâ) or, as it is called by Lao-tze, the "Emptiness" is the nature of the Buddhist Absolute. (See Confucius' "*Praise of the Abyss.*") The word *jiva* then, could never be applied by the Arahats to the *Seventh* Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question "how can *Unconsciousness* generate *consciousness*?" the answer would be: Was the seed which generated a Bacon or a Newton self-conscious?"

NOTE V.

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name "Brahman" is identical in this connection with Brahma or *Iswara*—the personal God. The *Upanishads*—the Vedanta Scriptures—mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahmam, or Parabrahm, the ABSOLUTE of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahmâ of the Hindu Triad, or *Trimûrti*. Some Orientalists rightly believe the name derived from the verb "Brih," to *grow* or *increase*, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

SUPPLEMENTAL NOTE TO "THE BENI-ELOHIM."

BY MIRZA MOORAD ALEE BEG, F.T.S.

I take this opportunity of acknowledging the kindness of Mr. John Yarker, of Manchester, in communicating for me his remarks on "The Book of Enoch" published in the August number of the THEOSOPHIST. It affords me the highest gratification to find that the slight essay which, under the name of "The Beni Elohim," I made to unravel the tangled web of primeval Occult-Symbolism, has merited the applause of so distinguished an investigator of mystical Antiquities. In the perhaps presumptuous endeavor to direct his attention to new clues for the "Lost Word," I venture to offer a few remarks which suggest themselves to me on reading the extracts he so kindly forwarded.

As he very truly says, "*Samyaza*" and "*Azazi-el*" are identical with "Sami-El," which is the same as "Satan" or the "Great Serpent," the Primeval Giver of Light and Knowledge and of *Life*—as the world in general understands it. Also with "Shams" or "Shamash"—the "Sun" and mythical ancestor of the Shemites; who, again, is the same as Sheth, Set, Shish, Sat, Tat, Taut, Sisut, Hermes, and the other mythical Fathers of Science. Thus "Shami-Aza" is "the Blazing Sun, or the Mighty Sun"; "Azazi-El" "the Brilliant or Mighty God."; "Shami-El" "the Sun-God." And so on, ringing the changes on "Aza"—the Energetic or Mighty, or Blazing, and "Shams"—the Sun—and "El" the patronymic suffix of the Elohites. As the Esoteric significance of this is touched on more in detail in my article "The War in Heaven," just published in the THEOSOPHIST, I shall say no more on this part of the subject save that the name "Sums-avi-el," given as one of the names of the angels in "Enoch," seems to be one of those "rollings up" which I have so frequently noticed in Shemite Mythology, by a *combination* of the separate Godheads of "Shams" (the Sun), and "Yava" (Jupiter). I am now working on other "angels'" names with a view to their identification with old Shemite and Khamite deities and with the Planets, but I do not yet feel justified in publishing the results arrived at. Perhaps this may set Mr. Yarker on the same track, and a correlation of the results we independently achieve, may prove valuable as a help to Occult and Masonic study.

In connection with the above, I wish to draw the attention of Mr. Yarker to the consideration of the identity of "Satan" with "Saturn." It is well known that "Saturn" was an old Italian deity, who was very arbitrarily identified with the Greek "Kronos" by the Romans. This has created an altogether fallacious conception ever since. "Kronos" is "Ba-al," "Zervana Akarana," "Boundless Time," "The Father-God." "Saturn," on the contrary, was introduced into Italy by the "Khita" invaders of "Hit-ruria" (Hetruria) some 2,000 years B. C., and is the

same as "Maluk-Satur" of Phœnikia and Cana-an, who is also the "Sat" and "Taut" of the Hittites, Hyksos, and Egyptians, and *should* have been co-ordinated with Hermes. I may also mention that I see a very decided "occult" significance in portions of the XIV Chapter of the Book of Enoch as given by Mr. Yarker. Unfortunately, not having perused the whole work, I cannot presume to give an opinion as to the evidence of antiquity it intrinsically presents. Judging, however, from the extracts given, I should refer its authorship to the period of the "Captivity," which would give it just as good a right as "Daniel" or "Esther" has to insertion in the Bible. The Bible itself, if carefully read, offers abundant proof that the authors of its "books" subsequent to the said date believed in what was substantially the same tale as told in "Enoch."

In my interpretation of the allegory of the Elohim-myth, I differ materially from what, from the few words he says on the subject, appears to be the theory of Mr. Yarker. Hoping he will forgive me for differing from so high an authority, I refer him to my forthcoming articles on "The War in Heaven" and "the Great Serpent" for my views in full; which I may be allowed to say, I should feel honoured by his criticizing. Will he kindly favour me with some account of the sexual connection with the Elohim which, as he says, was claimed by the Rosicrucians?

LAKSHMIBAI.

*(The Authentic Story of a Bhût.)**

BY PIARAI LALL CHACHONDIA, F.T.S.

I believe that the following story of a ghost I received from a worthy friend of mine (Pandit N. B. Nákhse, resident of Saugor C. P.), an eye-witness to almost all the phenomena described—will be welcome to students of Spiritualism. As the narrative is based not only on the Pandit's personal experience and that of his family, but also attested to by other persons of the town where it took place, I cannot say I am prepared to deny its truth. At all events not a single fact has been exaggerated, and the Pandit's story is a true account of what has actually happened. Let those who can throw light upon it come out and explain. I give the story simply as I had it from Pandit N. B. Nakhse, and in his own words.

"I had a paternal aunt named Lakshmibái, who in the beginning of April 1871 was suddenly taken sick. Every remedy was vainly tried. Day by day she became weaker, and at last we lost all hope for her recovery. Our sad apprehensions became very soon realized.

"On the day before her death she told my mother that feeling sure she would not live more than a day or two, she desired to be removed before her death to some other place, as every one, she said, who had died in the room she occupied had become a bhût† (भूत) and that she wanted to avoid such a terrible fate.

"That day passed and another dawned, which was an "Ekadashi" (the 11th day of every fortnight) and a Sunday. From morning till 8 A.M. there were symptoms of improvement; but all of a sudden she collapsed, lost her power of speech, and finally becoming unconscious, she remained without uttering one syllable, cold and insensible for about three hours. Then came the agony. What she suffered can better be imagined than described. About 11 o'clock she suddenly arose from her bed, and begged my mother to prepare for her a bath—for the last time as she said. Having bathed, my aunt gave alms to Brahmins, drank of the sacred Ganges water, bade us all good-bye, and having thrice uttered Ráma's holy name, expired towards noon, and *in the same sick-room, she had so desired to be removed from.* None of us seemed to have remembered the wish expressed by her on the preceding day.

"Half a year had passed after the sad event, when, one morning, my elder brother's wife told me that she had seen my aunt that night in a dream; and, that the deceased had promised her to return again on that morning. Scarcely had an hour passed, after what she had told me when there came an extraordinary change over my sister-in-law's features and general appearance. She was seized with violent trembling, her eyes flashed and glowed like fire, and her body became burning hot. I was so taken aback by the unusual sight, that, unable to account for the phenomenon, I at once hurried to call witnesses. On seeing her in such a state, my mother conjecturing at once that an evil spirit had taken possession of her daughter-in-law, she proceeded to question her to ascertain who that particular devil was. After a minute or so the ghost spoke* and introduced itself as Lakshmibai, my aunt, who had just died!

"At first we doubted the evil spirit's statement. Till then, *we could not have believed that a person like her, whose whole life had been so virtuous and pure, and who, at the time of her death had drunk of the sacred Ganges water, and uttered thrice the holy name of Rama, had been refused salvation.* † We, therefore, put some more questions to the ghost, such as would, we thought, prove or disprove the truth of its statements; but when we found that every one of them was satisfactorily answered we had but to accept the sad assertion. It was the ghost of the late Lakshmibai, my aunt, as before stated. ‡

"On being asked what sin of hers had doomed her to such a fate, the ghost replied that she had to suffer in consequence of the idea, of her not being removed from the sick-room, forcibly striking her and preying on her mind at the time of death. How far the explanation given is true, I cannot say but leave it to the criticism of learned readers.¶

"When the clock struck twelve the ghost was requested to release the 'medium' and allow her to take her food. The ghost, thereupon, obligingly left her for that day. But from the following morning it began to come and trouble the poor woman daily for an hour or two regularly. Every possible means to release her from the claws of the evil spirit was resorted to: but the more we tried the more troublesome the ghost proved. At last it told us plainly one day, that all efforts to dislodge it

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* A *ghost*, or an earth-bound soul. We give room to this interesting story, in order to show the Western Spiritualists, once more and again, that, while believing in the possibility of returning "spirits," the Hindus fear and detest them, giving them the epithet of "devils" instead of "departed angels," and considering such a return in each case as a *curse* to be avoided and removed as soon as possible.—Ed.

† A ghost, an earth-bound *spirit* or "Elementary."—Ed.

* Through the sister-in-law's mouth, of course, she being a *medium*.—Ed.

† The italics are ours. We underline the sentence to show in what light the orthodox Hindus and especially the Brahmans—view those manifestations.—"Salvation" means with the Hindus "absorption in Brahm", *Moksha*—a state from which *no* Spirit *can* return.—*Ed.*

‡ The ghost's assertions *through her medium*, prove nothing in this case. The lady so possessed knew as much of the deceased as the rest of the family. It might have been any spook for all the narrator knows—who *personated* Lakshmibai, and the correct answers were no test at all.—Ed.

¶ This, again, may lead one to suspect (and we now speak from the standpoint of Eastern Occultism) that it was the dying woman's last thought, the *ideê fixe* (the intensity of which makes of living people monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had long time ceased to exist)—that idea that had so long worried her dying mind, namely, that she *was* going to become a *bhût* unless removed—that infected also the mind of her relative. A man dies of a contagious disease; months after his death, aye, years—a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a *thought*, exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever it will—in short, to *psychologize* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control*, "guide," or communicating intelligence is thoroughly established.—Ed.

by means of *mantras* * would fail, and that unless we totally abandoned the idea we would never be rid of the *bhût*.

"Seeing no other alternative, we were at last obliged to humour the *bhût*, which, it is only fair to say, has ever since faithfully kept its promise. It has even on several occasions rendered us useful services for which all in the family have been duly grateful.

"The wonders wrought by it have been various and amusing, of which I beg to relate a few.

"One day we had to celebrate in our family, a religious rite. The exigency was unexpected, and it could not be postponed even for a day. My father's advice was indispensable, but he was at a distance of some twenty miles from our town. There was no available post-office nor a telegraph. We were in a perfect dilemma. Then the ghost came andsaid :—'Give me a letter, and I will bring a written answer within an hour.' Upon this my brother wrote a message to my father, informing him of the circumstances under which it was sent, and of the weird ghost-carrier who was to wait there for his reply, and then placed it upon the table. The letter, strange to say, suddenly disappeared, and to the wonder of all present, my father's reply, in his own hand-writing, reached us within the time promised. When, some time after, my father came home on leave, I asked him how and where he had found my letter. He replied that at about 8 o'clock on the morning in question, upon putting his hand into his tobacco-pouch, he found there a paper, which proved to be a letter dated on the same day—from Raoji (my brother's pet name). 'I was much surprised' he said, 'to see a letter reaching from Saugor to Banda (the place where my father was) in so short a time. But when I read that a ghost was the carrier my surprise was all gone. I replied to it instantly as desired and placed the reply on the floor. It disappeared from my sight within a few seconds.' This took place in May 1872.

"Upon another occasion, the ghost came as usual and said it was hungry. Dinner was prepared and it was asked to eat it without using the medium's body, if it could do so without inconvenience. Consenting, when the dishes were suitably placed, it made away with the food without making itself visible. The most astonishing thing was that the quantity of food consumed by the ghost, was nearly ten times the allowance of an ordinary man in good health. Whenever a dish was emptied, a voice asking for more was heard in the air. Since then it has become customary in our family to invite the ghost to dinner on days of festivity. Incidents like this have often occurred within our experience.

"In 1873 my brother Gunpat Rao (the said Raoji) was at Allahabad studying for the B. A. degree, and his wife (the medium) was with him. Once he found himself in urgent want of money and being a stranger could not borrow it. Seeing him in that difficulty, the ghost came and said through the medium that if he promised to repay the amount as soon as he got his scholarship, it would try to get the required sum to meet his present wants. He agreed, and the money was brought to him within half an hour by an invisible hand. Though I was not an eye-witness to this phenomenon, yet I could hardly disbelieve it as it was related to me by my own brother and I had seen such occurrences before.

"In December 1879 when I had come home to Saugor in the school vacation, the ghost one day entered the body of its medium and began to talk with me. After the exchange of usual compliments I asked it to give me sweetmeats for the occasion of the birth of its grand-son (the child of Raoji) born some three months before. It consented, promising to give them to me the next day. On the following afternoon, it accordingly came, and told me to call my father and mother, to share in the feast. When all were assembled a leaf-cup (द्रोण) Drônna was seen to descend from the roof of the room in which we were sitting. It was full of *jilebees* (जिलबी) nearly a seer in weight, which were distributed among us. On being asked whence it could have brought the sweetmeats, the ghost replied that it had bought them from the confectioner's for 8 annas.—'And where did you get the money to buy it with?' was our next question.—'I found the coin in the tank.'

"One more incident deserves to be mentioned here. My brother Gunput Rao during that Christmas vacation of 1879 had come to Saugor to settle about my marriage. The 25th of January (1880) was the day fixed for my wedding. He could not stay so long as his vacation lasted for ten days only. So he went back to Burhanpur, promising to try for a ten-days' leave, and come a day or two before the wedding. But, the 23rd of January had passed without our either seeing him or receiving a letter. In hopes of ascertaining the reason, my father questioned the ghost. Accordingly, it left for Burhanpur immediately, and in an hour returned with the news, that he was coming; that he was then at a certain place, and would arrive at 4 o'clock the next morning. This prediction was verified to the letter, and that at the time mentioned he had actually been at the place mentioned by the ghost."

Some, remembering *Shloka* 5, chapter 8, of the *Bhagvat Geeta*, may be surprised that the deceased did not attain her salvation immediately after her death, instead allowing herself to be transformed by her unsatisfied desires into a restless *bhût*. But it might also be urged, upon a consideration of the fifth and sixth *shlokas* of the same chapter, that although the holy name of Ráma was pronounced by Lakshmibai when quitting her mortal frame, yet the soul had been earth-bound by her anxiety to be removed from the sick-room, which she believed to be a place where an escaping soul was liable to become a *bhût*. Do not the circumstances fully warrant the belief that she could not secure salvation *(moksh)* since Raja Dasharatha himself, (the alleged father of Ráma) notwithstanding his so frequently repeating the name of that Holy Being, in his dying moments was nevertheless debarred from *mukti*? In his case, I would infer the reason to have been that he had an intensely personal, paternal affection for Ráma, quite different from that of the *Nirgun Upásaks*, who studying for years psychology, and convinced of the unity of soul, merge themselves into the incorporeal nature of BRAHMA (ब्रह्म) Rája Dasharatha, on the contrary, is said to have been a *Sâgún Upásak*, which "Upásaná" or doctrine, regards the human soul as distinct from the Supreme. The adherents to the principles of this *Upásaná* are never eager for salvation, for, they regard it as a state after death in which neither pleasure nor pain is known. Their desire is, rather to ascend to higher states of being as they consider the bodily envelope as the only medium for enjoying supreme felicity by devotions peculiar to themselves; and though this may appear, and is, contrary to the principles of Vedanta philosophy, yet it is held to be a primary means to enable one's self to advance to *Nirgún Upásaná*, if rigidly practised in accordance with, and in strict adherence to, rules and directions.

Thus, though salvation was denied to Lakshmibái, and she became a ghost, yet her utterance of the name of Ráma at the moment of death, might perhaps, account for the kindly services rendered by her to her family, in her subsequent condition of an obsessing BHUT.

GHOSTS.

When any misfortune is about to befall the house of Airlie—the head of which, the tenth Earl, has lately died in Colorado—mysterious music, it is said, is heard outside his house in Scotland—says the *Pioneer*. Sir Walter Scott alludes to the story; and the subject is made the text of a leading article in the *Daily Telegraph*. This article, in turn, has evoked a long letter from a correspondent signing himself MASTER OF ARTS, whose leader is also published in the *Daily Telegraph*. Addressing the Editor of that journal, the writer says :—"You yourself are so great a judge of the topics which for the time being engage the public mind, that to find the 'unsubstantial' thus even for a day admitted to your pages is in itself an indication that the subject is 'up.'" MASTER OF ARTS then goes on to discuss the "the unsubstantial." He writes :—

Permit me, always if possible on this natural plane, to speculate a little. Man enters upon an existence here, limited as to its information upon past, present, and future, by the range of his senses. Still there are at least conceivable, ways in which our sense-knowledge might be augmented.

If a man with his present human powers *could* travel from earth, through space, he would probably see, hear, touch,

* Charms of exorcism.

and realize new forms of being at every new point. The inter-stellar ether would no doubt be darkness to him, failing any gross matter to reflect to his eyes such light as they can apprehend. But if his sense-organs *could* survive and function on such a splendid journey, we may believe that he would find the utmost wonders of the sun's photosphere or the central glories of Alcyone just as natural as the spectacles of earth, prodigiously developed in scale and state of being. But our earthly senses, like our earthly organs, are the products of the conditions of terrestrial life. Could those senses only be suddenly extended as I am imagining—into harmony with the conditions prevailing in the Sun or upon Sirius—an immensely vaster, but yet entirely natural, universe would surely be manifested. Undreamed-of light might wake to action immeasurably subtler optic nerves. Invisible elements and objects now called "spiritual," might become commonly visible. The touch, the taste, the hearing, and the smell might rise wondrously but quite naturally to powers and pleasures unspeakably enhanced beyond those we know. All this is at all events unimaginable in the direction of an ordered though abrupt development of life if it were not that we are bound to earth by our bodies, and must die to be free. Yet being thus bound our senses themselves bear witness to the positive existence of objects destined for higher sense-knowledge beyond them. The commonest reflection proves it unscientific to disbelieve in what we cannot see or feel. The piece of ice on which the skater safely stands can be rendered invisible as super-heated steam. The gas which bubbles invisibly from a soda-water bottle can be transformed, under great pressure, into a white woolly tuft. These are familiar instances of the transformation of seen and unseen things. In optics it is known how grass, water and alum are impervious to dark rays which easily find their way through rock salt, and show heat action beyond the red. With high temperatures, evidence is obtained by very simple experiments of actinic or chemical rays which lie beyond the violet. In other words, we do not see with ordinary eyesight even all of our own light; we do not hear even all the sounds of our own vibrating atmosphere. But the unseen light and the unheard sounds nevertheless truly exist. Is there not a strong suggestion here that the range of the senses may be from time to time extended of the senses beyond the usual corporeal experience, and perhaps has often been?

Let us come back from these imaginative preliminaries to those ghost stories, if any such there be, where the evidence of good faith and authentic occurrence is so strong that we must either find some theory to fit them, or set aside everything related, except it be confirmed by personal experience. To see a veritable ghost such as we are assuming may make its appearance, either the eye must be temporarily armed with abnormal capacity, or some sort of matter not usually visible must by some means be rendered so. Perhaps both of these changes can be at times, and in places brought about by nothing whatever supernatural, but merely by means unusual and unregulated. The ether is not supernatural. It must be, if anything is real, as real as granite, for not otherwise could light and heat pass to us over its exquisite bridge, or suns attract their planets. It permeates all visible matter, and is, perhaps, its origin. Universal, elastic, plastic it seems to bear to ordinary material such a relation as the will in man bears to the coarser forces in nature. What makes it impossible that the strong exercise of emotion or volition, consciously or unconsciously put forth may, in ways wholly natural but as yet unformulated for science, impress itself visibly upon ether. There are operations in experimental science almost as subtle in character. Sunshine falling upon a mixture of chlorine and hydrogen explodes them with bright flame; and selenium throbs electrically with less or more conductivity on the contact of light. It would hardly be more of a miracle if concentrated thought impelled by vigorous will should sometimes embody itself on the fine matter which must be its medium than is the daily unexplained marvel of an artist's invention expressing itself from brain by muscle and nerve in line or colour. It would scarcely be less comprehensible in ultimate action than the prodigy already vulgar of the electric telegraph, where two metal plates quickened by an acid thrill constant messages round the earth. The mode again of manufacturing the sailors' needle by stroking a hard steel bar with magnets, would seem beforehand almost wilder in conception. Science knows enough already in the direction of strange forces not to be so desperately hopeless about knowing more. Why should it not address itself quietly to these problems in the line indicated? The habit of scepticism is, I gladly allow a most useful one. It kills off those rash and reckless theories by which ignorance and haste, whatever their good-will, darken the beginning of knowledge. It is salutary when it sifts evidence rigidly, and sends humbled sciolists back to better experiments; but it grows stupid when it shuts its eyes to apparent fact, and calls what is at present merely extra-natural, supernatural, and, therefore, not to be investigated.

It does not render my suggestion less worth making because this is, as has been lately pointed out, the solution offered by the Eastern psychology. The secret of the Hindoo Occultists constantly hinted at or stated in their sacred writings is that all so-called spiritual phenomena take place in the Akasa or ether, by exercise of ascetic powers or cultivated will. To the same order of ideas belongs the not altogether unplausible theory that our inner life on earth is all this while building up an ethereal body which forms the abode of the immortal principle after death, and is in turn capable in other spheres of fresh refinements. Asiatic peoples know as little of the truth of such views as I myself do, and yet the secret influence of their passing into Buddhism and Brahminism has certainly taken away almost all dread of death in the East. Why, nevertheless, should birth be better understood than death, or seem happier when both are so natural?

In one word, scientific men might now take up this question on the ground of natural facts. It is not for me to suggest lines of experiment, nor will it be ever possible for any experiment, whatever to bridge the chasm which lies between matter and thought. Yet just as impossible is it to explain ultimately many and many an established process, where Nature, employed though not comprehended, benefits all mankind. Without any foolish hope, therefore, that science can or will ever arrive at "*all* the truth about ghosts" there is really no good reason that I can see why the subject of these phenomena should not be at last rescued from untrained inquiries and dealt with soberly like other strange but acknowledged powers of life, which are usefully investigated, such as memory and thought.—

THE UNIVERSE IN A NUT-SHELL.

The article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers:—

To the Editor.

The accompanying extract is from an article in a recent issue of Chambers's *Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects:—

(1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?

(2) Tell us something about our antenatal state of existence and the transmigration of soul?

(3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F.T.S.

Bombay, November 10, 1881.

Editor's Answer.

To put our correspondent's request more exactly, he desires the THEOSOPHIST to cull into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

(1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.

(2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidhanas*, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead;* Plato's definition of the Soul, in *Timæus;* and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul*, by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnatti.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case,—if not altogether a literary fiction:—

DREAM-LAND AND SOMNAMBULISM.

"The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connexion between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a book-worm. His dream was as follows:—He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer expressed himself, 'The little man in black with the bald head and serene countenance' said: "Don't you know me? I am the man whom you murdered in an *ante-natal state of existence;* and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness."

The dreamer began, as he thought, to put the stones in their original position, remaking as he expressed himself—to the little man:—'This is all a dream of yours, for there is no ante-natal state of existence.' The little man who seemed to grow less and less, said: 'Cover me over and begone.' At this the dreamer awoke.

Years passed away, and the dream was forgotten in the common acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden-wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person, and every thing pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black.*"

Editor's Note.—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of physiology who, like W. A. Hammond, M. D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord.* It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

"That dim twilight of the mind,
When Reason's beam, half hid behind
The clouds of sense, obscurely gilds
Each shadowy shape that fancy builds."—

—when our mental operations go on independently of our conscious volition.

Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.* The Buddhist philosopher holds that by the practice of the *dhyanas* one may reach "the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* (or any books whatsoever?) *their true meaning at once flashes into the heart.*" [Beal's *Catena*, &c., p. 255.] If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartinia, the famous Italian violonist, composed his "Devil's Sonata" under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions which challenge Tartinia accepted. When he awoke, the melody of the "Devil's Sonata" was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he lay aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awaking. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem "Kublai Khan," in a dream, which, on awaking, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purcha's 'Pilgrimage' the following words: "Here, the Khan Kublai commanded a palace to be built.....enclosed within a wall."

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of

* See *Editor's Note*, on the letter that follows this one "Are Dreams but Idle Visions?"

which have become historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Eliphas Levi, the great modern Kabalist, says of such divinations, visions and prophetic dreams.*

"Somnambulism, premonitions and second sights are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep, *i. e.*, to perceive (and guess by intuition) the analogical reflections of the Astral Light...The paraphernalia and instruments of divinations are simply means for (magnetic) communications between the divinator and him who consults him: they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, &c. &c., fantastic forms having their existence, but in the *translucid* (or the seer's imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is meek and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination.* We see through our imagination doubtless, and that is the natural aspect of the *miracle;* but *we see actual and true things*, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts..."

And now we give room to a second letter which relates to us a dream verified by undeniable events.

ARE DREAMS BUT IDLE VISIONS?

TO THE EDITOR OF THE THEOSOPHIST.

A few months ago, one Babu Jugut Chunder Chatterjee, a Sub-Deputy Collector of Morshedabad, in Bengal, was stationed *pro tem* on duty at Kandi—a sub-division of the Morshedabad District. He had left his wife and children at Berhampore, the head-quarters of the District and was staying at Kandi with Babu Soorji Coomar Basakh (Sub-Deputy Collector of the Sub-Division,) at the residence of that gentleman.

Having received orders to do some work at a place some ten miles off from Kandi, in the interior, Babu Jugut Chunder made arrangements accordingly to start the next day. During that night he dreams, seeing his wife attacked with cholera, at Berhampore, and suffering intensely. This troubles his mind. He relates the dream to Babu Soorji Coomar in the morning, and both treating the subject as a meaningless dream, proceed without giving it another thought to their respective business.

After breakfast Babu Jugut Chunder retires to take before starting a short rest. In his sleep he dreams the same dream. He sees his wife suffering from the dire disease acutely, witnesses the same scene, and awakes with a start. He now becomes anxious, and arising, relates again dream No. 2, to Babu Soorji, who knows not what to say. It is then decided, that as Babu Jugut Chunder has to start for the place he is ordered to, his friend, Babu Soorji Coomar will forward to him without delay any letters or news he may receive to his address from Berhampore, and having made special arrangements for this purpose, Babu Jugut Chunder departs.

Hardly a few hours after he had left, arrives a messenger from Berhampore with a letter for Babu Jugut. His friend remembering the mood in which he had left Kandi and fearing bad news, opens the letter and finds it a corroboration of the twice-repeated dream. Babu Jugut's wife was attacked with cholera at Berhampore, on the very night her husband had dreamt of it and was still suffering from it. Having received the news sent on with a special messenger, Babu Jugut returned at once to Berhampore where immediate assistance being given, the patient eventually recovered.

The above was narrated to me at the house of Babu Lal Cori Mukerjee, at Berhampore, and in his presence, by Babus Jugut Chunder and Soorji Coomar themselves, who had come there on a friendly visit, the story of the dream being thus corroborated by the testimony of one who had been there, to hear of it, at a time when none of them ever thought it would be realized.

The above incident may, I believe, be regarded as a fair instance of the presence of the ever-watchful astral soul of man with a mind independent of that of his own physical brain. I would, however, feel greatly obliged by your kindly giving us an explanation of the phenomenon. Babu Lal Cori Mukerji is a subscriber to the THEOSOPHIST and, therefore, this is sure to meet his eye. If he remembers the dates or sees any circumstance omitted or erroneously stated herein, the writer will feel greatly obliged by his furnishing additional details and correcting, if necessary, any error, I may have made after his consulting with the party concerned.

As far as I can recollect the occurrence took place this year 1881.

NAVIN K. SARMAN BANERJEE, F. T. S.

Editor's Note.—"Dreams are interludes which fancy makes," Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dreamlife, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule,—we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange co-incidences"—so much in favor with sceptics—then, prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognise either dreams, spiritualism, or occultism.

Human nature is an abyss, which physiology and human science in general, has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case* for the numerous facts of verified dreams? To say that man is a dual being; that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, he must, of necessity, have a double set of senses—is tantamount in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses,—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a key-note vibrating from and through eternity; having an undeniable

* *Rituel de la Haute Magie.* Vol. 1, p. 356—7.

existence *per se* yet possessing an appreciable pitch but for "the acutely fine ear",*—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the *outer* by *inner* man. It is the spiritual Ego or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,† or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one, whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher "Spiritual Soul;" as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul,—during sleep the brains of both these men remain in a complete state of anæmia or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all "visions that come to pass". In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter—unless strongly preoccupied with some exceptional thought—his ever present instinct of active habits will not permit him to remain in that state of semi-sleep during which consciousness beginning to return we see dreams of various kinds, but will arouse him, at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter though *per se* quasi-unconscious part of the utterly unconscious, because utterly *immaterial* Absolute‡—yet having in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matter—imparts these attributes in a degree to the as pure Astral *Ego*. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed "spiritual *mediums*," there being no distinction made between a subjective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed, will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder's case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. "One soul sends a message to another soul"—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no "disembodied" spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner Ego* in him, this Ego "the real" man, distinct from, and independent of the outer man proportionally to the prevalency or weakness of the material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering—at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i.e.*, to blend its *individuality* with it, (the *personality* gradually fading out in each case); or—the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything,—the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those, who, having proved the soundness of their mind, must, of necessity be regarded as IMPOSTORS and LIARS.....

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres the most important of which is the brain. Of the peculiar substance through which these actions take place—a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

OUR ESTEEMED FRIEND DAYANAND SARASWATI SWAMI arrived at Bombay on the 29th ultimo from Indore and is putting up at Walkeshwar. He is looking in robust health. It is expected that he will remain in town two or three months, to expound his views on the Vedas, and place the Bombay Arya Samaj on a stable footing.

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* This tone is held by the specialists to be the middle F of the piano.—ED.

† The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the "Spirit" or *Parabrahm*, the emanation from the unconscious ABSOLUTE (See "Fragments of Occult Truth," October number THEOSOPHIST, 1881.)

‡ To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident, that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be "ABSOLUTE UNCONSCIOUSNESS," seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of "Fragments of Occult Truth" of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute*, or the *Unconditioned*, and (especially) the unrelated is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the "Absolute" merely as the aggregate of all intelligencies, the totality of all existences, incapable of manifesting itself but though the interrelationship of its parts, as *It* is absolutely incognizable and *non*-existent outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE Great Law.—ED.

* Whether with one solitary Ego, or Soul, as the Spiritualists affirm, or with several—*i.e.*, composed of seven principles, as Eastern esoteric teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Buchner's Force and Matter.—ED.

ON "THEOSOPHISM" IN INDIA.

From the July number of the *Church Missionary Intelligencer and Record*, a London monthly magazine and the organ of the Church Missionary Society, we take the following plaint:—

"In a recently published article we gave some hint of the mischief which is being caused in North India by what is termed Theosophism. If we did not believe that this mischief was real, and a fresh hindrance to the progress of Christianity, it would not be worth while reverting to it. It is so disgusting and revolting to the Christian mind, that silence upon such a subject would be preferable to speech; but as there are many, even in India, ignorant of the true nature of it, it does seem to be a plain duty, in which the Church Missionary Society has a distinct concern, to expose the true nature of it. This is done in very plain terms in the article from the ..... which we subjoin. The tone and style of the article are not like what we usually admit in our pages,* but the system animadverted upon is equally unprecedented. From what we learn it is spreading, and if it extends much further, it is likely to be quite as noxious as the Brahmo Somaj about which so much learned nonsense is talked. As regards us in England, the chief importance of the matter is this, that the attempt is a bold and energetic one to reduce to consistency and practice the notions which have sprung from, and have been stimulated by, Comparative Religion, after having been for some time held in solution in the minds of learned men in England and Germany. It is the practical and startling outcome of their speculations. Perhaps some would protest that all this is a caricature of what they meant. It may be a vulgar exaggeration, but it is not the less substantially a legitimate result of their theories. We, of course, except from this what is apparently legerdemain [*sic*], but *there have been some recent events in England which have engaged the attention of some eminent freethinkers and scientific men*; it is difficult not to connect these with Theosophism as recently developed.

"It seems not impossible that, as particles of quicksilver mutually attract each other, Brahmo Somajism† and Theosophism may yet merge into each other; there is a good deal in these two forms of error which *are* sympathetic [*sic*]. One thing is quite certain, that Theosophism is not more blasphemous or extravagant in its absurdities than the system which Keshub Chunder Sen is attempting to develop.‡ There is something completely identical in the elements out of which they are attempting to evolve them.....There is more fear that in the unwholesome condition of partially informed minds in India, there might be attraction in this novelty. The light yoke and easy burden of Christianity, when superficially inspected, are too pressing to be endured. There is *straitness in Christian morality*: there is little scope for audacious speculation in a system whose prime requisite is that the recipient should become as a little child.§ There may too be attractions in doctrines which postpone Christianity to what are held to be the more venerable claims of Hinduism and Buddhism. All this to sceptical and unregenerate minds, *demoralized by the secular teaching in Indian Universities*, and cast adrift without rudder or compass upon an endless sea of vague inquiry, may well, unless the grace of God be given, be considered preferable to the stern and uncompromising dogmatism of Christianity. Few probably will stop to consider how much there may be of vulgar charlatanry in the mere system propounded. The Hindu, in matters of this description, would be *quite prepared to give and take*. He has a large appetite for the marvellous. Theosophism appeals to his fancy, his imagination, *his supposed learning, his vague aspirations, his conceit and his learned* ignorance. The caste question, too, is not in the way. Much prudence and vigilance will be required on the part of our missionaries to encounter this growing evil, and to expose the true nature of it [*sic*]. In the meantime it is a curious outcome of the study of the Vedas and similar works which learned men have been fostering with so much satisfaction for some years past, as though they were adding to the stock of human knowledge....."

That will suffice for one pious and charitable article, the merely slanderous portions of which we have omitted, and some of whose sentences we have italicised. Let us hope that the 'conceited,' 'learnedly, ignorant,' marvel-swallowing Hindus may now see, if they never did before, with what benevolent respect they are regarded in England by the Church Missionary Society. How could their 'sceptical and unregenerate minds,' 'demoralized by the secular training of Indian Universities,' do otherwise than turn from the proffered blessings of a religion which has sent to India such a host of exemplars of the "straitness in Christian morality?" Even the "charlatanry" of "Theosophism" is better than that; for the Theosophists neither drink, nor smoke opium, nor insult their feelings, nor make money out of them, nor baptize the starving babies of dead or dying parents and call them fancy names, such as 'brands plucked from the burning,' &c. If the London *Padris* want to stop India from turning Theosophist they must adopt fairer measures than abuse and slander.—ED.

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* We should hope not indeed, unless the specialty of the pious organ of the Christian Mission Society is comic scandal.—ED.

† New Dispensationism is here meant; and rather hard it is on the "Minister" who had no room in his late Mystic Jig of Prophets and Saints for his poor theosophical brethren.—ED.

‡ From bad to worse...Poor Babu Keshub Chunder Sen! The insult comes so cruel upon him that we are ready, in our sympathy, to overlook our own wrongs. What a fling at him to be sure, especially after all the *compliments* the Theosophists have lately received in the Anglo-Indian papers! Law of Retribution?.....ED.

§ A very little one we should say; one not old enough to question the moral regenerating influences of opium-eating and toddy-drinking, and all that follows suit hand in hand with civilization.—ED.

A VOICE FROM THE WEST.

To the Editor of the Theosophist.

MADAME,

The story of your reception in India, from its learned societies, and enlightened brotherhood, coming to us here over so many miles of land and sea, is gratifying beyond expression, and for many reasons. First, it illustrates practically the divine law of human brotherhood, the spark of which everywhere exists, ready to start into genial glow or ruddy flame under the kindly touch of human sympathy. Hitherto the people of India have been approached from two different standpoints. A double-headed dragon called *Christian Civilization*, has wronged and oppressed a people naturally peaceful, non-combative, and kind-hearted, and then to make amends, insulted and misrepresented their religion while offering—nay insisting on converting them to its own. For the first time in modern history, these people are recognized and treated as brothers, instead of "unregenerate heathen." That they should have hesitated at first was natural and logical: that they should so soon take you, and the cause which you so nobly represent to their hearts, is an honor to them and you. In the field of Theosophy, I am an humble seeker, hungering and thirsting after that mystic lore, which was hoary with age in India and Egypt before the birth of Christendom. I can add nothing to your pages in that direction. But I can assure your Indian readers that in the land of the setting sun, there is a rising faith, which prays with its face to the far East: that there are true brothers here, who have never had part in their oppression, and whose hearts are more ready to receive them, than are many of their own flesh and blood: that we are anxious to *know* both them and their religion: that they can speak to us as brothers: assured that we desire to understand, and that we will never knowingly misrepresent, pre-judge, or uncharitably condemn. There are thousands all over this broad land who feel in this way, and who are profoundly grateful to the honored President and Secretary of the Theosophical Society for representing them, and universal brotherhood so nobly. We are in the midst of the "age of steam," "scientific"—materialistic, but a few have remained undefiled, and are looking to the land of the "blazing star" and the "burning bush" believing that man's best interests are spiritual: that man never triumphs over nature till he triumphs over himself. Tell your *adepts* who have been sitting with introverted gaze, who have scorned the world and the flesh, and who have dared to look at the burning bush, that we seek reverently to know what they have seen: that we would gladly flee to the mountain and the cave, to enjoy the light of the soul. They will not always refuse us, they need not fear the fate of Pythagoras. The shackles are broken from the limbs of knowledge, and "he who knows all that can be known by intelligent enquiry, is a god among men." Tell them we seek this knowledge for its own sake, and the good it may be to others, and not for the base uses and profit of self. Tell them we will open our hearts

and our treasures to them, and their race in the name of brotherhood, though we flush at the poverty of our store; we will give all that we have, and for their sake, wish it were worthy their acceptance. Can they not save willing but useless toil? There *is* a royal road to knowledge though it leads through the valley of humility. There is a voice which sayeth, "be *still*, and know that I am God." That which we *acquire* is dross: that which we *receive* is gold. Take all the facts of science, and all the theories of man, and we are fools! while one word —the key of the "adept," the "illuminated" dispels the mist, burns up the dross, and reveals the jewel TRUTH. Only tell us in what direction to look, so that we may have the hope of fruition. The veil may be thin, but our eyes are weak, it shall surely be rent—by and bye—but for the sake of those we love, we would walk by the light that is within the veil. I know that such knowledge exists for men: for ever the "forbidden fruit" to the selfish and the vile, but open to him who seeks with clean hands and a pure heart. Who shall give us the key to the serpent myth, the renewal of life, the regeneration of the soul—the command over nature and disease, the power to bestow blessing and health!

J. D. BUCK, F.T.S.,
Dean of Pulte Medical College, Cincinnati.

AN ASTROLOGICAL CALCULATION VERIFIED.

BY BARAD KAU MAJUMDAR, F. T. S.

Towards the end of January last, I had an occasion to go to Calcutta where I learnt from a friend that a Tantrik mystic was there residing in the town. Feeling anxious to know this man, I made inquiries about him in various quarters, and after much toil and trouble, found him at last at the house of a gentleman in Maniktallah. He is generally known by the name of Gooroojee; but his real name is Troylokho Nath Chatterjia. He is a Brahmin by caste, and born of Bengali parents. In conversation with me he frankly confessed that he had not as yet come to that state of Yoga which makes the Yogi a clairvoyant; but that occasionally during fasts and meditations he gets some lucidity which enables him to see the three stages of time with pretty clearness. What brings admirers and inquirers around him, is, said he, his knowledge of astrology, palmistry and medicine. (The Tantriks, bye the bye, are great herbalists, and effect wonderful cures by their occult knowledge of properties of vegetables.)

In compliance with my request, he gave me a general summary of my past life, from infancy to date upon the mere datum of my *Rashi* (राशी) which he asked of me. He calculated my age to months and days within two minutes. His calculations as to my past life were correct, as far as I could remember. He then began to foretell my future; and among other things gave me to understand that within the month of Falgoon (the twelfth month of the Shalivahan year) I would have to remove to a distant place from Calcutta, where my pecuniary circumstance would be bettered. As there was not the least chance to my knowledge of such a sudden change of place and fortune, I chuckled at this prediction and returned to Rajshahi (a distance of more than 250 miles from Calcutta) to work in my office over again. I had already forgotten this prediction, but when on the 19th February last I suddenly received a letter from a Raja in Jessore, offering me a better appointment, it then vividly flashed across my mind, and I at once accepted the offer. Jessore is a great way off from Calcutta, and so the prediction has been verified to the letter.

In conclusion, I beg to observe that it was my first acquaintance with the astrologer, and as I had not the slightest idea of getting an appointment from anywhere, especially from the quarter whence it has come, Goorooji could not have by Yoga power (if he had any) read my thought. The people of the part of Calcutta in which I met him, were all strangers to me, so that I was perfectly satisfied that there was no possibility of the astrologer's getting any previous information regarding me.

There is one thing, though, that would tend to go against this man; that he is taking money from those who can afford to pay. But then it must be remembered that he does not pretend to be a Yogi; indeed, he is a Tantrika of the Kaulik class, worshipping Kali and other Tantrik symbols of mysterious powers.

THE PLANTING OF THE COCONUT.

BY S. RAMASWAMIER, F.T.S.*

The evening sun of the 25th of October last set upon a rare procession in Tinnevelly—one which had a very deep historical interest. The column was headed by a tall Sinhalese Buddhist bearing, upon his head a large new brass jar over which was artistically plaited the mystic Hindu thread, after the fashion of the Brahmins when engaged in the consummation of holy rites. The jar, or pot, was filled with pure water, decorated at the brim with the Hindu symbol of jubilee—mango-leaves—and surmounted with a sprouted king coconut from Ceylon, whose tender, green-tipped sprouts stood, plume-like, out of their monocotyledonous prison. Next, in the procession, walked the President-Founder of the Theosophical Society, Colonel H. S. Olcott, of reverend presence, who, in his devotion to the search of truth, left country and comforts for a thankless labor in the East. In his serene face we could see written, in unmistakeable characters, the stern determination to do what he could towards the moral regeneration of India, and the resuscitation of her former glory in arts, science, and philosophy—material and spiritual. And his life and acts since coming here prove the sincerity and unselfishness of his resolves. After him followed clad in their Sinhalese national costume, the three Buddhist gentlemen, who had come as delegates from the Colombo Branch of the Theosophical Society. They had been sent across, from Lanka to the main continent to be present at the opening of a Branch Society in Tinnevelly, and convey to the new members, a message of good-will, peace and brotherly love. The official as well as non-official leaders of the native society of the town, brought up the rear. The populace by thousands thronged on every side. The band of musicians attached to the pagoda, playing thrilling native airs that filled the air with joyous bursts of music, preceded the procession, which, entering the temple at the east gate, moved slowly around to the northern prákáram inside. Just before the procession had reached the entrance to the temple a cock flew right up at the brass jar, touched the head of one of the new Hindu Theosophists, and then disappeared out of the dense crowd as mysteriously as it had found its way into it. It was considered a highly propitious omen. Around a temporary platform, put up for the purpose, the northern corridor of the pagoda was seen, squatted in the orthodox fashion on the carpeted floor, a crowd of high-caste Hindus, numbering above five thousand. The pot was placed on the platform. The Colonel and the Sinhalese Buddhist gentlemen stepped up on the platform, and recited this *shloka* of benediction in Pali:—

"Bharatu Sarva-Mangalam
Rakshantu Sarva-Devatáh;
Sarva Budhánubhavena
Sadá Swasti bhavantute."

* The subjoined account of the ceremony at Tinnevelly of the planting the king coconut in the compound of the ancient Nelliappa pagoda of that town, by the Sinhalese delegation sent by our Colombo Branch to assist at the organization of the new Tinnevelly Hindu Branch is sent to us by a Hindu gentleman, from Madras Presidency and an eye-witness. We give it space, though coming rather late, because a correct account of the impressive ceremony in question has not yet been published. Colonel Olcott's address on the occasion was reported and was to be printed in Tamil and English, as we are informed. Now, that it is done, the public may well see how maliciously false were the pretended reports of his remarks that were circulated by certain Madras papers.

—which may be thus literally translated:

"May all happiness attend ye;
May all good deities protect ye;
May all blessings of the sages
Open to ye, the gates of eternal bliss."

The Colonel and the Sinhalese gentlemen then had the pot taken up again by its bearer Babappu, and proceeded to the place selected by the temple trustees for them to plant the coconut tree in, as a commemoration of their visit to the land of *Dakshina Gūnga* (southern Ganges). There had been erected over the spot a small pandál, or "baldeguin," tastefully decorated with festoons of green leaves and fragrant flowers, and a square hole had been excavated to receive the nut. While music played the gentlemen took the coconut from the pot, deposited it in the proper place, and throwing each upon it a handful of earth, watered it, chanting all the while the above-written Pali blessing. The Colonel then ascended the platform, but to our sore disappointment, he found that not even his strong voice could hold out for an address at great length, owing to the deafening reverberations in the stone corridor of the chatter of the excited multitude; some of whom had come long distances, to hear our white friend pay tribute to the noble doctrines of the Rishis whom the Hindus adore. His speech, interpreted into the local dialect, Tamil, was received with enthusiastic cheers and rapturous shouts by those who could hear it. I cannot pretend to give his language, but in substance he said that the fathomless ocean of the lore of their ancient Rishis was their splendid birth-right; an inheritance which, through their indifference, superstition, and apathy, they had almost forfeited; that great as were the modern giants of science, and vast as had been their strides in this century, the alphabets of Aryan spiritual wisdom was scarcely yet comprehended. He told them to give their influence and devote their talents to promote the interests of Hindu arts, sciences and philosophy. He deprecated the agnostical proclivities of the modern educated Hindu under the impulse of a foreign culture imperfectly appropriated and not wholly congenial. He clearly and impartially noticed the birth of our Gautama Rishi, the Buddha of the Buddhists, and the indelible impress he had left upon the Brahmanic religion; showing that this lovely flower of the tree of Humanity was the property of India, the ancient mother of great men, though, at the same time, his moral precepts are the heritage of the whole human race. Evening had fallen when the Colonel's speech was concluded, and with great shouts of applause he was escorted to his residence by the populace of the town. May the spirits, Vyasa and Kapila, and the galaxy of Rishis open the eyes of their poor, blind children to the true light!...Om."

—In a letter to Dr. Ramdas Sen, of Berhampore, Professor Max Müller thus writes:

"Though I have never been in India, I have spent nearly the whole of my life in the literature of India, and among the best creations of the Indian mind. I sometimes feel as if I had almost become an Indian myself. What I want to see in India is the rising of a national spirit, an honest pride in your past history, a discriminating love of your ancient literature. All this need in no way interfere with a determinate effort to make your future better and brighter even than your past. Take all that is good from Europe, only do not try to become Europeans, but remain what you are, sons of Manu, children of a bountiful soil, seekers after truth, worshippers of the same unknown God, whom all men ignorantly worship, but whom all very truly and wisely serve by doing what is just, bright and good."

The Arya is the name of a new monthly journal that is to appear about the 1st of March at Lahore. It will be an organ in English of the Arya Samaj, and generally promote the spread of "Vedic and other knowledge." The name of the Manager, Mr. R. C. Bary, is a guarantee of the integrity and ability with which it will be conducted. The subscription will be Rs. 4, cash in advance. Address Mr. Bary at Saied Mitha Bazaar, Lahore. We earnestly wish success to the enterprise, as we do to every other that is undertaken for the benefit of India.

*A FEW WORDS TO LADIES DESIRING TO JOIN THE LADIES' THEOSOPHICAL SOCIETY.**

(An Address incorporated in "*The Ladies' Theosophical Society*" *Its objects and Rules.*)†

A good many motives may incline a lady to desire to join the Ladies' Theosophical Society. Amongst these may possibly be reckoned—

1. Curiosity as to what it is and means, and, perhaps a hope of finding out, through it, all about the Parent Theosophical Society to which some of her male relatives may belong.

2. A love of novelty; a desire for some new plaything, in fact.

3. A desire to take part in something from which her fellows are excluded, and thus have something to talk of, or pride herself on, wherewith to excite their curiosity or envy.

4. A wish to be thought more learned or of more importance than her neighbours.

5. The hope of witnessing some of those marvels that the members of the 1st section of the Theosophical Society are thought to have the power of effecting, or possibly of acquiring for herself some of these wonderful powers. Or lastly—

6. A sincere desire to raise and improve herself mentally and morally, and to learn how better to do her duty.

No one, not firmly actuated by this last desire, and not willing cheerfully to undergo the labour and make the sacrifices that all such upward progress entails, should think of joining the Society. No good can ever come of it. No entering or belonging to a society like this can ever profit any who have not in their own hearts the steadfast desire to grow wiser and better.

Look round at the Parent Theosophical Society, with its thousands of members. By what whit are nine-tenths of these in any way wiser or better for writing "Fellow of the T. S." after their names? And why? because instead of putting their own shoulders to the wheel, struggling to conquer all bad habits, all evil passions, and live pure and beneficent lives, they drag on in their old, worldly ways, waiting forsooth for some adept to perform a miracle, and transform them, and purify their natures without trouble to themselves!

But no such miracle is ever wrought; each man and woman must transform themselves; it is in their own hearts that the battle of good and evil must be fought out, and if any of you join the Ladies' Society without an earnest heart-felt aspiration for a higher and purer life, you will no more profit by such joining than have the great mass of our fellows, by joining the Parent Theosophical Society.

If you are to continue to cherish angry passions or ill-will towards any one, friend or foe, high or low; if you are still to set your whole hearts upon fine clothes, jewels, money, position, or the pleasures of the senses; if you are still to allow your idle thoughts to stray to unfitting subjects; if you are not ready to struggle steadfastly to lead an useful, rational, and pure life, to labour untiringly for the welfare of others, and find your chief happiness in doing good; then never think of joining the Society; it will do *you* no good, while the grievous wordly taints still clinging about *you*, may insensibly injure the purer and more sincere members of the Branch.

There may be some, however, who feel within their hearts a pious longing for a higher, purer life, though they may not as yet have wholly made up their minds to face the sacrifices that such lives involve. Like would-be bathers on the banks of some cold, holy stream, they stand hesitating. Their better impulses urge them, now at the propitious conjuncture, to bathe and issue thence purified, but their weak, earthly, comfort-loving natures

* This might be read with advantage and profit also by the male members of the Theosophical Society. We beg to draw their special attention to this address.—Ed.

† For want of space we are obliged to put off the publication of the *Rules* for the next (February) Number of the Theosophist.—Ed.

plead that round them on the bank the flowers are blooming sweetly and the sun is shining warmly, that the water is cold and dreary, that there is no knowing whether any good *will* come of the plunge, and that at any rate it were best to wait a little longer! "There is no hurry, a little later will surely do as well, and then the water *may* be warmer;" and so, too often, they wait and wait until the hour is past, and the opportunity lost for ever.

"But why *should* we make the plunge?" May some, who read this, say—"It is true that we have had glimpses of higher things, and that we know that we waste much time in nonsense, leave undone much that it were perhaps wiser to do, and do and say and think many things that were better left alone; but after all the nice clothes, and jewels and money, and all those other things you wish us to cease to care for are very pleasant: we get on very well, on the whole, as we are and why should we turn our backs on all enjoyment to become a set of Yogins, disguised in hideous saffron-tinted robes?"

But this is all a mistake. As for saffron-coloured dresses, it matters nothing, spiritually, what colours or what raiment you wear. It is not by the robe that covers this poor body, but by the spirit that fills the heart, that the good and pure are to be known. Each must, in all externals, conform to what is suitable to her position; no one desires you to put away nice clothes or jewels; if you are married women, it is part of your duty to make your husbands' homes bright and cheerful, and yourselves pleasant and comely in their sight. But what *is* needful is that you should cease to long for, or love for themselves, these mere worldly vanities, cease to plan and scheme, and crave for them so earnestly, and recognising their true value, their intrinsic nothingness, set your hearts instead on leading good and useful lives, and on unselfishly ministering to the happiness of others.

In this beautiful, though delusive, world innumerable sources of innocent and lawful pleasure are opened to one or other of us. Let none give a thought to what is denied to them; let all take and soberly enjoy what life freely gives, but without setting any great store thereby. Be ever ready to dispense with them without regret; never grieve or think twice about what has been lost or missed. Accept gladly what comes; ignore what fails to come or departs. At the best, all such are but dreams, easily broken, soon passed away; things of the earth whose influence for good cannot overpass the limits of this little life, while their influence for evil, if misused and allowed to grow into the heart, may extend; alas! *who* can say how far? But the heart, fixed upon things spiritual, that craves for purity of deed, of word, of thought, that finds its happiness untainted by selfish cares in the welfare of those around, has compassed joys against which Time, and Fate, and Death are powerless—joys that will wreathe with flowers every step of the immeasurable future that lies before each of us, not wholly lost, beyond the verge of this brief present life.

To some these will seem but idle words. "What," they will say, "do we know of any future? A few short fleeting years—alas, how short—and why should we not enjoy them while we may? A few brief years, and then the curtain falls for all, and the gloomy earth or blazing pile closes the vista for ever!"

For ever, indeed, to the eyes of the blind mortals who remain behind, but not so to those departing. The traveller leaves your hospitable door; he passes into the world. You see him, hear of him, perhaps, no more. But he ever travels on, though you know nought of it, well or ill, according to the foresight and wisdom with which he has equipped himself before starting. We all are wanderers and travellers, resting but for a brief period on earth, and when we start thence it fares well or ill with us according as we have used or misused the opportunities afforded here.

Those who have clung persistently to material pleasures, whose hearts have become bound up in evil or earthly things, drawn down by the bonds of a self-created attraction for matter, pass to a lower, more material sphere, too seldom to rise again, too generally to sink after a period of suffering, the exact measure of their own transgressions, into annihilation.

These are the travellers—alas, too many—who perish by the wayside Throughout the universe the inexorable law of the exact requital of good for good and evil for evil rules; and those who fail to fit themselves for the upward course, sink downwards and become extinct.

But they, on the other hand, the wise and prescient travellers, whose aspirations have been towards things spiritual, who, unblinded by the glamour of this world's empty shows, have fixed their soul's gaze ever on the things beyond earth's prison walls, they, freed from the fetters of the flesh, pass on rejoicing into peace and immortality.

It is not, however, to be concluded that even the majority of mortals, either thus sink into hopeless misery and annihilation, or pass in triumph to happiness and union with the universal. Too generally, human life is such a tangled skein of good and evil that even the fabled angels and devils would fail to unravel the black and white, inextricably inter-knotted threads. Only when the entire tendencies are evil or material, and further development towards purity and spirituality is impossible, does the conscious self sink sadly into nothingness; only where perfect purity envelopes it with spotless robe can the soul wing upwards with eagle wing, released for ever from the whirring groaning wheel of transitory existence, to the unchanging bliss of the immutable. In all other cases *each has* to work *their* way upwards, step by step, life by life and world by world, through the whole circle of necessity more rapidly and comparatively happily, or slowly and painfully, according to their merits. Each good deed in one life blooms a flower of rejoicing in the next; each evil one rankles a thorn of suffering sharper than a serpent's tooth. As we sow, so, for ever and for ever, shall we reap

The first great truth, then, that each must take to heart is that this life here is but as one day's sail in the vast voyage that all must make, who escaping utter shipwreck and destruction, would fain safely cross the stormy seas of material existences to that tranquil haven where all is peace—their birth-place and their home.

The second and even more vital truth is, that throughout this entire pilgrimage, our fates are in our own hands. We shall perish miserably by the way; we shall win onwards, slow or fast, in storm or sunshine, just as during each fresh departure we act, speak, or think. There is no stern deity punishing, no merciful one forgiving. Let no one dull the sense of your own individual responsibility by such doctrines, but your own deeds, words, and thoughts here are their own avengers, or rewarders in the next life, and so on ever throughout the mighty series of existences that culminate, where Change and Death can never enter.

You say, well "a few brief years, and then the curtain falls!" Who then, so mad as to barter for the brightest gewgaws earth can boast, the endless happiness open to all beyond? Who so foolish as not during this brief period to prepare aright for that, if they so will it, endless future.

Once bring home to your hearts your real position here on earth, once realize the dread significance of all your actions, all you are in this life, and you will cease to wonder *why* you *should* make the plunge; *why* you should cease to covet and crave for the pleasures and glories of this world; and while thankfully enjoying these as does the way-farer the beautiful scenery, the tuneful birds, the perfumed flowers that ever and anon gladden his pilgrimage, suffer none such to beguile you to the right or left, but keeping your eyes steadfastly fixed on the distant goal, march onwards to it straight, gathering only as you pass those jewels of a pure heart and all-loving soul that will alone avail you there.

And, remember, it is not only your own eternal welfare that may hang upon the issue—there are the children whose very lives are yours—the husbands, mothers, fathers you so dearly love. More than we think do each

and all of us possess the power of influencing for good or evil those near and dear to us. More often than we realize are the entire lives of children coloured by the precepts instilled by the examples set before their eyes, in earliest childhood by their mothers. If you cannot be brave and pure for your own sakes, shall your children have to curse you in dark under-worlds for your evil influence, or bless you in brighter spheres for that light, which your loving cares first kindled in their souls?

Dear sisters, it is an awful responsibility which rests on all of us, men and women—a responsibility, real and from which there is no escape. You may glide onwards, drugged and blinded by the delusive pleasures and attractions of this earthly life, dragging with you, perhaps, to the bottomless pit of destruction, those or some of them, to save whose earthly lives you would so gladly lay down your own; or you may be strong and wise in time, and bursting the gilded chains of material pleasures and desires, rise triumphant, spirit-buoyed, over the abyss, drawing after you by silken threads of love and reverence all to whose hearts, in life, you have been the sunshine.

"It is so hard!" It does, indeed, *seem* so, but nothing worth the having, nothing even of earth's empty glories was ever won without toil and trouble.

"It is impossible for us to become perfectly pure and good!" It is so! So long as the spirit continues prisoned in this home of clay, some material taints will ever cling to it. Natures, too, differ, and a purity and spiritual exaltation, comparatively easy to one who has learnt the solemn lesson of existence in early life, is to be attained by another, when evil habits and desires have long had sway, only after a bitter struggle and sore travail of mind. But one and all can be better than they *are;* one and all can hunger and thirst after righteousness; one and all can surely, even if slowly, trample out, one by one, the noxious weeds sown by material influences in the gardens of their souls; one and all can, step by step, scale the peaks of snowy purity, whence the spirit can soar to another and a brighter world. Yes; all can strive in earnest to rise, to grow purer, more unselfish, more beneficent, and no one man or woman ever thus tried, patiently and perseveringly, but soon or late, reaped a rich harvest of their toil. It is not *really* so hard! it only *seems* so. How hard it seemed to level the dull gross mound that once stood yonder, and rear instead the noble temple pointing to the skies, that now delights all eyes! Yet, if you watched the work, you saw how by slow degrees, before the patient workman, shovel by shovelful, and basket by basketful, the gloomy mass waned and how, too, stone by stone, in long years, the temple rose and waxed, until at last its golden pinnacle shot up, untarnishable into the smiling heavens.

Take courage! It is *not* so hard even to begin; you have but to will; to turn your heart to the task in sincerity and patience, and the worst is over. Day by day the voices of the world calling to its phantom feasts will grow fainter and fainter, and day by day the low whispers from heaven will wax clearer and sweeter, until, after a while, when you look back, you will wonder how you ever even thought it hard.

"But what are we to do?" We truly believe that there is not one of you who reads this that does not for herself know this far better than we can hope to tell it. Deep in each heart is planted the knowledge of good and evil; you *may* need preachers to arouse you to the terrible consequences of a wrong choice, to warn you of the eternity that depends upon your clinging to the one and shaking off the other; but once you know and feel this, once you have chosen that better path, you can hardly need any other teachers than your own souls.

Do you not know? You know full well! Your own darling sin, be it sloth, extravagance, sensuality, greed, anger, pride, envy, or what not, you know it well. *That* sin you must beat down with steadfast purpose; on its neck you must set your heel—it or you must perish—the strife is one for your own existence, aye, and, more or less, for that of all who love you, all you love. Be strong and resolute, will that it *shall* die, and (for, in this universe, right will is omnipotent), slowly its snaky folds shall uncoil from round your heart, the hateful fetters crumble, and you shall once more be free and happy.

You are surrounded by people, some to whom you owe obedience, some subject to your authority. Need we tell you that you should serve the former in all sincerity and loyalty, not with lip service, but from your heart, in truth and love, as *you* would others should serve *you*? Or need we say that those others, high and low, good and bad, should find in you an ever-gracious, forgiving and mother-like ruler? Some will lie, and some will steal or sin in other ways, and many will neglect their duties. Pity them, for they are weaving for themselves a retribution elsewhere which they can no more escape than *you* can escape the consequences of your own deeds. Pity them! for them the light that guides you has not yet shone. Endeavour by gentleness, by just constraint unmixed with anger, but above all by your own example, to teach them how good a thing it is to be honest, pure, and true, and to perform every duty of life thoroughly and cheerfully.

A hundred idle superstitious observances go on around you daily, but if any of those to whom you owe love and deference, reverence or cling to these, do not vex their minds by ridiculing or despising such. Remember that though in themselves of no avail, they have had in past days a value in reminding mortals (almost smothered in the cares and desires of this material life) of better and spiritual things and that all of them (though the signification may long since have been forgotten) typify by material, visible objects, things spiritual and unseen. Make for each seemingly futile form which you comply with, to save pain to others, a higher spiritual signification, and let the aspirations of your hearts glorify each empty rite. So let the grains of rice you scatter remind you of the good words and deeds that should fall softly from you all around; so let the flowers you place up on the shrine recal those holiest of offerings, those imperishable flowers, pure and loving hearts!

See, however, that your children are reared in the full comprehension of the frailty and nothingness, in *themselves*, of these and all mere outward observances, but above all things in the living, ever present consciousness, of the eternal verities they symbolize.

Ridicule, despise, no religious observance, performed in simple faith and honesty of purpose. Many paths lead to the mountain top, and no soul, however ignorant and foolish, seeking in singleness of heart to find the way, ever failed, sooner or later, to reach that summit. Cherish your own better knowledge, labour silently, but untiringly, to spread it to all others capable of receiving it; but beware how you shock the feelings of weaker sisters, by contemning what they believe in, shaking perhaps their simple faith (foolish, it may be, yet in so far as earnestly clung to, never without some saving power), and thus retard the upward progress of their timid souls. Strive gently, that the truth may, drop by drop, so distil into their hearts, that they may never risk the dangers of the sudden drowning out of old long-cherished beliefs.

Intemperance and an addition to spirituous liquors is one of the growing vices of the men of your race. There is no sensual indulgence which leads to more evil, none more destructive of the sinner's spiritual hopes, or more fatal to the peace, well-being and happiness of families. On purely selfish grounds, if for no higher motive, every woman should set her face against this pernicious practice. But you—you who have a higher goal than self in view—should struggle to put it far from you, and all you love, with all your strength and with all your hearts. No persuasions, no temptations should lead you ever henceforth to allow one drop to cross your own lips, and alike with husband, brother, son, you should strive, not by noisy reproaches or open preaching, but with all the power of a good woman's silent, loving influence, to make, or keep, them equally temperate.

In this life we have the poor and suffering with us always. It is not by ostentatious subscriptions to public charities, it is not by formal alms to professional mendicants—whether these claim a religious character or no—that the best and highest work is to be done, but by the unblazoned relief of humble sufferers. Let your charity fall like heaven's dew, unheard of and unseen. There can scarcely be one amongst you who, through kinsmen or servants, do not hear from time to time of grinding poverty and bitter distress in humble homes. Remember, as you mete, unto others here, so shall it be meted unto you in the next life.

The waste of time for which many of you are responsible is grievous. Days, weeks, months, nay, almost the entire lives of not a few, pass in idleness or in occupations and amusements so useless and frivolous as to deserve no better name than idleness disguised. Let all realize how precious are the fleeting hours, how short the space within which we can work and fit ourselves for the coming journey, and resolve—and *keep* that resolve—that thenceforth wasted and mis-spent time shall not be amongst their sins. How well might some of that time now wasted be devoted to thought and supervision that would make the home happier for all its members, to teaching and leading those amenable to our guidance into the path of truth, or to enquiring into and devising methods for alleviating some portion of the misery ever seething round us.

But why linger over details? To all in whom the spirit is truly awakened, a hundred paths of usefulness and beneficence are open, despite the apparent disadvantages of the positions in which many are placed. Be pure, be humble, and be loving to all earth's creatures, high and low, and not only will all love *you*, not only will you secure for yourselves, and help to secure for those dearest to you, imperishable joys in the unseen, but real and limitless universe that lies beyond and all around this little visible earth-clod of delusions, but even in this transitory life, where, at first, the waters of repentance seem so dark and dreary, you shall find a peace, a joy, a blessedness, far beyond aught that selfish earthly striving can ever yield, and unlike their fruits (which, at best, cloy, and too often turn to ashes on the lips), proof against sorrow and suffering, against time, and change and death.

Mr. EGLINTON'S PHENOMENA.

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—You are doubtless aware of the arrival in Calcutta of the spiritual Medium, Mr. W. Eglinton. He arrived on 17th November and is at present living with me as my friend and guest. My object in writing to you is to give you the particulars of a very remarkable manifestation that occurred at my residence last Sunday evening, 20th November. Mr. Eglinton and myself had been to dine at Howrah with Col. and Mrs. Gordon and returned home about half past ten. Before retiring to bed, Mr. Eglinton asked me to come and sit with him in the verandah as he felt impressed that some manifestation would take place. After sitting together for a short time, Mr. Eglinton went into a trance and when in that condition asked me to fetch him a book from the room behind us. This I did, taking up the first book that came into my hand. He took the book from my hand and placed it on a chair beside him. He then took my two hands in his, appeared to be violently convulsed for a few seconds and then requested me to open the book and see what was in it. I opened the cover of the book and there found a letter, *written in London that same evening*. The letter was from a very intimate friend who is also a powerful medium and with whom I have been in constant correspondence since I returned to India two years back. My friend's handwriting is as familiar to me as my own, and the subject-matter of the letter could not by any possibility have been written by any other than the writer. In the first paragraph of the letter my friend writes that "Ernest," Mr. Eglinton's spirit guide, was waiting to take charge of the letter and would bring it to me direct.

Account for it as any one may, the fact remains that a letter written in London on the evening of Sunday, 20th November 1881, was put into my hands in Calcutta at 11 P.M. of the same day, thus (taking the difference in time into account) the transmission must have been almost instantaneous.

I must confess that much as I believe in the powers of the mystic brothers of the Theosophists, I can see no way of accounting for this startling manifestation other than the Spiritual Hypothesis.

I trust that for the sake of all that are investigating, you will print this letter. By the outgoing mail I am sending an account to London to the Editor of *Light*.

Yours sincerely,

J. G. MEUGENS.

Calcutta, 26th November 1881.

P. S.—Since the above occurrence "Ernest" has stated that he will try and take a sheet of paper, privately marked by me for identification, to my friend in London, and bring it back to me with a message in my friend's handwriting. If this is successfully done I will inform you of it.

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

THE BUDDHIST TEMPLE OF BODHA GAYA.—Says the *Englishman*:—"For more than eighteen months past extensive excavations have been carried on under the direction of General Cunningham and Mr. J. D. Beglar of the Indian Archæological Department, and the base of the temple has been cleared from accumulated *débris* to a depth of nearly twenty feet. Every cut of the spade has unearthed a curiosity, and very valuable information, both original and corroborative, has been gained by archæologists and historians. Among the most instructive of these revelations are considerable portions of an ornamented stone-railing of the Asoka period, the pictorial cuttings upon which are hardly less valuable than inscriptions. Numerous stone-representations of Buddha in bas-relief have also been recovered, portraying the "Great Enlightened," in attitudes of blessing, meditation and Nirvana. The importance of this temple will be better appreciated when it is remembered that about 31 per cent. of the human race are followers of the teacher in whose honour it was built 2,000 years ago, upon the spot where he himself had dwelt and laboured. The structure which is entirely of brick, has of late been in considerable danger, and in 1876 the Burmese Government deputed some officers to restore the building. They found, however, that the work required was too vast, and returned after erecting a mural support upon the northern side. To Sir Ashley Eden belongs the credit of the complete restoration which has now taken place, and the Buddhists of China and Tibet, of Burma and Ceylon, will learn with gratitude of the preservation of this sacred pile."

THE ANGLO-INDIAN PADRIS appear to be in hot water, and to have provoked the wrath of even the "Zenana Medical Mission," as one of that Institution tells them in plain language in the *Pioneer*—what he thinks of them. We quote *verbatim* :—

..."I trust that Government will not be deterred from granting aid to *bona-fide* medical practitioners because the grants made to medical missionaries have not been appreciated. So strongly do I feel about the action of the so-called medical missions and the great injury I believe them to be liable to inflict on the propagation of rational medicine in India, that I would decline to meet a medical missionary in consultation, and that for the same reason that I would decline to meet a homœopathic practitioner, *viz.*, that neither of them is acting honestly—the homœopath professes, what, I believe, no person who has received a medical education can possibly believe in himself, the other degrades the noble profession of which I am an unworthy member, so as to subserve theological aims. That the real aim of the medical missionary is to disseminate theology, not medicine, is seen from the fact that they

usually establish themselves in large stations where there is already available European medical aid, while if they do happen to be stationed in districts where famine abounds, no opportunity is lost of making the occasion one for the advertisement of the mission. I have never heard of the so-called medical missionaries flocking to epidemic-stricken districts, as Hurdwar in 1879, Meerut in the same year, or Amritsar at the present time. In this respect, their conduct contrasts strongly with that of self-denying Sisters of Mercy in Europe. In conclusion, I trust that ere long the medical skill of an English qualified lady will be at the service of the ladies of the zenana in Allahabad and the adjacent towns, and that native gentlemen, in availing themselves of her services, may feel assured that no subterfuge is being resorted to, and that they may do so, satisfied that no attempt will be made to tamper with the religion of their households. This will be to found a true

ZENANA MEDICAL MISSION."

IT becomes evident, that it is not the universally ostracised Theosophists alone who accuse the missionaries of—"subterfuges."

THE WONDROUS "VRIL" of Bulwer's "Coming Race" asserts with every day its existence and possibilities. That it lies somewhere, in an unexplored corner of the Universe is what the men of Science themselves are on the eve of admitting.

"As we enter the building at night," says a writer in *The Athenæum*, "we are bewildered with the fairyland of science that appears before us; eyes, ears, and brain are at once astonished. The whole atmosphere is filled with the blaze and splendour of the thousands of powerful electric lamps which illuminate the main building. Lamps such as we have been accustomed to admire when eight or ten were placed in a large railway station are here hanging in clusters and bunches, as if —as is, indeed, the case—they were close pressed for space. Movement on the floor of the building is difficult, so closely is it packed with electrical marvels, each one of which would repay hours of careful study. Meanwhile the ear is deafened by the rattle of the electric bells and alarums from, perhaps, fifty model signal boxes and railway stations, all assuring the public at once that there is the most imminent danger of a collision. Below the intermittent rattling of the bells we feel and hear a continuous deep roar and throb from the long row of steam engines and the hundreds of electric generators driven from them, which extend from end to end of one side of the building; while this sound again is confused by the splashing of the two big waterfalls, each worked by a centrifugal pump driven by the electricity conveyed to it by a wire one-sixteenth of an inch in diameter."..... In the Exhibition "we see side by side the early instruments of the pioneers of telegraphy and the last refinements of the present day. A more instructive contrast can scarcely be imagined....Concerning the future of a science with such a past and such a present, no prediction is unreasonable, save one which denies or limits its possibilities of advance. It seems now mere folly to say to any application of the electric force, "Thus far and no farther."..... The secret of Edison's success may be summed up in his own words:—"*Whenever by theory, analogy and calculation I have satisfied myself that the result I desire is impossible, I am then sure that I am on the verge of a discovery.*" Even the Roman Catholic *Weekly Register* places its tribute of admiration on the altar of the unfathomable Force, in words worthy of being noted.

"The details of the future history of electricity cannot be conjectured:" it says, "but it may safely be declared to be a history which will run coëval with the history of mankind. What electrical potentialities are yet unexhausted we know not; but it seems probable that when the fullest development of human intelligence has done its best, some of these potentialities will still remain unutilized and unknown."

M. A. (OXON) REVIEWING COL. OLCOTT'S "A BUDDHIST CATECHISM" in a recent number of *Light*, says:—"This little manual should be useful to English readers, who desire to know what is the view of Buddhism favoured by the Theosophists." Our good friend is mistaken. The work in question is exactly what it claims to be, an epitome of Buddhist doctrines, and of the life of Lord Buddha, as found in the canon of the Southern Church. It is so endorsed by the High Priest Sumangala, in the certificate which accompanies the book. It has nothing whatever to do with the private views of either Col. Olcott or any other Theosophist, no reference to which is anywhere made by the author.

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SPECIAL NOTICES.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 4. BOMBAY, JANUARY, 1882. No. 28.

A PERSONAL EXPLANATION.

It is impossible for the Founders of the Theosophical Society to answer more than a few of the attacks made upon them in the Anglo-Indian Press. They are naturally exposed to many such libellous accusations as the Theosophical movement excites the hostility of two great armies of bigots—the bigots of science, and the bigots of religion. But enemies who are honest enemies, who assail the teaching, or what they conceive to be the teaching of the Theosophical Society in a legitimate way by argument—even when the argument is intemperate and uncivil in tone—may be left to the influence of time and those tendencies in human thought which have generally defeated Bigotry in the long run. For the rudeness of antagonists who know nothing about the real nature of their pursuits, and will not take the trouble to enquire into these, the Founders of the Theosophical Society are fully compensated by the sympathy and regard of those who are better informed and more intelligent.

It happens sometimes, however, that occasional enemies who are not honest,—people who have conceived a grudge against the Founders, or either of them—on private grounds, will take advantage of opportunities afforded by the hostility of the orthodox press to Theosophy, and will write articles ostensibly about Theosophy, but really for the purpose of insinuating some ignoble calumny about the foremost, though humble, representatives thereof. In this way an article, the authorship of which is as obvious to the undersigned, as that, of a familiar handwriting would be, was lately contributed to the *Statesman* of Calcutta. The writer had previously procured the insertion of similar slanderous attacks in the *Civil and Military Gazette*, but at length refused further favours by that paper he has apparently sought another opening for his contributions, finding this with the *Statesman*. On the 6th instant that journal published a long, leading article in vilification of the Theosophical Society, its Founders and its friends. The greater part of this is unworthy, either of quotation or reply, but one passage was not alone insulting and calumnious; it was libellous, even as libels are estimated by Courts of Law. Messrs. Sanderson and Co., solicitors of Calcutta, were, therefore, duly instructed on behalf of the undersigned to apply for legal redress, and they addressed to the editor of the *Statesman* the following letter:—

THE THEOSOPHISTS.

To the Editor.

No. 10613, Calcutta, December 16, 1881.

Sir,—In the *Statesman* of Tuesday, the 6th instant, there appears an article having reference, among other matters, to Madame Blavatsky and Colonel Olcott, the Founders of the Theosophical Society. In the course of that article, it is stated:—

"It is now asserted not only that the resources of both (Madame Blavatsky and Col. Olcott), are exhausted, but that they are largely in debt, on account, it is alleged, of the expenses of the Society. It is not difficult for any one to arrive at the conclusion that it would be highly desirable and expedient for the Founders of the Theosophical Society to have these debts paid off. This is a simple and not unpraiseworthy instinct. The question that remains is, as regards the means by which this consummation is to be effected."

The remainder of the article, which we need not quote at length, is an elaborate insinuation that Madame Blavatsky is endeavouring to procure from a gentleman named, by spurious representations, the payment of her debts.

Now, the allegation about Madame Blavatsky being in debt is, we are instructed, absolutely false to begin with; nor is the Society which she helped to found in debt, unless, indeed, it be to *herself*. The accounts of the Society, published in the THEOSOPHIST for last May, show that the outlay incurred on behalf of the Society up to that date had exceeded the receipt (consisting of "initiation fees" Rs 3,900, and a few donations) by a sum of Rs. 19,846, but this deficit was supplied from the private resources of Madame Blavatsky and Colonel Olcott.

We may further explain that Madame Blavatsky is a Russian lady of high rank by birth (though since naturalised in the United States), and has never been in the penniless condition your article insultingly ascribes to her—whatever mistakes may have arisen from the improper publication of a private letter by Colonel Olcott to a friend in America, the careless exaggerations of which, designed merely for a correspondent familiar with the real state of the affairs to which these referred, have given you occasion for some offensive remarks.

We, therefore, duly instructed on behalf of Madame Blavatsky and Colonel Olcott, now require of you that you should publish this letter, together with an apology for the scandalous libel to which you have been misled into giving currency.

We also require that in further refutation of these and in general reply to the insulting language of your article, you should publish the enclosed explanations extracted from the *Pioneer* of the 10th instant.

In the event of your failure forthwith to comply with our request, or to give up the name of the writer of the article in question, we are instructed to proceed against you in the High Court for recovery of damages for the libellous attack of which our clients complain.—Yours faithfully,

SANDERSON & CO.

This letter was published by the editor of the *Statesman* in his issue of December 17, together with an article which, in a private letter to Messrs. Sanderson and Co., he refers to as his "apology." This so-called apology, in the midst of a good deal of comment designed apparently to sound as offensive as it can be made compatibly with safety for the writer as regards legal penalties, says:—

..."The statement that the Founders of the Theosophical Society were in debt, has already been contradicted by us, on the authority of the *Pioneer*, in our issue of Monday last, the 12th instant. As soon as we learned from the *Pioneer* that the deficit in the accounts of the Society had been paid off by Madame Blavatsky and Colonel Olcott out of their private resources, we took the earliest opportunity of giving publicity to the fact....."

Later on, the apology adds:—

..."We are, of course, delighted to hear that Madame Blavatsky has never been in the penniless condition in which she was represented to be, and that being so, we regret that the public should have been so misled, and that we should have been led to base a mistaken inference upon the statements that were before the public. We may add that we have much pleasure in publishing Messrs. Sanderson's repudiation, (for unless it is so, their letter has no meaning) of any wish or intention on the part of the Founders of the Theosophical Society to obtain money from wealthy members of the Society. This, we should have thought, would be one of their great objects, as we do not see how otherwise the Society can go on and flourish; but we never said that they were likely to seek that

object by dishonest means, and therefore, we do not see clearly wherein the scandalous libel consists....."*

The *Statesman* then goes on to offer a gratuitous opinion on certain "apparently miraculous achievements attributed to Madame Blavatsky by the *Pioneer*." As the *Statesman* thus shows that it has not yet reached the stage of being able to define with accuracy the object of its disbelief, it is unnecessary to pay much attention to its conclusions as to who are "dupes" in this case,—the open-minded students of Nature's mysteries who find help in Theosophy, or the orthodox professors of faith in the science of the Pentateuch, and the religion of Mr. Huxley.

To render the personal explanation complete, it seems desirable—distasteful as it is to Madame Blavatsky to advance any claims to public respect, except those which she confidently rests on her devotion to the noble intellectual revival on which the Theosophical Society is engaged—to republish in connexion with it a certain article which was published on the appearance of the libellous article in the *Statesman*, in the *Pioneer* of December 10. This was as follows :—

MADAME BLAVATSKY AND "THE STATESMAN."

Pending any further proceeding that may be taken by the lady concerned, in reference to a libellous attack on Madame Blavatsky in the Calcutta *Statesman* of Tuesday, we feel bound to publish a translation of a letter we have just received, (by the mail which arrived yesterday morning,) from Odessa. The establishment of Madame Blavatsky's real identity by formal proofs of this nature has never been necessary for any person of culture or intelligence who knows her, but foolish or malevolent people, proceeding on vague and erroneous conjectures as to the nature of the work to which she has devoted herself in this country, have ventured to imply that she must be an impostor, aiming at common-place ends—money, or social position. The absurdity of this contention is made evident by the following letter, which shows to what rank in society she properly belongs :—

Sir,—Having heard with astonishment that there exist somewhere about the world persons who have an interest in denying the personality of my niece, Mme. H. P. Blavatsky, pretending that she has appropriated to herself a name that does not belong to her, I hasten to send you these lines, begging you to make use of them to dissipate the very strange calumny. I say strange, but I might say senseless (*insensée*). For why should she choose (supposing she had really any necessity to change her name) a family which is not at all illustrious except by literary and scientific merits, which, indeed, would do honour to its name whatever that might be. What astonishes me especially is that any one can make a mistake about the origin of a person so erudite and of so cultivated an education as that of my niece.

However, as it is the burlesque fancy of her personal enemies to treat her as an impostor, will you receive my personal guarantee (given on my honour) that she is what she affirms herself to be Madame Helen P. Blavatsky, widow of a Councillor of State, ex-Vice-Governor of the Province of Erivan in the Caucasus, daughter of a Russian Colonel, Pierre Von Hahn (whose ancestors were allied with the Counts Von Hahn of Germany, and whose mother was *née* Countess Pröbsting) and my niece by her own mother, my sister née Fadeeff, grand-daughter of the Princess Dolgorouky of the elder princely line.

To establish her identity I enclose in this letter two of her portraits, one taken twenty years ago in my presence, the other sent from America four or five years ago. Furthermore, in order that sceptics may not conceive suspicions as to my personal identity, I take the liberty of returning your letter received through M. le Prince Dondoukoff-Korsakoff, Governor-General of Odessa. I hope that this proof of authenticity is perfectly satisfactory. I believe, moreover, that you will have already received the certificate of the individuality of Madame Blavatsky that the Governor-General desired himself to send to Bombay.

I ought also to mention a rather important fact, which is, that since the departure of my niece Helene Blavatsky from Odessa for America, in 1872, she has always been in continuous correspondence, not only with me, but all her relations in Russia—a correspondence which has never been interrupted even for a month, and that all this time there has been no change whatever in her style, which is peculiar to herself, nor in her handwriting. This can be proved by all her letters to any one who wishes to convince himself. This fact alone can leave no doubt except to idiots or evil-intentioned persons who have their own ends to serve. But with these there is no need to waste time.

I cause my signature to be certified by the confirmation of a notary.

On which I beg you to receive the expressions, &c. (signed) Nadejda A. Fadeeff (daughter of the Privy Councillor), member of the Council of the Theosophical Society, daughter of the late Russian Privy Councillor, formerly director of the Department of State Lands in the Caucasus, and member of the Council of the Viceroy of the Caucasus.

Odessa, 3rd (15) November.

(The signature is formally authenticated by the Notary of the Bourse at Odessa, and the letter bears his official stamp.)

We must add, in explanation, that the enclosed portraits are undoubtedly portraits of Madame Blavatsky, and that we have seen the formal certificate* of her identity forwarded direct (for the better assurance of sceptics to the care of a gentleman in high official position at Simla) by General Fadeeff, at present Joint Secretary of State in the Home Department at St. Petersburg. We have also seen the letter addressed to Madame Blavatsky as to an intimate friend by Prince Dondoukoff, expressing, besides warm sympathy, no small measure of (well-deserved) contempt for persons who could misunderstand her true character.

The *Statesman* now argues at great length that Madame Blavatsky must have come to India in order to beguile any well-to-do persons she might be able to dupe, into giving her hospitality and possibly money. Of course, no one can escape beyond the limits of his own nature in estimating the motives of others; and the author of the article in the *Statesman* may be unable to imagine human creatures governed by any other motive but the desire to procure money or meals; but for most people it will be plain that if so, the imagination of the *Statesman* does not range over the whole subject in this case.

One element in the present libel is to the effect that in connection with the affairs of the Theosophical Society Madame Blavatsky has incurred large indebtedness. This statement, which is entirely false, is a blundering misconception of the published fact that the receipts of the Theosophical Society have fallen short of its expenditure by Rs. 16,000 or more. But this deficit is not a debt *by* Madame Blavatsky; it would be a debt *to* her, if she cared to regard it in that light, she having supplied the money from her private resources supplemented by those of the other equally self-devoted apostle of Theosophy—Colonel Olcott.

The certificate sent by General Fadeeff and referred to in this statement runs, as follows :—

"I certify by the present that Madame H. P. Blavatsky now residing at Simla (British India) is from her father's side the daughter of Colonel Peter Hahn and grand-daughter of Lieutenant-General Alexis Hahn von Rottenstern-Hahn (a noble family of Mecklenburg, Germany, settled in Russia). And, that she is from her mother's side the daughter of Helene Fadeew and grand-daughter of Privy Councillor Andrew Fadeew and of the Princess Helene Dolgorouki; that she is the widow of the Councillor of State, Nicephore Blavatsky, late Vice-Governor of the Province of Erivan, Caucasus.

"(Signed.) MAJOR-GENERAL ROSTISLAV FADEEW,
of H. I. Majesty's Staff,
"Joint Secretary of State at the Ministry of the Interior.
"St. Petersburg 29, Little Morskaya,
"18th September, 1881."

Taken in connexion with the official documents published in the THEOSOPHIST of January 1881, concerning the social status in America of Colonel Olcott, these explanations, may, it is hoped, lay at rest once for all the wonderful question on which many people in India have wasted a good deal of speculation, whether the undersigned are or are not "adventurers." They were most unwilling in the beginning to make any fuss about their own personality, or the worldly sacrifices they have made in the hope of serving the principle of "Universal Brotherhood" and of contributing to revive the philosophical self-respect of the Indian people. But when malevolent antagonists—as short-sighted as they are vindictive,—attempt to impede the progress of Theosophy by trying to represent its Apostles in the country as self-seeking aspirants for contemptible worldly advantage, it is time to show once for all, by an exhibition of the worldly advantages they have chosen to surrender, the abject absurdity of this miserable accusation.

H. P. BLAVATSKY.
H. S. OLCOTT.

Bombay, December 31, 1881.

* The *innocent* "simplicity" of the argument is truly remarkable! If accusing a person of seeking to obtain money under false pretences (the latter being the "apparent miraculous achievements," and other alleged claims) be not a scandalous libel, then we do not know what the word "honesty" conveys to the mind of the editor of the *Statesman*? The excuse is certainly calculated to leave every reader under the impression that the editor of the journal in question has very strange notions of accuracy of language. What, we wonder, would he have done under like circumstances?

* No copy of this certificate is in our possession at this moment, or we would publish it herewith, but its tenor precisely corresponds with the explanation in the above letter.—ED. *Pioneer*.

OUR BRANCH SOCIETIES.

The Colombo (Ceylon) Branch.

The active canvass of the Western Province on behalf of the National Fund, by Colonel Olcott, was temporarily suspended on the 29th of November, a canvass in the Galle District of the Southern Province having been arranged for. The concluding lecture was delivered at Bellana, in Pasdun Korale. The following week was occupied at Colombo in perfecting the deeds which give a legal existence to the Western Province Board of Trustees and Board of Managers, and the money which had been collected from subscribers to the Fund was formally turned over by Colonel Olcott to the new Trustees. The legal documents in question, as well as a consolidated report to date, by the Secretary of the Colombo Branch, of the receipts and expenditures on behalf of the Fund, are given below :—

(*The Board of Trustees.*)

No. 1909.

To all to whom these presents shall come

Colonel Henry Steel Olcott, President of the Theosophical Society, of the first part, and Andris Perera Dharmagunawardhana Muhandiram of Pettah, Colombo, Hendrick de Silva Gunasekara of Negombo, Hewadewage Amaris Fernando of Peliyagoda, Kolambapatabendige Abraham Perera of Horekele, Mirisse Lankage Don Carolis of Mutwal, Colombo ; all members of the Kolamba Paramawignanartha Bauddha Samagama, of the second part, hereinafter called the Trustees, send greeting. *Whereas* a Trust called the Singhalese National Buddhistic Fund has been created by Colonel Henry Steel Olcott, President of the Theosophical Society, for and on behalf of the Kolamba Paramawignanartha Bauddha Samagama, being a branch of the Buddhist Section of the Theosophical Society, from monies raised by himself assisted by members of the Paramawignanartha Bauddha Samagama and others, by collections, subscriptions, donations, legacies, the profits on sales of publications, and from other sources. And whereas the sum of Rupees three thousand seven hundred and forty-three and cents seventy-five (Rs. 3,743-75 cents,) raised as aforesaid, have been transferred into the names of the said Trustees of the second part hereto, and doth now stand in their joint names in the books kept at the Colombo Branch of the Madras Bank, for the sole use and benefit of the said Trust.

Now These Presents Witness that they, the said Andris Perera Dharmagunawardhana Muhandiram, Hendrick de Silva Gunasekara, Hewadewage Amaris Fernando, Kolambapatabendige Abraham Perera and Mirisse Lankage Don Carolis, do and each of them for himself severally and respectively and for their successors in office doth by these presents acknowledge, testify and declare that as well the said sum of Rupees three thousand seven hundred and forty-three and cents seventy-five (Rs. 3,743-75 cents), as also all further and other sums which shall at any time or times hereafter be transferred into their joint names for the benefit of the said "Singhalese National Buddhistic Fund" shall be at all times hereafter deemed and taken to be the property of and belonging to the said Fund, and that the same shall, from time to time, as the same shall be so transferred, stand and remain in the joint names of the said Trustees and be held by them together with all dividends, interest and yearly or other income and proceeds thereof respectively arising therefrom *In trust* only, and to and for the sole use and benefit and advantage of the said "Singhalese National Buddhistic Fund" and to and for no other use, trust or purpose whatsoever. And it is hereby further declared by all the parties hereto that the trustees of the said Fund shall be five in number.

That the monies aforesaid and their increment shall be deposited in the Colombo Branch of the Bank of Madras or other solvent Banking corporation, as collected ; and the increment only shall be drawn for disbursement upon warrants or drafts presented to the said Trustees or their successors in office ; and signed by the Chairman, Treasurer and Secretary of a certain Board of Managers of the said Fund, (which said Board of Managers is simultaneously organized, under a separate agreement between the said Colonel Henry Steel Olcott, Mohottiwatte Gunananda Unnanse, and thirteen other persons named in the said agreement) and countersigned by the said Colonel Henry Steel Olcott, his successors in office or legal representatives connected with the Kolamba Paramawignanartha Bauddha Samagama. That the trustees shall have the power of investment of the principal of the said fund on good security of productive immoveable property situated within the gravets of Colombo, to the extent of one half the estimated value of the property. That the appraisement thereof shall be made by appraisers named by the Trustees. That no more than Rupees three thousand shall be loaned on any one piece of property ; and interest at the rate of ten per centum per annum shall be levied on all loans ; and if default be made in the payment of interest for the space of three months, then interest shall be reckoned and levied at the rate of twelve per centum per annum, or the loan shall be called in. That in case of the death of any Trustees or his disqualification by reason of incapacity, unwillingness, neglect, or inability to act, the aforesaid Colonel Henry Steel Olcott, his successors in office or legal representatives as above, shall appoint a Trustee in his stead on the nomination of the Kolamba Paramawignanartha Bauddha Samagama, should the same be then in existence, or if not then, the said Colonel Henry Steel Olcott shall in connection with the said board of Managers fill the vacancies, under the general advice and counsel of the Committee of priests named in the instrument above described ; and as soon as the said Colonel Henry Steel Olcott, his successors in office or legal representatives, shall have, as above, nominated or appointed any other person or persons to become trustee or trustees in their or any of their place or stead then the person or persons in whom the said trust monies, funds and securities shall be vested, shall with all convenient speed transfer and assign the same in such manner and so as that the same may be legally and effectually vested in such new trustee or trustees jointly with the continuing trustees upon the same trusts as are hereinbefore declared concerning the same. And every such trustee so to be appointed as aforesaid shall act or assist in the execution of the Trusts of these presents as fully and effectually and shall have such and the same powers to all intents and purposes whatsoever as if he had been originally appointed a trustee and had been party to these presents. That the said Colonel Henry Steel Olcott as the principal creator of the said Fund shall have full power, and it shall be his duty to adopt such precautions as from time to time may seem necessary to protect the money subscribed by the public from embezzlement or maladministration, to preserve the good character of the Society and to realize the objects for which the fund is collected. In witness whereof the said Colonel Henry Steel Olcott, Andris Perera Dharmagunawardhana Muhandiram, Hendrick de Silva Gunasekara, Hewadewage Amaris Fernando, Kolambapatabendige Abraham Perera and Mirisse Lankage Don Carolis, do set their hands to three of the same tenor as these presents at Colombo and Galle this eighth and tenth days of December in the year one thousand eight hundred and eighty-one.

Witnesses to the signatures of

(Signed.) A. P. D. Muhandiram.
„ H. De Silva.
„ H. A. Fernando.
„ Abraim Perera.
„ Don Carolis.

G. Louis Pera.
B. H. Kure.

Witnesses to the signature of

(Signed.) H. S. Olcott.

G. C. A. Jayasekara.
T. Perera.
D. Samarawikrama, N. P.

I, William Perera Ranesinghe, of Colombo, Notary Public do hereby certify and attest that the foregoing Instrument having been duly read over by the said Hewadeway Amaris Fernando and Mirisse Lankage Don Carolis, and explained by me the said Notary to the said Andris Perera Dharmagunawardhana Muhandiram, Hendrick de Silva Gunasekara, and Kolambapatabendige Abraham Perera in the presence of the witnesses Gagodavilage Louis Perera of Kotte, and Bulatsinhalagi Harmanis Coorey of Colombo, all of whom are known to me, the same was signed by them and by the said Witnesses in my presence and in the presence of one another, all being present at the same time at Colombo this eighth day of December in the year of our Lord, one thousand eight hundred and eighty-one.

I further certify and attest that the duplicate of this deed bears stamp of Rs.

Dated the eighth day of December 1881.

(*Signed.*) *W. P. Ranesinahe,*
Notary Public.

No. 2774.

I, Dionysius Samarawikrama of Galle, Notary Public, do hereby certify and attest that the foregoing instrument having been duly read over by the said Colonel Henry Steel Olcott in the presence of the Witnesses Messrs. G. C. A. Jayasekara and T. Perera of Galle, all of whom are known to me, the same was signed by him and the said witnesses in my presence and in the presence of one another, all being present at the same time at Galle, this 10th day of December in the year one thousand eight hundred and eighty-one.

Attested this 10th day of December 1881.

(*Signed*) *D. Samarawikrama,*
Notary Public.

(*The Board of Managers.*)

No. 1908.

ARTICLES OF AGREEMENT MADE AND ENTERED INTO BETWEEN Colonel Henry Steel Olcott, President of the Theosophical Society, party of the first part, Mohottiwatte Gunananda Unnanse, party of the second part, and Andrew Perera, Senadirege Tepanis Perera, Simon Perera Dharmagunawardhana Vidana Arachchi, William Fredrick Wijeyesakera, William De Abrew, Richard Adrian Mirando, Uyadoris De Silva Gunasekara, Harankaba Arachchige Carolis Perera, Mahamarakkalage Sameel Perera, Vidanelage Johannes Mathews De Mel, Edirimuni Martinu Latern Mudalali, Carolis Pujita Gunawardhana, John Robert De Silva, members of the Paramawignanartha Bauddha Samagama, parties of the third part—all representing what is known as the Buddhist Section of the Theosophical Society; for the administration of a certain fund named "The Sinhalese National Buddhistic Fund" within the Western Province of the Island of Ceylon. *Whereas* a Fund has been and is hereby created in the Western Province of Ceylon, for the promotion of the Buddhist religion and the diffusion of useful knowledge among the Sinhalese people.

THESE PRESENTS WITNESS, AS FOLLOW:

II.—The Title of this fund shall be "The Sinhalese National Buddhistic Fund."

III.—The Fund shall be under the general guardianship of the Buddhist priesthood of the Western Province and under the immediate Supervision of a Committee of eminent priests, viz:—Udugampola Ratnapala Sáminnánse, Dompe Buddharakkhita Sáminnánse, Sumangala Nayaka Sáminnánse, Ambagahapitiyo Wimalasara Sáminnánse, Weligama Sumangala Sáminnánse, Potuwila Indaj ti Sáminnánse, Welitara Dhammálankára Sáminnánse, Waskaduwe Subhuti Sáminnánse, Találhene Amaramoli Sáminnanse, Ambagahawattee Indasabha Saminnanse, Kotalawale Suwanna Joti Sáminnánse, and Migamuve Nandaramatissa Saminnanse whose—Counsel shall be taken in all important measures affecting the interests of Buddhism.

IV.—The aforesaid fund shall be created out of monies realized from subscriptions, donations, legacies, the profits on sale of publications, and other sources.

V.—No part of the principal thus realized shall be expended, but only the annual increment as reported by the Board of Trustees created by a certain Deed of Trust bearing even date with these presents and executed by them the said Trustees and the said Olcott.

VI.—No more than the income for any one year shall be appropriated within that year. Should any unexpended surplus remain at the end of any year the same shall be credited on the next year's accounts to the following objects, viz:—Educational Literary and Miscellaneous, in the proportions hereinafter named.

VII.—Of each year's income one-half share shall be set aside for grants-in-aid of schools; one-fourth for publications of various kinds; one-fourth for worthy objects of a miscellaneous character, promotive of the interests of Buddhism; the surplus shall be divided in like ratio.

VIII.—The income available for appropriation in any year shall be understood to mean the nett income, after deducting the necessary expences of its collection. The fund available for investment by the Trustees shall be the nett sum of collections from all sources, after deducting the actual costs of collection, such as stationery, printing, discounts, postage, travelling expenses, wages and other usual and lawful charges.

IX.—No appropriation of money shall be made for any religious sectarian object as such, but only in its character of a national object, and as bearing upon the interests of Buddhism. Nor shall any locality, whether within or without the Western Province, be favoured, merely as such locality, with appropriations above any other locality, in whatever province; but its claims shall only be considered in their relation to Sinhalese national interests, and to the welfare of the religion of Buddha. The fund shall be regarded as a sacred trust accepted on behalf of the Sinhalese nation and their religion; and it is agreed between the parties aforesaid that in its administration, merely sectional, social and sectarian claims shall be made subordinate to the general good.

X.—The responsibilities of administration shall be thus divided: (*a*) The parties of the third part who are hereby constituted a "Board of Managers," shall have exclusive power to select the objects upon which the income is to be expended, and to vote the appropriations; (*b*) a revisionary authority shall be exercised by the party of the second part; (*c*) the party of the first part, being ex-officio president of the whole Buddhist Section and thus representing the combined interests of both clergy and laity, shall have the power to approve or disapprove of proposed grants of money, and thus validate or invalidate the warrants drawn in payment of the same. In case he should disapprove of any appropriation, he shall return the paper with his objections, in writing, to the Board of Managers. Should the Board insist upon the grant and the party of the second part concur, the papers shall be so endorsed and sent back to the party of the first part. If he still should disapprove, he shall report the case to the Secretary of the Kolamba Paramawignanartha Bauddha Samagama; and that Society shall appoint a Committee of Appeal comprising thirteen members, neither of whom shall be a Manager or Trustee; their decision shall be final. Should the proposed grant be by them sustained the party of the first part shall upon penalty of disqualification countersign the warrant upon the Board of Trustees drawn by the Board of Managers. He shall also be the arbitrator in all disputes or disagreements either between members of the Board of Managers, or between the Board and the party of the second part; and his decision shall be final.

XI.—The Board of Managers shall be thus constituted and conducted: (*a*) The present thirteen members shall hold office for the term of one calendar year from the date of these presents; (*b*) should any vacancy occur a new member shall be selected by the party who appointed the retiring member, and in case he should have been appointed by a priest or by the said Olcott then the name of the new appointee shall by the secretary of the Board, be submitted to the Kolamba Paramawignanartha Bauddha Samagama for ratification by vote at its next regular meeting; (*c*) their successors in office shall be annually nominated by the original appointing power, subject to confirmation by the said Kolamba Parmawignanartha Bauddha Samagama at a regular meeting; (*d*) five members shall be a quorum for the transaction of business at any meeting; but no meeting shall be held unless a printed or written Notice shall have been sent, by post or messenger, to every member of the Board at least ten (10) days previously; (*e*) all questions before the Board shall be decided by a majority vote. In case of a tie the matter shall be referred to the party of the first part for decision without appeal; (*f*) no member of the Board shall receive any compensation for his services as such member, nor have any pecuniary interest, direct or remote, in any grant of money. Should it be discovered that this rule has been evaded or violated, the offender shall be at once expelled from the Board, and disgraced and expelled from the Theosophical Society. He shall be regarded as an outcast whom no honourable man can associate with. Disqualification will be caused by (1) death, (2) incurable illness, (3) insanity, (4) permanent removal of residence from the Island, (5) conviction of any criminal offence, (6) neglect of duty including absence from three consecutive meetings of the Board without valid excuse, (7) maladministration. (*g*) The officers of the Board, to be chosen by the members from among their own number, shall be a Chairman, Secretary and Treasurer. The Chairman shall preside at all meetings and generally look after the business of the Board; should he absent himself from a meeting any other member may be elected temporary Chairman. The Secretary shall have charge of the correspondence, notices of meetings and the official books and papers. The Treasurer shall keep an account of the state of the three several sub-funds above specified, the Educational, Literary and Miscellaneous, and always have ready for the information of the Board an accurate exhibit of

the appropriations to date, and the unexpended credit balances with the Trustees. He shall also draw and disburse all petty cash items of expense, such as postage, stationery, &c., incidental to office work. (*h*) The Board shall make at least once annually a report upon its transactions during the year, to the party of the first part, who shall communicate the same with the reports from other provinces, to the public. (*i*) No sum greater than Rs. 50 (fifty Rupees) shall be voted at any meeting except upon the favourable report of a sub-committee of the Board to whom the matter had been referred by the Chairman, at least one week previously. (*j*) Applications for grants of any kind must be made in writing and be favourably endorsed by two Managers before they can even be considered; should the vote thereupon be favourable the papers will then be submitted for approval to the party of the second part, who shall, within one week return the same marked as "approved" or "disapproved." In the former case the Secretary of the Board shall draw a warrant upon the Trustees for the amount voted, in favour of the applicant; sign it and procure the signatures of the Chairman and Treasurer of the Board. The warrant with accompanying papers shall then be referred to the party of the first part for examination; and upon his countersigning the warrant and returning it to the Secretary of the Board, the latter shall number and register it and then forward it to the payee for collection.

XII.—Every new member before taking his seat in the Board shall sign a copy of this agreement and bind himself to abide by and enforce the Bye-Laws and Rules adopted by the Board for the government of its proceedings and the responsibility of its members.

XIII.—The Subscriptions made by the public shall be collected by the Kolamba Paramawignanartha Bauddha Samagama, and the nett proceeds shall be deposited in Bank within one week from the date of the receipt thereof by the Secretary, to the credit of the Trustees, taking the usual receipts for the same and exchanging receipts with the Trustees.

XIV.—In case the party of the first part should die or be otherwise disqualified or incapable to act, his powers and functions under this agreement shall be transferred to his successor in the Presidency of the Buddhist Section, or to such other person as may be selected by the parent Theosophical Society with the approval of the majority of the branch societies embraced in the aforesaid Buddhist Section; and it shall be the duty of the said Parent Society to mail a notice of such selection within thirty days after the death or ascertainment of the disqualification of the party of the first part; failing in which the vacancy may be temporarily filled by the unanimous vote of the branch societies comprised within the Buddhist Section; and in case the said Parent Society shall not within one year have selected a person who is approved by the said branch societies, then the person temporarily selected by the latter shall hold the appointment during good behaviour, subject to the provisions of this agreement. Should the party of the second part die or be otherwise disqualified the vacancy shall not be filled, but in such case approved grants shall be forwarded by the Managers for approval directly to the party of the first part.

XV.—The party of the first part as the principal creator of the Sinhalese National Buddhistic Fund, shall have full power and it shall be his duty to adopt such precautions as from time to time may seem necessary to protect the money subscribed by the Public from embezzlement or mal-administration, to preserve the good character of the Society, and to realize the objects for which the Fund is being collected; the management and direction of the practical details for the collection of the subscriptions shall as heretofore be left to him. In case paid assistance should be required, preference shall be given to members of the Kolamba Paramawignanartha Bauddha Samagama, if such should be available.

XVI.—The terms of this Instrument may from time to time be modified by the mutual consent of the party of the first part, and the party of the second part, (should he be still in office), and a majority of the parties of the third part or their successors in office.

XVII.—Should Boards similar to this be hereafter organised in other provinces in the Island, this Board of the Western Province shall ever act in brotherly harmony with them giving them whatever help their Province may require and this Board can grant, and reciprocally ask from them help as the exigencies of the Western Province may demand.

In witness whereof the said Colonel Henry Steel Olcott, Mohottiwatte Gunananda Unnanse, Andrew Perera, Senadirage Tepanis Perera, Simon Perera Dharmagunawardhna Vidana Arachchi, William Fredrick Wijeyesakera, William De Abrew, Richard Adrian Mirando, Uyadoris De Silva Gunasekara, Harankaha Arachchige Carolis Perera, Mahamarakkalage Samel Perera, Vidanelage Johannes Mathews De Mel, Edirimuni Martinu Lateru, Carolis Pujita Gunawardhna, John Robert De Silva, do set their hands to three of the same tenor as these presents at Colombo and Galle, this eighth and tenth days of December, in the year one thousand eight hundred and eighty-one.

Witnesses to the signatures of

(Signed) M. GUNANANDA.
„ ANDREW PERERA.
„ S. T. PERERA.
„ S. P. DHARMAGUNAWARDHANA.
„ W. F. WIJEYESAKERA.
„ R. A. MIRANDO.
„ U. de S. GUNASEKARA.
„ C. PERERA.
„ S. PERERA.
„ J. M. DE MEL.
„ E. M. LATERU.
„ C. P. GOONAWARDHANA.
„ J. R. DE SILVA.

G. LOUIS PERERA.
B. H. COORAY.

Witnesses to the signatures of

(Signed.) H. S. OLCOTT.
„ W. DE ABREW.

G. C. A. JAYASEKARA.
T. PERERA.
D. SAMARWICKRAMA, N. P.

I, William Perera Ranesinghe of Colombo, Notary Public, do hereby certify and attest that the foregoing instrument having been duly read over by me and explained to the said Mohottiwatte Gunanande Unnanse, Andrew Perera, Senadirage Tepanis Perera, Simon Perera Dharmagunawardhana Vidana Arachchi, William Frederick Wijesekera, Richard Adrian Mirando, Uyadoris de Silva Gunasekara, Harankaha Arachchige Carolis Perera, Mahamarakkalage Samel Perera, Vidanelage Johanis de Mel, Edirimuni Martinu Lateru, Carolis Pujita Gunawardhana, John Robert de Silva—in the presence of the witnesses Gunadasilage Louis Perera of Kotte and Bulatsinhalage Hermanis Cooray of Colombo, all of whom are known to me—the same was signed by them and by the said Witnesses in my presence and in the presence of one another, all being present at the same time, at Colombo this eighth day of December, in the year of our Lord one thousand eight hundred and eighty-one.

I further certify and attest that the duplicate of this deed bears stamps of Rs.

Dated the eighth day of December 1881.

(Signed) W. P. RANESINGHE,
Notary Public.

No. 2773.

I Dionysius Samarawikrama of Galle, Notary Public, do hereby certify and attest that the foregoing instrument having been duly read over by Col. Henry Steel O'cott and William de Abrew in the presence of the witnesses Messrs. G. C. A. Jayasekara and T. Perera, both of Galle, who are known to me, the same was signed by them and by the said witnesses in my presence and in the presence of one another at Galle, this tenth day of December, in the year one thousand eight hundred and eighty-one.

Attested this 10th day of December 1881.

By me,

(Signed) D. SAMARAWIKRAMA.

The sum realized for the Fund by Colonel Olcott's lectures—about seventeen thousand rupees—though only a tithe of what he intends to make it, is yet a large one under the circumstances. It must be remembered that the greatest possible obstacles had to be surmounted at the beginning of such a great national undertaking like this. The Sinhalese people had never before been appealed to to unite in a popular subscription, irrespective of caste or sect, for the foundation of schools, the dissemination of literature, and the general promotion of Buddhism. A majority of the people were almost, if not quite, illiterate, and certainly a large majority totally ignorant of the great principles of their religion. Add to this their state of poverty, and the suspicion, natural to feel, as to the disinterestedness of a white man who had

RETURN of a series of Lectures delivered by Colonel H. S. Olcott in the Western Province of Ceylon, in aid of the National Buddhistic Fund, and of Collections made, from 7th May to 5th December 1881.

Date.	Names of the Places of Lectures and Members appointed to canvass houses for sale of tickets.	No. of Lectures.	Names of Parties assisting in the Lectures.	Tickets. Issued.	Tickets. Sold.	Subscriptions. Pledged.	Subscriptions. Paid.	Petty Collections	Names of Parties to be Credited for influencing the Subscriptions.	Remarks.
1881.										
May 13	Calani Temple (Full-moon Day) ...	1	Dewamitta Priest ..	84 25	84 25	... ...	... ...	.. ...	Dompe Buddha Rakkita Priest.	
,, 15	Indibetta of Moratuwa	1	Mohottiwatte Priest ...	72 25	72 25	... ...	... ...	... ...	Messrs. Sampathawaduge Bastian Fernando, Hendrick Fernando, and Samel Perera.	
,, 15	Mr. James Soysa	..	...	93 ...	10 25	... ...	.. ...	... ...		
,, 18	Pettah	1	...	27 25	27 25	... ...	... ...	... ...	Mr. Siman Perera Dharmagunawardhana Vidana Arachchi.	Audience of Sinhalese Ladies.
,, 18	Mr. J. Wettasinha	..	...	10 ...	.. ...	... ...	... ...	... ..		
,, 22	Wellewatte Pansela	1	Subhuti Priest ...	64 ...	48 25	... ...	... ...	... ...	Subhuti Priest.	
,, 29	Ratmalana do.	1	Mohottiwatte Priest ...	88 50	57 25	... ...	... ...	2 75	Do.	
June 4	Waragoda	1	Do. ...	36 50	36 50	... ...	... ...	... ...	Mr. H. A. Fernando.	
,, 5	Hanupitoja Pansela, Negombo ...	1	Do. ...	270 25	70 25	745 ... / 1254 ..	105 ... / 705 ...	1 6	Vimalasara Priest.	
,, 5	Bodenajaroma Vihare do.	1								
,, 11	Calani Temple	1	...	16 25	16 25	... ...	... ...	. ...		
,, 12	Kotte Vihare	1	...	60 50	35 50	311 ...	240 ...	3 ...	Mr. S. T. Perera.	
,, 15	H. Amaris Fernando	..	...	107 25	2 ..	... ...	... ...	... ..		
,, 19	Sapugohakandi Pansela	1	...	32 25	1 50	... ...	... ...	... ...	Sapugohakanda Priest.	
,, 25	Canvassing Committee, Pettah ...	..	...	40 75	9 ..	... ...	... ...	... ..	Messrs. Dharmaganawardhana Arachchi, Gunaratne Arachchi and W. F. Wijeyesekara.	
,, 26	Galkissa Pansela	1	...	10 75	10 75	... ...	... ...	2 ...	Subhuti Priest.	
,, 30	Borella do.	1	Mohottiwatte ...	1 ...	1 ...	271 ...	25 ...	... ...	Messrs. Mirando, Gunasakera and Gunawardhana.	
July 2	Pamankeda	1	High Priest Sumangala ...	8 25	8 25	... ...	... ...	.. 29	Kawiratne Appuhani (Native Doctor).	
,, 3	Horekelle, Moratuwa	1	Mohottiwatte Priest ...	244 25	109 75	1056 ...	868 ...	... 34	Messrs. J. M. de Mell, Abraham Perera and Siman Fernando.	
,, 6	Kotahena Vihari	1	Do. ...	6 25	6 25	226 50	25 ...	... ...	Mohottiwatte Priest.	
,, 10	Kalutara (South)	1	Do. ...	51 25	25 75	306 ...	44 ...	... ...	Messrs. D. C. Perera and others, and Veligama Priest.	
,, 17	Mulleriyawa	1	Sirinewasa Priest ...	24 25	9 25	178 50	10 ...	... 47	Siriniwasa Terunnanse.	
,, 19	Sumankida Terunnanse of Pasdun Korale	.	...	100 ...	... ...	... ...	... .	... ...		
,, 24	Widdiyadoya Paravena	2	High Priest ...	6 ...	6 ...	1555 ..	760 ...	... ...	High Priest.	
August. 3 & 4	Pathahawatta and Horana	2	Suwanajoti Priest ...	92 75	69 ...	456 ...	60 25	2 75	Suwannajoti Priest.	
,, 7	Sedawatta Ameramoli Priest's Pansela	1	Ameramoli Priest ...	104 75	16 75	485 ...	325 ...	2 ...	Ameramoli Priest.	
,, 8/12	Ratnapura	3	Dewamitta and Madugalle Priests ..	155 ...	5 25	1012 50	45 ..	... ...	High Priest, Nilami Iddamalgode, and Elawala R. M.	
,, 28	Alutgama	1	Mohottiwatte ...	2 25	2 25	365 62½	11 12½	... ...	Mr. O. De Soysa Amerasakera Vedana Arachchi.	
,, 29	Charles Zylva	..	...	47 50	... ...	... ...	... ...	.. ...	M. Don Louis Jatyatillaka Vedana Arachchi.	

Sept.	14	Canvassing Committee Maradana ...	...	...	187	50	105	62½	...	...	...	...	...	...	Messrs. Gunawardena, Abrew, Mirando.	
,,	18	Egoda Uyana Panadura	1	Dammakkanda Priest ...	24	50	4	50	433	...	4	...	...	...	Dammak Kanda Priest.	
,,	27	Canvassing Committee Slave Island ...	...	...	62	50	...	...	...	...	...	...	...	...	Messrs. Don Charles, Don James, &c.	
October	1	Bambelapitiya Binasola	1	Mohottiwatte ...	1	...	1	...	14	...	...	...	...	...	Mr. S. Don Henry.	
,,	2	Udammita and Kotugoda	2	Do. ...	9	75	9	75	1052	...	51	...	...	...	Vimalasara Priest's pupils, and Priest of Battapotte Pansela.	
,,	6	Attanagalla	1	...	1	50	1	50	275	50	6	...	...	...		
,,	9	Kegalla	1	...	3	50	3	50	393	50	6	50	...	...	Mr. H. A. M. Molligoda (Proctor).	
,,	12	Alawatugoda Bentota	1	..	..	...	...	...	223	..	24	50	...	...	Moragoda Priest.	
,,	13	Dedduwa	1	...					288	50	40	95	...	...	Do.	
,,	14	Induruwa	1	...	49	...	49	...	618	...	152	62½	...	...	Rathanapala Priest.	
Nov.	6	Bellanwila	1	...	...	...	...	...	161	...	50	...	1	70	Udugompola Rathanapola Priest.	
,,	20	Unpaid Members of the Board ...	..	...	..	...	...	...	550	...	...	...	..	...	Mr. Francisco de Mell and his friends.	
,,	27	Velipenna Pasdun Kordiale	1	...	...	...	...	...	267	50	92	50	...	...		
,,	28	Mohapattuwa do.	1	...	...	...	...	...	300	...	5	...	...	...		
,,	29	Bellana do.	1	...	...	25	...	25	140	50	5	...	...	76	Mr. M. Louis Fernando and his men.	
			40	...	2174	75	916	77½	12938	62½	3661	45	17	12		
May	11	Widdiyodaya Parawena	1	Introductory Lecture in English ...	...	...	...	..	...	...	...	...	...			
,,	12	Slave Island	1	Lecture to Darmodiya Samagama ...	...	...	...	...	...	...	...	...	...			
July	7	Head-Quarters, Pettah	1	Address to the Convention of Priests ...	...	...	...	...	...	..	...	...	...			
August	21	Welicada Jail	1	Lecture to Prisoners, (Mohottiwatte assisting.)	...	...	..	...	...	...	..	...	...			
Sept.	25	New Lunatic Asylum, C. Gardens ...	1	Lecture to Prisoners. (Madugalle Priest assisting) ...	...	...	..	...	...	...	...	...	...			
October	9	Kegalla	1	Lecture to an English-speaking audience on Buddhism ...	..	...	..	...	...	...	...	...	...			
,,	16	Slave Island and Breakwater Jails ..	2	Lectures to Prisoners ...	...	...	...	...	...	...	...	...	...			
,,	22	Hindoo College; Hindoo Temple and School-room in India ...	4	Non-Buddhistic lectures in Tuticorin and Tinnevelly												
Nov.	8	Gangodella Vihare S. Province ...	1	...	..	...	..	...	264	...	...	...	...	...	Dhammalankara Priest ...	Credited to the Southern Province Fund.
,,	9	Ahungalla do.	1	...	...	...	...	...	148	...	...	...	..	...	Do do. ..	
,,	11	Balapitimodera do.	1	...	...	...	...	...	223	50	...	...	...	...	Vimalasara Priest ...	
,,	12	Randobe do.	1	...	...	...	...	...	180	...	...	...	...	...	Dammalankara Priest ...	
,,	13	Do. do.	1	...	...	...	...	...	340	...	...	...	...	...	Vimalasara Priest ...	
			57													

W. F. WIJEYESEKARA,

Secretary, Colombo B. T. S.

Colombo, 5th December, 1881.

(*Continued from page* 5).

come to raise money among them, however plausible the apparent object, and one may well wonder at what we now see has been actually done. That the popular enthusiasm has been awakened so far as to make the ultimate realization of our whole project certain, no one will doubt.

The best possible proof of the truth of the above statement is the fact that nearly 100 of the leading Buddhist priests who having temples in the Southern Province met in Convention, at Galle, on the 7th of December, under the chairmanship of the eminent High Priest Sumangala Saminnanse, and registered fifty-two invitations for lectures by Colonel Olcott at their *pansalas*, and within the next three days the number was increased to *seventy*. There is every likelihood, therefore, that a much larger sum will be subscribed to the National Fund in the Southern Province, than has been until now in the Western. Boards of Trustees and Managers are to be at once organized, and the nett collections of cash banked as fast as received. We conclude with an official

Consolidated Memorandum of Collections and Expenses of the National Buddhistic Fund from 7th May to 5th December 1881—212 *days.*

Total amount of Tickets issued	Rs.	2,174	75	sold Rs	916	77½
Do. Subscriptions pledged...	,,	12,938	62½	paid .,	3,661	45
Do. Petty Collections ...	,,	17	12		17	12
	Rs.	15,130	49½	Rs.	4,595	34½
Sundry expenses of collections, including printing of Circulars, Letter-heads, Receipt forms, &c., and travelling expenses for Colonel H S. Olcott and interpreter, and assistant, and all other expenses from 7th May to 5th December 1881	Rs.	446	61	.....		
For constructing a travelling cart and purchasing camp outfit (half expenditure)	,,	107	22		553	83
					4,041	51½
Cash deposited in Bank up to 24th November 1881	Rs.	3,743	75			
Cash on hand	,,	297	76½			
	Rs.	4,041	51½			

W. F. WIJEYESEKARA,
Secretary, Colombo B. T. S.

Colombo, 5th December 1881.

THE GALLE BRANCH.

Is now in a state of great activity, with the necessary preparations for Colonel Olcott's approaching canvass. Lists of lecturing engagements are preparing, circulars to headmen being distributed, and consultations being held as to the choice of Trustees and Managers of the Fund. The Priests' Convention of 7th December lasted two days and was a complete success. The most liberal provision of food—in fact enough for 150 priests—was made by pious laymen, the Theosophical Society's High School building was handsomely decorated with flowers and green palm branches, and on one of the high walls of the room of conference was written in Sinhalese in an arc, the potent words "Brotherhood for Buddhism," and under them a sketch of two clasped hands—one dark, the other white. Colonel Olcott's address to the reverend delegates is said by our correspondents to have been a scathing arraignment of the clergy for the great ignorance of religion that prevails so widely among the Buddhists of Ceylon; and an appeal to them to join with unselfish earnestness to promote the present reform. Their response was the large number of lecture engagements above noted.

On the Sunday after the convention, Colonel Olcott made a public address, by request, at Galle: a large audience attended. Counting this, and his addresses at a meeting of headmen of the Galle District held on the same day, that at the priests' convention of 7th December, and those at Tuticorin and Tinnevelly, our President delivered in all *sixty* lectures and addresses since he left Bombay for Ceylon, in May last.

ANNUAL MEETING OF THE GENERAL COUNCIL.

Pursuant to notice, the Annual Meeting of the resident Members of the General Council of the Theosophical Society was held at Head-quarters, Bombay, on Sunday, the 25th December 1881; the President in the Chair.

Present:—Col. H. S. Olcott, President; Messrs. K. M. Shroff and Tukaram Tatia, Councillors; Mr. Martandrao B. Nagnath, Librarian; and the Corresponding and Joint Recording Secretaries.

Upon motion, it was resolved that the President be requested to appoint Mr. Nusserwanji D. Bhadurji, of Bombay, a Member of the General Council. The appointment being accordingly made, Mr. Nusserwanji took his seat in the Council.

The President gave an account of his travels and the results of his work in Ceylon. He then asked the General Council to consider various proposals that had been made for the distribution of the Society's work during the year 1882.

After debate it was resolved that as the Society was progressing rapidly, the Head-quarters shall, until further change seems necessary, be alternately at Bombay, Calcutta and Ceylon; a part of each year to be spent by the Founders, if practicable, in travelling to various parts of the country for the promotion of the cause. It was further recommended that the Founders should leave Bombay for Calcutta about the end of January, and after staying there for some time, go to Madras and thence to Ceylon.

(The THEOSOPHIST to be published at Bombay, as heretofore.)

The Acting Treasurer then submitted the accounts of the Society from May last to date; which were referred to Messrs. Nusserwanji D. Bhadurji and Mirza Moorad Alee for audit; to be read at the public anniversary meeting at Framji Cowasji Institute on the 9th* of January and published, after audit, in the THEOSOPHIST.

The President then brought to the notice of the Council certain confidential matters which awaited decision. Upon motion they were referred to the President with full powers, and the Council adjourned, *sine die*.

By the Council,
D. K. MAVALANKAR, Joint Record. Secy.

NOTE TO "WAR IN HEAVEN."

I understand some people are of opinion that a certain passage in my "War in Heaven" has some particular reference to sundry acts of the Anglo-Indian Government. I distinctly disclaim any such intention further than as a writer may allude to some contemporary facts in support of his argument. In the first place, when writing the first phrase objected to ("the latest barbarity is the judicial murder") I had not the Anglo-Indian Government in mind at all. People may, if they choose, "make the cap fit," but I believe as an historical fact it was Bismark and the Prussians who first introduced into modern war the practice of formally trying and executing peasantry captured in the act of resisting an invader (as opposed to the irresponsible and well-known practice of "giving no quarter.")

As to the second phrase—about the lottery—I believe that the *sporting* propensities of Englishmen all over the world are notorious, and I surely did not think they would be so sore on the point. My only reason for entering on the subject was an illustration of the Pharisaical tendency of a particular train of thought—*i. e.*, that it should be thought "proper" and "moral" and "respectable" for a Government to suppress an "institution" with which probably many of the officials actually forming that Government sympathised. There was not the remotest intention of introducing politics into Theosophical discussion. These were really examples given to illustrate an argument.

MIRZA MOORAD ALEE BEG, F.T.S.

Editor's Note.—Our friend's disclaimer is a proper one to have been made. We quite believe that the objectionable phrases were written without premeditation, but none the less they were liable to misconstruction, and would have been expunged, had they met the editor's eye in time.

* Possibly the 12th.

The Proprietors of the THEOSOPHIST acknowledge, with thanks, the receipt of the following additional subscriptions for the Third Volume all paid in advance.

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The rest of the names will be given in another issue.

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 5. BOMBAY, FEBRUARY 1882. No. 29.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS

ERRATA.

In our last Number the following mistakes require correction :—

Page 98, Col. 2, Note III., line 40. For "Scham-Cha-Lo" read "Scham-bha-la."

„ 105, „ 2, Foot Note, line 3. For "esoteric" read "esotericism."

„ 109, „ 2, line 33. For "evi" read "evil."

of Speculation-spinning are as follows :—

"The much respected author of the best standard text-book on Chemistry in the English language, the late Professor W. Allen Miller, in the course of a lecture at the Royal Institution set forth certain facts, but expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts. He said that tempting but inadequately proved hypotheses when once implanted in the mind, were most difficult to eradicate ; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heads of young students of science.

"The man who prosecutes original research must have some speculation in his head as he tries each new experiment. Such experiments are questions put to Nature, and her replies commonly dash to the ground one such speculation after another, but gradually guide the investigator into the true path, and reveal the previously unknown law, which can thenceforth be safely used in the service of mankind for all time.

"Very different is the method of procedure among some classes of psychologists. With them a tempting and plausible hypothesis enters the mind, but instead of considering it to be mischievous to propagate it as possessing authority before it is verified, it is thought clever to do so ; the necessity for facts and proof is ignored, and it may be that a church or school of thought is set up, which people are requested to join in order that they may fight for the new dogma. Thus unproved speculations are forced upon the world with trumpet tongues by one class of people, instead of being tested, and, in most cases, nipped in the bud according to the method of the man of science.*

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"The foregoing ideas have often occurred to us while reading the pages of the THEOSOPHIST, and have been revived by an interesting editorial article in the last number of that journal, in which the nature of the body and spirit of man, is definitely ...ped out in seven clauses.† There is not one word of ...mpt at proof, and the assertions can only carry weight ... those who derive their opinions from the authoritative ...ations of others, instead of upon evidence which they have ...ghed and examined for themselves ; and the remarkable ...t is that the writer shows no signs of consciousness that ... evidence is necessary. Had the scientific method been ...ted, certain facts or truths would have been made to pre- ... each of the seven clauses, coupled with the claim that those ...s demonstrated the assertions in the clauses, and negatived ...ypotheses at variance therewith.

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"Just at present there is far too much mental speculation afloat, and far too few people putting good ideas into practical form. Here in London, within the past year, grievous iniquities which might have been prevented, and grievous wrongs which might have been redressed, have abounded, and too few people have been at work ameliorating the sorrows and the sins immediately around them."

Now we do not want to discuss these questions with the *Spiritualist* in the way that rival religious sects might debate their differences. There can be no sectarianism in truth-seeking, and when we regard the Spiritualists as seriously mistaken in many of the most important of the conclusions to which they have come, they must certainly be recognised as truth-seekers,—like ourselves. As a body, indeed, they are entitled to all possible honour for having boldly pursued their experiences to

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THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 5. BOMBAY, FEBRUARY 1882. No. 29.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.*

SPIRITUALISM AND OCCULT TRUTH.

The *Spiritualist* of November the 18th takes notice of the article published in the THEOSOPHIST for October under the heading "Fragments of Occult Truth," but it does not quite appreciate the objects with which that article was put forward, and still less, the importance of its contents. To make further explanations intelligible to our own readers, however, we must first represent the *Spiritualist's* present remarks which under the heading of "Speculation-spinning" are as follows:—

"The much respected author of the best standard text-book on Chemistry in the English language, the late Professor W. Allen Miller, in the course of a lecture at the Royal Institution set forth certain facts, but expressed an objection to make known a speculative hypothesis which apparently explained the causes of the facts. He said that tempting but inadequately proved hypotheses when once implanted in the mind, were most difficult to eradicate; they sometimes stood in the way of the discovery of truth, they often promoted experiments in a wrong direction, and were better out of the heads than in the heads of young students of science.

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"The foregoing ideas have often occurred to us while reading the pages of the THEOSOPHIST, and have been revived by an interesting editorial article in the last number of that journal, in which the nature of the body and spirit of man, is definitely mapped out in seven clauses.† There is not one word of attempt at proof, and the assertions can only carry weight with those who derive their opinions from the authoritative allegations of others, instead of upon evidence which they have weighed and examined for themselves; and the remarkable point is that the writer shows no signs of consciousness that any evidence is necessary. Had the scientific method been adopted, certain facts or truths would have been made to precede each of the seven clauses, coupled with the claim that those truths demonstrated the assertions in the clauses, and negatived all hypotheses at variance therewith.

"Endless speculation-spinning is a kind of mental dissipation, which does little good to the world or to the individuals who indulge therein, and has sometimes had in Europe a slight tendency to impart to the latter signs of Pharisaical self-consciousness of their being advanced religionists and philosophers, living in a diviner air than those who work to base their opinions on well-verified truths. If the speculators recognised their responsibility and imitated the example set them by the great and good Professor Allen Miller, nine-tenths of their time would be set at liberty for doing good work in the world, the wasting of oceans of printing ink would be avoided, and mental energy which might be devoted to high uses would no longer run to waste. The minds of habitual dreamers and speculators may be compared to windmills incessantly at work grinding nothing.‡

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unpopular conclusions, caring more for what presented itself to them as the truth than for the good opinion of society at large. The world laughed at them for thinking their communications something beyond fraudulent tricks of impostors, for regarding the apparitions of their cabinets as visitors from another world. They knew quite well that the communications in a multitude of cases were no more frauds than they were baked potatoes, that people who called them such were talking utter folly, and in the same way that whatever the materialised "spirits" were, they were not in any thing like all cases even if they might be in some, the pillows and night-gowns of a medium's assistant. So they held on gallantly and reaped a reward which more than compensated them for the silly success of ignorant outsiders in the consciousness of being in contact with superhuman phenomena, and in the excitement of original exploration. Nothing that has ever been experienced in connexion with such excitement by early navigators in unknown seas, can even have been comparable to the solemn interest which spiritual enquirers (of the cultivated kind) must have felt at first as they pushed off, in the frail ~~canoe~~ of mediumship, out into the ocean of the unknown world. And if they had realised all its perils one might almost applaud the courage with which they set sail, as warmly as their indifference to ridicule. But the heretics of one age sometimes become the orthodox of the next, and, so apt is human nature to repeat its mistakes, that the heirs of the martyrs may sometimes develop into the persecutors of a new generation. This is the direction in which modern Spiritualism is tending, and that tendency, of all its characteristics, is the one we are chiefly concerned to protest against. The conclusions of Spiritualism, inaccurate and premature as they are, are settling into the shape of orthodox dogma—while the facts of the great inquiry, numerous as they are, are still chaotic and confused, their collectors insist on working them up into specific doctrines about the future state, and they are often as intolerent of any dissent from these doctrines as the old-fashioned religionists were of them.

In fact, they have done the very thing which the *Spiritualist*, with an inaptitude born of complete misapprehension of what Occult Science really is, now accuses us of having done: they have given themselves wholly over to "speculation-spinning." It is fairly ludicrous to find this indictment laid at our door on account of our Fragments. The argument of that paper was to the effect that Spiritualists should not jump to conclusions, should not weave hasty theories, on the strength of séance-room experiments. Such and such appearances may present themselves: beware of misunderstanding them. You may see an apparition standing before you which you know to be perfectly genuine, that is to say, no trumpery imposture by a fraudulent medium, and it may wear the outward semblance of a departed friend, but do not on that account jump to the conclusion that it is this spirit of your departed friend, do not spin speculations from the filmy threads of any such delusive fabric. Listen first to the wisdom of the ancient philosophies in regard to such appearances and permit us to point out the grounds on which we deny what seems to be the plain and natural inference from the facts. And then we proceeded to explain what we have reason to know is the accepted theory of profound students of the ancient philosophy. We were repeating doctrines as old as the pyramids, but the *Spiritualist* not having hitherto paid attention to them seems really to imagine that we have thrown them off on the spur of the moment as a hypothesis, as Figuer does with his conjectures in the "Day after Death," or Jules Verne with his, in his "Voyage round the Moon." We cannot, it is true, quote any printed edition of the ancient philosophies and refer the reader to chapter and verse, for an article on the seven principles, but assuredly all profound students of mystic literature will recognise the exposition on which we ventured as supported, now in one way, now in another, by the cautiously obscure teaching of occult writers. Of course, the conditions of occult study are so peculiar that nothing is more difficult than to give one's "authorities" for any statement connected with it, but none the less is it really just as far from being "up in a balloon" as any study can be. It has been explained repeatedly that the continuity of occult knowledge amongst initiated adepts is the attribute about it which commends their explanations—absolutely to the acceptance of those who come to understand what initiation means and what kind of people adepts are. From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long,—an extraordinarily long,—series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organised body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge that the regularly taught professor of a great university is in, as regards literary knowledge, and any one can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them.

But it may be argued, if our statement about the teachings of this absolutely trustworthy occult science claims to be something more than assertion and hypothesis it is an assertion and, for the world at large, a hypothesis, that any such continuously-taught body of initiates is anywhere in existence. Now, in reference to this objection, there are two observations to be made, firstly, that there is a large mass of writings to be consulted on the subject, and just as Spiritualists say to the outer world "if you read the literature of Spiritualism, you will know how preposterous it is to continue denying or doubting the reality of spiritual phenomena," so we say to Spiritualists if you will only read the literature of Occultism it will be very strange if you still doubt that the continuity of initiation has been preserved. Secondly, we may point out that you may put the question about the existence of initiates altogether aside, and yet find in the philosophy of Occultism as expounded by those who do labour under the impression that they have received their teaching from competent instructors such inherent claims to intellectual adoption that it will be strange if you do not begin to respect it as a hypothesis. We do not say that the "fragments" given in our October number constitute a sufficiently complete scheme of things to command conviction, this way, on their own intrinsic merits, but we do say that even taken by themselves they do not offend intuitive criticism in the way that the alternative spiritual theory does. By degrees as we are enabled to bring out more ore from the mine which yielded the "fragments," it will be found that every fresh idea presented for consideration fits in with what has gone before, fortifies it, and is fortified by this in turn. Thus, is it not worth notice that even some notes we published in our December number in answer to inquiries about Creation, keep the mind to realise the way in which, and the materials with which, the Elementaries in the one case, in the other the automatically-acting *Kama Rupa* of the medium, may fashion the materialised apparition which the Spiritualist takes for the spirit of his de-

parted friend? It sometimes happens that a materialised spirit will leave behind as a memento of his visit some little piece cut from his spiritual (?) drapery. Does the Spiritualist believe that the bit of muslin has come from the region of pure spirit from which the disembodied soul descends? Certainly no philosophically minded Spiritualist would, but if as regards the drapery such a person would admit that this is fashioned from the cosmic matter of the universe by the will of the spirit which makes this manifest, (accepting our theory so far) does it not rationally follow that all the "material" of the materialised visitor must probably be also so fashioned? And in that case, if the will of a spirit without form can produce the particular form which the sitter recognises as his dead friend, does he not do this by copying the features required from some records to which as a spirit he has access; and in that case again is it not clear that some other "spirit" would equally have that power? Mere reflection, in fact, on the principles of creation will lead one straight to a comprehension of the utter worthlessness of resemblance in a materialised spirit, as a proof of identity.

Again, the facts of spiritual experience itself fortify the explanation we have given. Is it not the case that most Spiritualists of long experience,—omitting the few circumstanced in the very peculiar way that M. A. (Oxon) is, who are not in pursuit of dead friends at all—are always reduced sooner or later to a state of absolute intellectual exasperation by the unprogressive character of their researches. How is it that all these twenty years that Spiritualists have been conversing with their departed friends their knowledge of the conditions of life in the next world is either as hazy still as the rambling imagination of a pulpit orator, or, if precise at all, grotesquely materialistic in its so-called spirituality? If the spirits were what the Spiritualists think them, is it not obvious that they must have made the whole situation more intelligible than it is—for most people,—whereas, if they are, what we affirm that they are really, is it not obvious that all they could do is exactly what they have done?

But, to conclude for the present, surely there need be no hostility, as some Spiritual writers seem to have imagined between the Spiritualists and ourselves, merely because we bring for the consideration a new stock of ideas,—new, indeed, only as far as their application to modern controversies is concerned, old enough as measured by the ages that have passed over the earth since they were evolved. A gardener is not hostile to roses, because he prunes his bushes and proclaims the impropriety of letting bad shoots spring up from below the graft. With the Spiritualists, students of Occultism must always have bonds of sympathy which are unthought of in the blatant world of earth-bound materialism and superstitious credulity. Let them give us a hearing; let them recognise us as brother-worshippers of Truth, even though found in unexpected places. They cannot prove so oblivious of their own traditions as to refuse audience to any new plea, because it may disturb them in a faith they find comfortable. Surely it was not to be comfortable that they first refused to swim with the stream, in matters of religious thought; and deserted the easy communion of respectable orthodoxy, happily trustful of the future state prescribed by the Archbishop of Canterbury, and in the safe arrival there, if any one who takes a ticket for the right pew, as if it were a through carriage for Paradise without break of gauge. Will Spiritualism only conquer incredulity to find itself already degraded into a new church, sinking, so to speak, into arm-chairs in its second childhood, and no longer entitled to belief or vigorous enough for further progress? It is not a promising sign about a religious philosophy when it looks too comfortable, when it promises too indulgent an asylum for our speckled souls with *hooris* of the Mahomedan Elysium, or the all too homelike society of the Spiritualist's "Summer-land." We bring our friends and brethren in Spiritualism no mere feather-headed fancies, no light-spun speculation, when we offer them some toil-won fragments of the mighty mountain of Occult knowledge, at the base of whose hardly accessible heights we have learned to estimate their significance and appreciate their worth. Is it asked why we do not spread out the whole scroll of this much vaunted philosophy for their inspection, at once, and so exhibit clearly its all-sufficing coherence? That question at least will hardly be asked by thoughtful men who realise what an all-sufficient philosophy of the Universe must be. As well might Columbus have been expected to bring back America in his ships to Spain. "Good friends, America, will not come," he might have said, "but it is there across the waters and, if you voyage as I did and the waves do not smother you, mayhap you will find it too."

"NATURE-SPIRITS AND ELEMENTALS."

A correspondent of *Light* having asked Mrs. Emma Hardinge Britten, the famous spiritualist speaker and author, to state her beliefs as regards the existence of sub-human orders of "spirits," our excellent friend has, in the number of that journal for 3rd December, given them without reserve. Before quoting them, we must inform our readers that the Spiritualists have always opposed the allegations of Theosophists that such races of beings exist, and we have had to put up with no little hard scolding from them. Mrs. Britten, incautiously, as we think, uses the word "Elementary," to signify nature-spirits, or the forces of Nature. A clear distinction should be drawn between these nature-spirits, and the psychic shells of once living human beings, known in India as *bhutas*. To mark this difference and, if possible, avoid confusion, we applied, in *Isis*, the name "Elementals" to the nature-spirits, and used the word "Elementary" to designate the *bhûtas*. Mrs. Britten says:—

.....

Protesting in advance against being forced into the arena of literary warfare, the unspiritual character of which too often offends and disgusts the readers of our journals, I simply reply to the inquiry of "Student," that I—as one who not only believes in Elementary Spirits, but claims to have seen them, and conversed with many others who have had similar experiences—am accustomed to classify all sub-human Spirits as *elementary* in organisation, and I presume the term "Nature-Spirits" is simply applied to such existences from the position which they occupy in the realm of nature.

I have quite recently seen in one of the Spiritual journals, though I cannot at this moment recall which, a beautiful simile, used to represent the position of man in the scale of creation, namely, as standing midway upon the famous ladder whose foot is on earth and its highest round in Heaven. If this position represents a physical truth, of which material existence is the visible witness, is there no corresponding Spiritual ladder in which descending grades of being are as obvious and philosophical a necessity, as the ascending scale which Spiritualists so readily acknowledge? If the Darwinian chart of material progress presents features of absolute demonstration on so many points that its unsolved problems can afford to stand over, awaiting proofs which the future must yield up, can the Spiritualist be content to supplement Darwin's merely materialistic footprints of being, with an advance into Spiritual realms *beyond* matter, yet utterly ignore the existence of Spiritual realms of being as the *antecedents* of matter?* Are there no *embryonic* states for the soul, as well as for the body; no realms of gestation for Spiritual, as well as for material, forms?

.....

I will take up your space no further than to repeat that I have seen Elementary Spirits in many forms, and on many grades of the scale of being, and that I believe I have conversed or corresponded with many hundreds of intelligent persons who think with me, that they have as good evidence of the existence both of sub-human and super-human Spirits, as of simply human Spirits. That intercourse with these realms of being has been far more rare than with human Spirits I allow; hence those who have entered upon it shrink back with as much dislike and pain from the coarse denial

* We do not know what the eminent author of "History of Modern American Spiritualism" really means by the words "*beyond*" and "*antecedents* of matter" in this application. Surely, she cannot mean that there exists any realm of "being" *beyond* or *outside* of matter? Such realm would be one of pure Spirit, *i.e.*, of *absolute* immateriality in which it is hardly necessary to remind any one *there can be no being*; as a "being" of any description whatsoever implies something *organized*, and that something can never be formed out of *nothing*.—ED.

and rude contempt of others who have not shared their experience, as Spiritualists themselves feel when their belief is assailed by ignorance and bigotry. Hence it is also that little is said or written on this subject at present; and though I have reason to believe in the great unfoldments of Spiritual life and being, upon the more threshold of which we are now standing, that far and wider and more astounding revelations from the Spiritual side of man's nature await us than the limited vistas we now gaze upon afford, I deem it in the best interests of truth that we should advance most cautiously; accepting only that which we can prove in ordinary experiences, and leaving extraordinary revealments to unfold themselves. .....

I am, very faithfully yours,

EMMA HARDINGE-BRITTEN.

The Limes, Humphrey-street,
Cheetham Hill, Manchester.

In the same number of *Light* we learn from a correspondent signing himself "Ma"—that the "earliest Gods of Egypt, following the Mother of the Gods, were the Eight who ruled in Am-Smen before the firmament of Ra was uplifted;" and that "they are known to all Egyptologists as the eight *elementaries*."

A new proof of the correctness of cyclic necessity: gods worshipped ninety centuries B. C., becoming candidates for the same in the nineteenth A. D.!

IN DESPERATE STRAITS.

The emotional letter to the Editor of a Christian journal of London, from a well-known native clergyman of Ceylon, which we copy below, is generously accorded the wide circulation of our magazine to show that we bear no malice even to such bitter and often truculent enemies as the missionaries have shown themselves to be. It does seem rather amusing, however, that this writer, himself a clergyman and presumably able to expound his religion, should be appealing for help to Dr. Sexton, once upon a time a well-known Spiritualist, and the editor of a Spiritualist paper, but at the same time not lifting his hand to stop the Buddhist revival in Ceylon. Mr. Spaar was one of the five *Padris* who were present at Panadure, on the 22nd of June 1881—the occasion, referred to in his letter, when a makeshift heterodox champion offered himself as an antagonist to Col. Olcott—but who did not open their mouths when that gentleman said: "If, either now or at any other time prior to my departure for India, the Christian party should put forward a champion whom I can without sacrificing self-respect meet in debate, their challenge will be accepted." This year, again, the old game of putting up obscure laymen to challenge our President was repeated, but, of course, no notice was taken of them. Our mission is not one of aggression but of defence. We defend, first, the principle of Universal Brotherhood and mutual tolerance, and then the right of all Asiatic peoples, to be left unmolested in the enjoyment of their ancient faiths. Whatever we have ever done against missionaries in Asia has been done, because those propagandists are trying their utmost to stamp out and destroy religions far better suited to Asiatic moral needs than the one they would introduce, and taking advantage of the ignorance of youth to turn them into irreligious sceptics. As for the present editor of the *Shield of Faith* whose help is implored, he is a man of learning and eloquence, but may prove no more persistent in defending the "Holy Ghost," than he was in advocating the cause of the unholy ghosts in general.* A whilom spiritualist who has turned his coat, though he be, yet, his *argumentum ad crumenam*—to "raise the funds"—the usual appeal to the pockets of the faithful on such occasions—in the editorial which we copy below ought to be responded to by the Sinhalese Christians at once, and the Rev. Spaar should head the list. To help the worthy gentleman in his distress, we now quote from his plaintive letter:—

Kalutara, Ceylon, August 4, 1881.

Rev. Sir,— ..... Never was there such a revival of unbelief as there is at present in Ceylon. The battle for the truth must ere long be fought, and God grant that some valiant David may arise to stand up against the Philistines of error and infidelity who stalk through the land. All this while we have had to deal with difficulties arising from the purely heathen Buddhist, but now there has sprung up in our midst, a "Theosophical Society," whose President and Founder in Ceylon is a *professed* American, (*sic*) Col. H. S. Olcott. He first arrived in the island towards the end of last year, in company with Madame Blavatsky, who professed to work miracles.* Both of them visited several towns and villages, lecturing against Christianity, indulging in horrible blasphemies. They declared themselves converted to Buddhism, and worshipped at its shrines. † After preaching or lecturing, Col. Olcott usually challenges any one to come forward and meet him in debate. At one place his challenge was accepted by a native Christian, quite sanguine that some Christian English missionary would *joyfully come forward in defence of the faith;* but the idea of the missionaries is to let well alone, and that all this will come to nought. Col. Olcott is believed to be quite a master of the sciences, having lectured on those of an occult character. This native Christian having failed in enlisting the sympathies of the missionaries, got a member of the "Christo-Brahmo-Somaj" to take up the gauntlet thrown down by Col. Olcott; but when the opponents met Col. Olcott declined to hold any discussion with a man who was not a Christian, on the subject of the Divine Origin of Christianity. Having made collections in aid of what is now known as the "Sinhalese National Buddhist Fund," the Theosophists left for Bombay, where they endeavour to make us believe they are very strong, and where they issue a monthly magazine called the THEOSOPHIST. Whilst there, it appears from the papers that a split occurred, and several of Col. Olcott's followers left for America. The Colonel himself, encouraged perhaps by the welcome accorded to him here on his previous visit, when he was hailed as the "White Buddhist" has come back with one Mr. Bruce (this time without Madame Blavatsky) described as Inspector of Schools. The former is busily engaged in publishing pamphlets, catechisms, &c., lecturing and raising money, and opening schools with the avowed object of stopping heathen children from attending Christian schools. I send you a copy of this man's catechism. A pamphlet, by one Professor Woodrof, has been published and circulated widely. It treats of the so-called "discrepancies in the Gospels." If ever the "heathen rage and the people imagine a vain thing" it is now. The silence of the missionaries is construed into want of ability to meet this Goliath. I am sure that there is more than one quite competent in the name of the Lord of Hosts to go out to battle; but as I said before, the convenient method of getting over it is by saying "Don't be afraid, Col. O. won't do much harm; it will all come to an end." "There isn't much good gained by controversy. It is not in my line." "Let us preach the Gospel," God only knows, however, the incalculable mischief that is done. A few native Christians have just formed themselves into an "Evangelical Union" for the purpose of doing something, but their efforts are sure to meet with the cold shoulder from those who are "the sent."

I have just read that Rev. Joseph Cook purposes to visit India shortly. Oh! if it would please the Lord to send him or you among us for a season.

I must also mention that an English infidel paper is getting among us; the other day a railway traveller was giving away some, and I noticed copies on the library table of this town, where one of my friends also put in your *Shield of Faith*.

Yours in the Lord,

J. A. SPAAR.

P. S.—A supply of tracts, &c., against infidelity for circulation will be welcome.

* The *Medium and Daybreak* (November 11) says:—

Dr. Sexton continues to enlarge the profits of his ministry by condemning Spiritualism as "decidedly anti-Christian." "A Humanitarian" replies to him at length in the "South Shields Daily News;" we make one extract: "Could anything be more foolish than to censure a cause for doing the very work which it is sent into the world to perform, viz, to convert the sinner and unbeliever from the error of his ways? Does not everybody know that the worthy doctor was himself an Atheist for many years, and that it was through his association with Spiritualism that he became possessed of a belief in a future life, and in a Providence who rules wisely and well? The eloquence of Christendom was launched at him in vain: he remained a staunch Atheist: but—the Phenomena of Spiritualism being proved by him to be genuine—he now looks triumphantly over the grave, and gratefully advises his hearers to believe that it is all the work of 'evil spirits!'

* Who never professed any thing of the kind; the statement is a *padri*-born, bare-faced untruth. We leave the claim of working "miracles" to the "Generals" and "Captains" of the "Salvation Army."—ED.

† The latter *never lectured in her life*, and is a Buddhist for the last twenty years.—ED.

Dr. Sexton editorially offers to not only visit Ceylon but make the tour around the globe if "the friends...in each of these countries form societies, *raise funds*, and make the preliminary arrangements." Then he modestly adds, "they can, in their turn, challenge the Olcotts, the Blavatskys, *et hoc genus omne*". Here is a chance for the Rev. Spaar that he should not let slip; and will not unless—as his behaviour at Panadure would seem to show—he too is disposed "to let well alone," and not make himself appear ridiculous by playing the "David" when the theosophical "Goliath" is "to the front." Since Dr. Sexton and his correspondent are fond of Latin may we not be permitted to remark that if the Theosophical movement for them is a—*Deo dignus vindice nodus* they ought to adopt more dignified means to get out of their difficulties than that of spreading false and slanderous reports against it in their Christian organs. *Abusus non tollit usum*; abuse and calumny are no arguments though certainly they do appear as the *deliciæ theologicum*. At all events the time for arguing is past and they ought to resort to more effective means. Let then Dr. Sexton or Rev. Joseph Cook hurry at once to Ceylon; and making a supreme effort to clear the korales of the fair island for ever of the "Philistines of error," the "Olcotts and the Blavatskys,"—have them slain by the American London Samsons, in the name of the "Lord of Hosts," and with the traditional biblical weapon—"the jaw of an ass"—which Mr. Cook handles in such a remarkably dexterous manner.

*BUDDHISM AND BRAHMANISM.**

"Buddhism grows upon one who studies it" is the frequent remark made by Orientalists and scholars. This truism —if one is permitted to judge of an author's mind by his style and thoughts embodied in a few pages—seems once more proved in Dr. Hunter's case. We have had the good fortune of reading the advanced sheets of his "Indian Empire" now nearly ready, and it is the chapter on Buddhism that we consider as the gem of that volume, though the whole work is a most admirably lucid and graphic abstract of the history of India, its people and religions. As this is not meant for a review, there is, therefore, no need of going into critical and analytical details beyond saying that the volume under notice will by many be considered to throw into the shade all other works upon India. Every reader who has made himself acquainted with Dr. Hunter's previous works is familiar with that extremely brief and concise style of writing of his, so remarkably clear and comprehensive notwithstanding its brevity, as to need no amplification or additional explanations. Indeed, the author seems to be most marvellously endowed with the rare and happy faculty of laconism, combined with the quality of never leaving anything unexpressed and preserving throughout a vividness of description more suggestive to the reader's mind of a master painter's brush than of a pen. The fact that one scarcely expects to meet in exhaustive, official productions of the kind to which the *Imperial Gazetteer* belongs such an attractive style, lends it but the more charm. The chapter "Buddhism (543 B. C. to 1000 A. D.)" gives within its narrow limits a clearer summary of the birth, growth, spread and decline of that religion in India than volumes written upon the same subject have hitherto achieved. We now give a few extracts from it. As remarked above, they will serve as additional proof, that whosoever studies Buddhism with an unbiassed mind will find that admirable and unique philosophical system gradually winning for itself all his sympathies, in a degree, that no other religion or philosophy the world over, can ever hope to achieve.

"The first great solvent of Brahmanism was the teaching of Gautama Buddha. The life of this celebrated man has three sides,—its personal aspects, its legendary developments, and its religious consequences upon mankind. In his person, Buddha appears as a prince and preacher of ancient India. In the legendary developments of his story, Buddha ranks as a divine teacher.....and apparently as a saint of the Christian Church, with a day assigned to him in both the Greek and Roman calendars. As a religious founder, he left behind a system of belief which has gained more disciples than any other creed in the world; and which is now professed by 500 millions of people, or nearly one half of the human race.

"The story of Buddha's career is a typical one. It is based on the old Indian ideal of the noble life which we have seen depicted in the Sanskrit epics. Like the Pandavas in the *Mahabharata*, and like Rama in the *Ramayana*, Buddha is the son of a king, belonging to one of the two great Aryan lines, the solar and the lunar; in his case as in Rama's to the solar. His youth like that of the epic heroes, is spent under Brahman tutors, 'and at the end' Buddha retires like Rama to a Brahman hermitage in the forest.....It is to the jungles on the south of the Ganges.....that the royal exile repaired. After a time of seclusion, the Pandavas, Rama and Buddha alike emerge to achieve great conquests, the two former by force of arms, the last by the weapons of the spirit. Up to this point the outline of the three stories has followed the same type; but henceforth it diverges. The Sanskrit epics depict the ideal Aryan man as prince, hermit, and hero. In the legend of Buddha that ideal has developed into prince, hermit and saint.

"..... Their whole life (of the Brahmans) was mapped out into four clearly defined stages of discipline. For their existence, in its full religious significance, commenced not at birth but on being invested at the close of childhood with the sacred thread of the Twice-Born. Their youth and early manhood were to be entirely spent in learning by heart from some Brahman the inspired Scriptures, tending the sacred fire, and serving their preceptor. Having completed his long studies, the Brahman enters on the second stage of his life, as a householder. He married and commenced a course of family duties. When he had reared a family, and gained a practical knowledge of the world, he retired into the forest as a recluse, for the third period of his life; feeding on roots or fruits, and practising his religious duties with increased devotion. The fourth stage was that of the ascetic or religious mendicant, wholly withdrawn from earthly affairs, and striving to attain a condition of mind which, heedless of the joys or pains, or wants of the body, is intent only on its final absorption into the Deity. The Brahman, in this fourth stage of his life, ate nothing but what was given to him unasked, and abode not more than one day in any village, lest the vanities of the world should find entrance into his heart. Throughout his whole existence, he practised a strict temperance; drinking no wine, using a simple diet, curbing the desires, shut off from the tumults of war, and having his thoughts ever fixed on study and contemplation. 'What is this world?' says a Brahman sage. 'It is even as the bough of a tree on which a bird rests for a night, and in the morning flies away.'

"The Brahmans, therefore, were a body of men who, in an early stage of this world's history, bound themselves by a rule of life the essential precepts of which were self-culture and self-restraint. As they married within their own caste, begat children only during their prime, and were not liable to lose the finest of their youth in war, they transmitted their best qualities in an ever-increasing measure to their descendants. The Brahmans of the present day are the result of 3,000 years of hereditary education and self-restraint; and they have evolved a type of mankind quite distinct from the surrounding population. Even the passing traveller in India marks them out alike from the bronze-cheeked, large-limbed, leisure-loving Rajput or warrior caste of Aryan descent; and from the dark-skinned, flat-nosed, thick-lipped low-castes of non-Aryan origin, with their short bodies and bullet heads. The Brahman stands apart from both, tall and slim, with finely modelled lips and nose, fair complexion, high forehead, and slightly cocoa-nut-shaped skull—the man of self-centred refinement. He is an example of a class becoming the ruling power in a country, not by force of arms, but by the vigour of hereditary culture and temperance. One race has swept across India after another, dynasties have risen and fallen, religions have spread themselves over the land and disappeared. But since the dawn of history, the Brahman has calmly ruled, swaying the minds and receiving the homage of the people, and accepted by foreign nations as the highest type of Indian mankind.

"Gautama, afterwards named Buddha, 'The Enlightened' and Siddhartha, 'He who has fulfilled his end,' was the only son of Suddhodana, King of Kapilavastu. This prince, the chief of the Sakya clan, ruled over an outlying Aryan settlement on the north-eastern border of the Middle Land, about a hundred miles to the north of Benares and within sight of the snow-topped Himalayas. A Gautama Rajput of the noble Solar line, he wished to see his son grow up on the warlike model of his race. But the young prince shunned the sports of his playmates, and retired to solitary day-dreams in nooks of the palace garden. The King tried to win his son to a practical career by marrying him to a beautiful and talented girl; and the youthful Gautama unexpectedly proved his manliness by a victory over a flower of the young Rajput chiefs at a tournament. For a while he forgot his solemn speculations on the unseen in the sweet realities of early married life. But in his drives through the city he deeply reflected on the types of old age, disease, and death which met his eye; and he was powerfully impressed by the calm of a holy man, who seemed to have raised his soul above the changes and sorrows of this world. After ten years, his wife bore to him an only son; and Gautama, fearing lest this new tie should bind him too closely to the things of earth, retired about the age of thirty to a cave among the forest-clad spurs of the Vindhyas. The story of how he turned away from the door of his wife's lamp-lit chamber, denying himself even a parting caress of his new-born babe lest he should wake the sleeping mother, and galloped off into the darkness, is one of the many tender episodes in his life. After a gloomy night ride, he sent back his one companion the faithful charioteer, with his horse and jewels to

* Extracts from a chapter in Dr. Hunter's forthcoming volume "THE INDIAN EMPIRE, *Its History, People and Products*," being "a revised form of the article India" in the *Imperial Gazetteer*, remodelled into chapters, brought up to date, and incorporating the general results of the Census of 1881"; Trubner's "Oriental Essays". London.

his father. Having cut off his long Rajput locks, and exchange his princely raiment for the rags of a poor passer-by, he went on alone a homeless beggar. This abandonment of earthly pomp and power, and of loved wife and new-born son, is the Great Renunciation which forms a favourite theme of the Buddhist scriptures in Sanskrit, Pali, and Chinese. It has furnished, during twenty centuries, the type of self-sacrifice which all Indian reformers must follow if they are to win the trust of the people."

For a time he had studied under two Brahman recluses near RAJAGRIHA in Patna District, learning from them that the path to divine knowledge.....

"lies through the subjection of the flesh.....The temple of Buddh-Gaya marks the site of his long penance. But instead of earning peace of mind by fasting and self-torture, he reached a crisis of religious despair.....Torn with doubts as to whether, after all his penance, he was not destined to perdition, the haggard ascetic, in a final paroxysm, fell senseless to the earth. When he recovered, the mental struggle had passed. He felt that the path to salvation lay not in self-torture in a mountain cave, but in preaching a higher life to his fellow-men....."

Like Christ, he is tempted by Mara, the enemy of mankind.

"From his temptation in the wilderness, the ascetic emerged with his doubts for ever laid at rest, seeing his way clear, and henceforth to be known as Buddha, literally, 'The Enlightened'. This was Buddha's second birth; and the *pipal* fig or Bo, under whose spreading branches its pangs were endured, has become the sacred tree of 500 millions of mankind in the East..... The idea of a second birth was familiar to the twice-born Aryan castes of ancient India.....in this, as in other features, the story of Buddha adheres to ancient Aryan types, but gives to them a new spiritual significance.....He developed from the old Brahmanical model of the wandering ascetic, intent only on saving his own soul, the nobler type of the preacher, striving to bring deliverance to the souls of others."

Five months after his temptation and three of his ministry, Buddha had gathered around him sixty disciples whom he sent forth to preach Salvation with these words, "'Go ye now, and preach the most excellent Law.' The essence of his teaching was the deliverance of man from the sins and sorrows of life by self-renunciation and inward self-control." The conversions he made were numerous.

"Buddha preached throughout a large part of Behar, Oudh, and the districts of the North-Western Provinces. Monasteries marked during ages his halting-places; and the principal scenes of his life, such as Ajodhya, Buddh-Gaya, Sravasti, the modern Sahet Mahet, Raja-Griha, &c., became the great places of pilgrimage for the Buddhist world. His visit to his aged father at Kapilavastu, whence he had gone forth as a brilliant young prince, and to which he now returned as a wandering preacher, in dingy yellow robes and the begging bowl in his hand, is a touching episode which appeals to the heart of universal mankind. The old King heard him with reverence. The son whom Buddha had left as a new-born babe, was converted to the faith, and his beloved wife from the threshold of whose chamber he had ridden away into the darkness, * became one of the first Buddhist nuns. The Great Renunciation took place in his thirtieth year...his silent self-preparation lasted about six, and during forty-four years he preached to the people.....He spent his last night in preaching, and in comforting a weeping disciple.....He died calmly, at the age of eighty under the shadow of a fig tree, at Kusinagara, the modern KASIA, in Gorakhpur District."

"'The Fo-wei-kian-king,'† or 'Dying Instruction of Buddha' translated into Chinese between 397 and 415 A. D. from a still earlier Sanskrit text gives to the last scene a somewhat different, though an equal beauty. 'It was now in the middle of the night' it says, 'perfectly quiet and still; for the sake of his disciples, he delivered a summary of the law.' After laying down the rules of good life, he revealed the inner doctrines of his faith. 'The heart is lord of the senses: govern, therefore, your heart; watch well the heart..... Think of the fire that shall consume the world, and early seek deliverance from it.....Lament not my going away, nor feel regret. For if I remained in the world, then what would become of the Church? It must perish without fulfilling its end. From henceforth all my disciples, practising their various duties, shall prove that my true Body, the Body of the Law (Dharmakaya) is everlasting and imperishable. The world is fast bound in fetters; I now give it deliverance.....Keep your mind on my teaching; all other things change, this changes not. No more shall I speak to you. I desire to depart. I desire the eternal rest (*nirvana*). This is my last exhortation.'"

"The secret of Buddha's success was, that he brought spiritual deliverance to the people. He preached that salvation was equally open to all men, and that it must be earned, not by propitiating imaginary deities, but by our own conduct. He thus cut away the religious basis of caste, of the sacrificial ritual, and of Brahman supremacy as the mediators between God and man. He taught that sin, sorrow, and deliverance, the state of a man in this life, in all previous and in all future lives, are the inevitable results of his own acts (*Karma*). He thus applied the inexorable law of cause and effect to the soul. What a man sows, that he must reap. As no evil remains without punishment, and no good deed without reward, it follows, that neither priest nor God can prevent each act bearing its own consequences. Misery or happiness in this life is the unavoidable result of our conduct in a past life; and our actions here will determine our happiness or misery in the life to come. When any creature dies he is born again in some higher or lower state of existence according to his merit or demerit. His merit or demerit consists of the sum-total of his actions in all previous lives. By this great law of *Karma*, Buddha explained the inequalities and apparent injustice of man's state in this world as the unavoidable consequence of acts in the past; while Christianity compensates those inequalities by rewards in the future. A system in which our whole well-being, past, present, and to come, depends on ourselves, leaves little room for a personal God. But the atheism of Buddha was a philosophical tenet, which does not weaken the sanctions of right and wrong.

"Life, according to Buddha, must always be more or less painful; and the object of every good man is to get rid of the evils of existence by merging his individual soul into the universal soul. This is *Nirvana*, literally 'cessation.' Some Buddhists explain it as absolute annihilation, when the soul is blown out like the flame of a lamp. Others hold that it is the extinction of the sins, sorrows and selfishness of individual life; the final state of union and communion with the Supreme, or the absorption of the individual soul into the divine essence. The fact is, that the doctrine underwent processes of change and development like all theological dogmas. 'But the earliest idea of *Nirvana*' says one of the greatest authorities on Chinese Buddhism, 'seems to have included in it no more than the enjoyment of a state of rest consequent on the extinction of all causes of sorrow'.* The great practical aim of Buddha's teaching was to subdue the lusts of the flesh and the cravings of the mind; and *Nirvana* has been taken to mean the extinction of the sinful grasping condition of heart which, by the inevitable law of *Karma*, would involve the penalty of renewed individual existence. The pious Buddhist strove to reach a state of quietism or holy mediation in this world, and looked forward to an eternal calm in a world to come.

"Buddha taught that this end could not be attained by the practice of virtue. He laid down eight precepts of morality, with two more for the religious orders, making ten commandments (*dasa-sila*) in all. He arranged the besetting faults of mankind into ten sins and set forth the special duties applicable to each condition of life; to parents and children, to pupils and teachers, to husbands and wives, to masters and servants, to laymen and the religious orders. In place of the Brahman rites and sacrifices, Buddha prescribed a code of practical morality as the means of salvation. The three essential features of that code were—control over self, kindness to other men, and reverence for the life of all sentient creatures."

Passing the lengthy descriptions of the missionary aspects and work of Buddhism from its earliest times—the work of the *Sixty;* the first Buddhist Ecclesiastical Council in 543 B. C., the second—443, B.C., the third—244 B. C.; the numerous and meritorious works of Asoka with his edicts, religious institutions, missionary efforts, &c. &c., we will briefly notice in what that great king has done in reference to the forcible reform resorted to by him, to purify the faith and secure its pristine orthodoxy. Asoka, taking measures to spread the religion,— "collected the body of doctrine into an authoritative version, in the Magadha language; a version which for two thousand years has formed the canon (*pitakas*) of the Southern Buddhists..... Asoka is said to have supported 64,000 Buddhist priests; he founded many religious houses, and his kingdom is called the Land of the Monasteries (Vihara or Behar) to this day."

The fourth Council was held four hundred years after Buddha's death, by King Kanishka, the famous Saka conqueror, who ruled over North-Western India, and whose authority having its nucleus in Kashmir extended to both sides of the Himalayas, from Yarkand and Khokan to Agra and Sind. His Council of Five Hundred (40, A. D.) drew up the three commentaries of the Buddhist faith.

* He who would fully appreciate the unique beauty of Gautama Buddha's character and so comprehend the fascination his name, after a lapse of 2,300 years, exercises yet on "half the world's population—in Dr. Hunter's words,—ought to study his history in Barthelemy St. Hilaire's great work, *Le Bouddha et sa Religion*, and read Mr. Edwin Arnold's splendid poem—*The Light of Asia*. Legendary as the latter may be regarded, no religious poem we know of, offers such a thrilling interest, to the reader as this. The parting scene; the flight of the young Prince from all that man holds dear in this life for the sake of alleviating mankind's misery which He will try to save from the curse of ignorance; and lastly, the attainment of Buddhahood under the Bo Tree and this Apotheosis—are amongst the most superb passages, of that truly wonderful poem.—ED.

† Translated in Appendix to the Catalogue of the MSS. presented by the Japanese Government to the Secretary of State for India.—ED.

* Beal: *Catena of Buddhist Scriptures from the Chinese*, p. 157, ed. 1871; and the *Buddhist Tripitaka*, App., letter to Dr. Rost, sec. 9 Max Müller deals with the word from the etymological and Sanskrit side in his *Chips from a German Workshop*, vol. i. pp. 279, 290, ed 1867. But see, specially, Childers' *Pali Dictionary*, *s. v.* Nibbanam, pp. 265-274.

"These commentaries supplied in parts materials for the Tibetan or Northern Canon, completed at subsequent periods. The Northern Canon, or, as the Chinese proudly call it, the 'Greater Vehicle of the Law,' includes many later corruptions or developments of the Indian faith as embodied by Asoka in the 'Lesser Vehicle,' or Canon of the Southern Buddhists (244 B. C.) The Buddhist Canon of China, a branch of the 'Greater Vehicle,' was arranged between 67 and 1285 A. D. It includes 1440 distinct works, comprising 5586 books. The ultimate divergence between the Canons is great, both as to the historical aspects of Buddha's life and as to his teaching...one example will suffice. According to the Northern or 'Greater Vehicle,' those who transgressed wilfully after ordination might yet recover themselves; while to such persons the Southern or 'Lesser Vehicle' allowed no room for repentance.

"The original Northern commentaries were written in the Sanskrit language...Kanishka and his Kashmir Council (40 A. D.) thus became in some degree to the Northern, or Tibeto-Chinese Buddhists, what Asoka and his Patna Council (244 B. C.) had been to the Buddhists of Ceylon and the South.

"Buddhism was thus organized as a State religion by the Councils of Asoka and Kanishka. It started from Brahminical doctrines; but from those doctrines, not as taught in hermitages to clusters of Brahman disciples, but as vitalized by a preacher of rare powers in the capital cities of India....Buddhism carried transmigration to its utmost spiritual use, and proclaimed our own actions to be the sole ruling influence on our past, present, and future states. It was thus led into the denial of any external being or god who could interfere with the immutable law of Cause and Effect as applied to the Soul. But, on the other hand, it linked together mankind as parts of one universal whole, and denounced the isolated self-seeking of the human hearts as *the heresy of individuality*. Its mission was to make men more moral, kinder to others, and happier themselves; not to propitiate imaginary deities. It accordingly founded its teachings on man's duty to his neighbour, instead of on his obligations to God * and constructed its ritual on a basis of relic-worship or the commemoration of good men, instead of on sacrifice. Its sacred buildings were not temples to the gods, but monasteries (Viharas) for the religious orders."

From that time upwards Buddhism spread throughout the known lands like lightning. In the year 243 B. C. Mahinda (Sanskrit Mahendra), Asoka's son, with his sister, the princess Sanghamitta who had entered the Order, went to Ceylon with a body of missionaries and nuns. From thence missionaries established the faith in Burma 450 A. D. (though two Buddhist preachers landed at Pegu as early as 207 B. C.)

"Siam was converted to Buddhism in 638 A. D....Yara received its missionaries direct from India between the 5th and 7th centuries and spread the faith to Bali and Sumatra†...Another stream of missionaries had found their way by Central Asia into China. Their first arrival in that empire dates from the 2nd century B. C., although it was not till 65 A. D. that Buddhism then became the established religion... The Scythian dynasties ...accepted it, and the earliest remains which recent discovery has unearthed in Afghanistan are Buddhist. Kanishka's Council soon after the commencement of the Christian era, gave a fresh impetus to the faith. Tibet, South Central Asia, and China, lay along the great missionary routes of Northern Buddhism; the Kirghis are said to have carried the religion as far as west the Caspian; on the east, the religion was introduced into the Corea in 372 A. D. and thence into Japan in 552. Buddhist doctrines are believed to have deeply affected religious thought in Alexandria and Palestine. The question is yet undecided as to how far the Buddhist ideal of the holy life, with its monks, nuns, relic-worship, bells and rosaries, influenced Christian monachism...It is certain that the analogies are striking. The form of abjuration for those who renounced the gnostic doctrines of Manes, expressly mentions...Buddha and Sakya... The Chinese in San Francisco have pictures of the Buddhist Goddess of Mercy...which the Irish Catholics identify as their Virgin Mary with the in her infant arms, an aureole round her head, an adoring figure at her felt and the spirit hovering near in the form of a bird..."

"Buddhism never ousted Brahmanism...but the two systems co-existed as popular religions during more than a thousand years (244 B.C. to about 800 A.D.)" writes Dr. Hunter. Fa-Hian entered India from Afghanistan ...in 399-413 A.D., and found Brahman priests equally honoured with Buddhist monks, and temples to the Indian gods side by side with the religious houses of the Buddhist faith... A Buddhist monarch ruled over ten kingdoms in Afghanistan...In Kashmir, the king and people were devout Buddhists (so late as 645 A.D) under the teaching of 500 monasteries and 5000 monks. ...The vast monastery of Nalanda (identified with the modern Baragáon near Gaya) formed a seat of learning...where ten thousand monks and noices of the 18 Buddhist schools here studied theology, philosophy, law, science, especially medicine, and practised their devotions"... cHionen Thsang found the two religions mingled everywhere. "On the Madras coast, Buddhism flourished... Owing to the gradual increase of domination on the part of the Brahmans, and such persecutions as instigated by Sankara Acharya and Kumarika Bhatta, Buddhism began declining in India towards the 6th century and "in the 11th only outlying States, such as Kashmir and Orissa remained faithful and before the Mahomedans...came upon the scene...had almost disappeared from India. During the last thousand years, Bhuddhism has been a banished religion from its native home. But it has won greater triumphs in its exile than it could have ever achieved in the land of its birth. It has created a literature and a religion for nearly half the human race, and has affected the beliefs of the other half. Five hundred millions of men, or forty per cent. of the inhabitants of the world, still follow the teaching of Buddha. Afghanistan, Nepal, Eastern Turkistan, Tibet, Mongolia, Manchuria, China, Japan, the Eastern Archipelago, Siam, Burma, Ceylon, and India at one time marked the magnificent circumference of its conquests. Its shrines and monasteries stretched in a continous line from what are now the confines of the Russian Empire to the equatorial islands of the Pacific. During twenty-four centuries, Buddhism has encountered and outlived a series of powerful rivals. At this day it forms, with Christianity and Islam, one of the three great religions of the world; and the most numerously followed of the three....."

"The noblest survivals of Buddhism in India are to be found, not among any peculiar body, but in the religions of the people; in that principle of the brotherhood of man, with the reassertion of which each new revival of Hinduism starts; in the asylum which the great Vaishnavite sect affords to women who have fallen victims to caste rules, to the widow and the outcaste; in that gentleness and charity to all men, which take the place of a poor law in India, and give a high significance to the half satirical epithet of the 'mild' Hindu."

* The Theosophical Society is based on the principles contained in the above 12 lines, as far as it finds it compatible with its *unsectarian* policy, And, hence, though it does not oppose, it nevertheless does not advise asceticism, "the heresy of individuality."—ED.

† In a foot-note, Dr. Hunter remarks that "polemical writers, Christian and Chinese, have with equal injustice accused Buddhism and Christianity of consciously plagiarizing each other's rites. Thus Kuang—Hsien, the distinguished member of the Astronomical Board, who brought about the Chinese persecution of the Christians from 1665 to 1671 writes of them. 'They pilfer this talk about heaven and hell *from the refuse of Buddhism*, and then turn round and revile Buddhism.' (*The death-blow to the Corrupt Doctrines of Tien-chu, i. e.*, Christianity p. 46 Shanghai, 1870.) "We hardly see how the Buddhists could think otherwise or be accused of injustice, and along with them all those who study chronology and compare notes, when there is hardly a modern traveller, in Japan, China and other Buddhist lands but is struck with the similarity. "The Temple at Rokugo" writes Miss Bird (*Unbeaten Tracks in Japan*, vol. I p. 295) from a remote town in Japan, "was very beautiful, and except that its ornaments were superior in solidity and good taste, differed little from a Romish Church. The low altar on which were lilies and lighted candles, was draped in blue and silver; and on the high altar draped in crimson and cloth of gold, there was nothing but a closed shrine, an incense burner and a vase of lotuses." And further Dr. Hunter himself quotes from another passage of Miss Bird's book: "In a Buddhist temple at Niagpo, the Chinese Goddess of Mercy, Kwan-Yin, whose resemblance to the Virgin Mary and Child was already mentioned, is see standing on a serpent bruising his head with her heel." Just as the pictures of the Virgin in thousands of her images we have seen. "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel" reads verse 15, Chap. III. *Genesis*. It is this verse, we are told, that led the early and mediæval Christians to adopt its representation in some of the Virgin Mary's images. But it cannot be so. For the verse threatens that the serpent's head will be bruised by the heel of the woman's seed—Man, and it is the woman herself personified by the Christian mother of God who bruises the reptile's head. Whence then the origin of the allegory? The snake and snake ornamentation are the distinctive features of Hindu and Buddhist religions, and the latter carried it alike to the East and the West.—ED.

THE PISACHA-DANCERS.

(The Mediums of Southern India.)

BY S. RAMASWAMIER, F. T. S.

Some question having arisen in the THEOSOPHIST as to the views of Hindus in general upon the possibility and desirability of holding communion with the dead, I beg to state the following facts:—

In the district of Tinnevelly in the Madras presidency, is a town known by the name of Sankar-Nainar-Kovil. It is famed far and wide in Southern India, as a locality for casting out evil spirits, usually called "Bhuts" or "Pisachas." The town pagoda is a very great and imposing edifice, its authentic records extending as far as three hundred years back. The architecture of its large and hoary *Gopuram* though, a tower of about 250 feet high,—would seem to point to a far earlier origin.

It is not rare to find in its vicinity young girls and grown-up women, some of whom are already mothers, *obsessed* by "Pisachas." Victims are also found among boys of weak intellect; but this is more rare. This obsession, I believe, is what they call in Europe and America "mediumship? If so, then far from elevating the medium in the sight of his fellow-creatures, the appearance of the disorder is regarded as the greatest misfortune that can befall a Hindu family, and no time is lost in trying to cure the party so attacked. The development of the abnormal faculty in one of the members places not only the sufferer but the whole family entirely at the mercy of unscrupulous charlatans,—healers and pretended exorcisers. In this, our country, no one—whether initiated or uninitiated,

learned or ignorant—believes in Spiritualism in the sense of communion with the departed human spirits. On the contrary, we are taught to believe that the *pure* spirits of our dead ones, as soon as they have shuffled off their mortal coil, either enter the "pitri-lokas" * or upon a different stage of existence altogether, in a subsequent re-birth, from which two states they cannot return on earth as spirits. It is but the third condition which affords them such a possibility, whenever, in consequence of an evil course of life, or of a too strong, sinful desire of living at the moment of death, their animal Self chains himself to the earth, so to say, and becomes an earth-bound *bhut* or "pisacha"—an accursed devil. (†)

It is true that after a person's death, his children or kindred offer sacrifice in the shape of *pinda* (rice-balls) calling upon the name of the departed spirit. But it is no less true that it is an article of faith based upon quite a different reason than the one assigned. No educated person would for a moment think that the *spirit* of the deceased hears him, or—less than all—can taste the food so offered. It is done simply as a duty to the memory of the dead, ‡ and rather on behalf of the survivors; an act believed to absolve them before the world from the debt of obligation to the departed; to honour his *memory* by showing that the grateful regard, the feelings of love and reverence in their hearts, has survived the translation of the loved one to higher regions. No one has ever dreamt that the enfranchised spirit is in any way benefited by such ceremonies. Its *karma* (merit) alone moulds after death its future existence, in its new stage of cyclic progression. The annual *Ani* festival held in June brings hundreds of persons afflicted with obsession—some actually, others only suspected of it—to the town of Sankar-Nainar-Kovil. They throng the place, coming from every direction. As a rule, the victims belong to the lower classes. Ignorance is the mother of Superstition. The "Pisachpitittaval" § or "Badha-allaval" ¶ (obsessed persons) are without the slightest education, belonging at best to the agricultural class.

Once there, with the exception of six hours at night, the patients spend in the pagoda their whole time engaged in holy "chajana" or meditation, accompanied by a partial fast. Their stay within the precincts of the temple seldom exceeds a *mandala* or a cycle of forty days. Every morning they are made to take an early bath in the Temple-tank whose waters are as murky as those of all temple-tanks—after which the "mediums" are led to a stone-paved *mandapam* (an open-air, stone-roofed prayer platform)—opposite the *girbha-griha* or the adytum (the sacred recess). Just in the centre of the *mandapa* is situated a small circular bowl-shaped opening, not above nine inches deep and one foot in diameter, made to barely allow of the admittance of one person. Once squeezed in it,—especially if the ceremony of exorcism is performed on an evening—no wonder if the awe-inspiring sight of the idol—the goddess Amman—looking the more terrible for her garments of barbarous fit, her gems of gold, and her pearl ornaments—no wonder, I say, that the following scene takes place. The heavy fumes of the burnt incense and camphor, rendered the stronger by the overpowering odor of jessamine flowers, and the hundreds of flickering lights dazzling the eyes of the unfortunate creature bewilder her senses and bring on a nervous fit. The priest with his grim solemn face sprinkling on her consecrated ashes and *Kemkuma* powder makes bad worse still. Losing all self-control the "possessed" victim begins whirling her head round and round, presenting with her dishevelled hair—a spectacle sufficient to awaken the pity even in the shrivelled heart of a misanthrope. A few seconds longer, and dragged out of her hole, she begins the "pisacha-dance," as it is called; after which she is requested to make room for the next candidates, who pass one by one through the same ceremony. Hundreds of persons can be thus seen every evening, dancing away for dear life their "Pisacha" reels, and their wits too—if they had any. It is a strange fact—nevertheless a true one—that a person so obsessed who does not whirl his head in the way described during a fit is a *rara avis*. At the end of the *bhajana* term, money is liberally spent to feed the Brahmins and the poor. In a large majority of cases the patients go home cured. The pagoda people though are ever unwilling to confess that any one went away from them disappointed. Men, in the words of Bacon, speaking of prophecies,—"mark only when they hit, not when they miss." OM !

* Abode of Spirits.—ED.

† Our Brother S. Ramaswamier is a high-caste Brahmin, of good Sanskrit and English scholarship, whose strictly orthodox family is closely connected with the High Priest of Travancore. His opinion, therefore, upon the subject is entitled to the consideration of our Western readers.—ED.

‡ In Christian Russia the same custom of offering rice to the dead prevails throughout the Empire. For six weeks after the death of a person, dishes full of rice with a wax taper stuck in the middle of it are sent at regular periods to the parish church or laid on the tomb of the defunct. There, with the rice placed near, a mass is said for the *rest* of the departed soul in order that it should not become a *bhut*, a restless wandering soul in the earth-region—the latter being considered the greatest misfortune. In Roman Catholic countries it is the same thought or fear for the soul's torments at being earth-bound that underlies the ceremony of the Feast of the Dead held throughout Christendom on the 2nd of November.—ED.

§ Literally, "devil-seized," one taken possession of by a fiend.—ED.

¶ Having an evil spirit.—ED.

THE MYSTERIOUS BROTHERS—AN OLD TALE RETOLD.

BY P. DAVIDSON, F.T.S.

Now that we Occidental Theosophical pupils, have been so much satiated as to be surfeited to nausea of late with the "teachings" or rather "conceited ravings" of the mighty and omniscient "ADEPT" (J.K.!!) whose motto may be truly inscribed in the old Scottish saying:—

> "*Muckle noise*, but *little woo*,'
> As the Deil said, when he shaved the soo'"

Allow me to transcribe the following story of an Adept taken from the pages of "*Hermippus Redivivus*." It may, perhaps, prove interesting to several of our Oriental friends, who may not have seen it, whilst *to some others* it will be nothing new or strange.

The author after giving a short account of Nicholas Flamel, a French Hermetic philosopher of the fourteenth century, goes on to say:—

"Peace a little; I promised you some account of Flamel that has not been hitherto regarded, that has escaped the notice of who have written the history of Hermetic philosophers, from the noble *Olaus Borrichius*, down to *Abbé du Fresnoy*, and this I am going to give you. But permit me to observe, first, that my account is taken from the travels of the *Sieur Paul Lucas*, who, by order of Louis XIV., passed through Greece, Asia Minor, Macedonia and Africa, in search of antiquities, who dedicated this book of his to that prince, and who must, therefore, be presumed to relate what was true, or what he took to be true; for nobody who knew the character of Louis XIV., can imagine he would suffer a fellow to utter his falsehoods into the world, under the sanction of his name; much less, that after being guilty of such a piece of insolence, he should encourage, protect, and employ such a man, as, in fact, he did, to the very end of his reign; and this in consequence of the reputation he acquired from the publication of the voyages, the authority of which I am going to use.*

It may not be amiss, to put my reader in mind, that I have strictly kept my word. The Sieur Lucas was no Hermetic philosopher, no chemist, no deep student in the sciences; and if we guess from his writings, no man of art, or address; but a bold, rough, free-spoken traveller, who had seen much, and was willing to tell the world all he had seen. If from hence, any should be led into an

* See the preface to the book from which this story is taken, which is entitled "*Voyage de Sieur Paul Lucas, par ordre du Roi dans la Grece &.*" Amsterdam, 1714, in 12 mo, two volumes.

opinion that he was a credulous man, and might be easily imposed on, I have nothing to say to that; I do not intend to turn an advocate for the solidity of a traveller's understanding, any more than for the truth of Hermetic philosophy. I only lay down things as they are, or at least as they appear to be, and leave all the rest to the reader's decision. All I insist upon as to the Sieur Lucas's relation is this, that he could not be deceived as to the matter of fact; he could not dream of the story he has told us; he could not see it in a vision, and as to the rest, I do not concern myself about it. He might possibly be cheated by the Mahomedan monks, for I can readily conceive that monks of all religions are the same; and yet, if as great absurdities, and much greater difficulties attend the story in that light, than in any other, I presume it may justify a hint that it is not impossible it might be otherwise than such severe critics may be inclined to believe. But it is now time to come to the story, and, therefore, I shall put an end to my reflections.

He informs us that being at Broussa, in Natolia, and going to take the air towards a village called Bournous Bachy, at a small distance from thence, in company with a person of distinction, he met with the following adventure which I shall relate to you exactly in his own words:—'We went together to a little mosque,' says he, 'where one of their most eminent dervises was interred.* It is always a dervis that has the custody of such places, which are, generally speaking, pleasantly situated, adorned with gardens and fountains, and on that account, set apart for public walks, and places of recreation. We were quickly introduced into a little cloister, where we found four dervises, who received us with all imaginable civility, and desired us to partake of what they were eating. We were told, what we soon found to be very true, that they were all persons of the greatest worth and learning. One of them, who said he was of the country of the Usbeks, (a tribe of Tartars) appeared to me more learned than the rest, *and I believe verily he spoke all the languages in the world.* As he did not know me to be a Frenchman, after we had conversed some time in the Turkish language, he asked me if I could speak Latin, Spanish, or Italian. I told him, that if he pleased, he might talk to me in Italian; but as he soon discovered by my accent that it was not my mother tongue, he asked me frankly what country I came from. As soon as he knew that I was a native of France, he spoke to me in as good French as if he had been brought up at Paris. 'How long sir', said I, 'did you stay in France?' He answered me, 'that he had never been there, but that he had a great inclination to undertake the journey.'

I did all that lay in my power to strengthen that resolution, and persuade him to it; and, therefore, in order to induce him, I told him that there was no kingdom in the world more polished; that strangers especially were extremely well received there, and that, without question, he would meet with the greatest satisfaction from this journey. 'No, no,' returned he, 'I am not in such a hurry to make it. I should be a fool to flatter myself with any such hopes; I am one of the sages, and I know that is enough to hinder me from enjoying quiet there, so that I am not likely to think any more of the matter.' I took a great deal of pains to convince him that he was deceived, that some bad people had given him ill impressions of my country; that France, on the contrary, was the very nursery of the learned, and that the king, whose subject I had the honour to be, was the greatest patron of the sciences. I went further still. I told him that though I had not the honour to be of any learned profession myself, yet His Majesty was pleased to defray the expenses of the travels in which he saw me engaged, and this with no other view than to procure notices of those things, the knowledge of which remained yet necessary for perfecting the sciences; such as of herbs that might be useful in physic; ancient monuments, that might contribute to the illustration of remarkable events, and consequently serve to render history more complete; the view of the countries themselves, in order to the rectifying of geographical charts; in fine, I ran through all the proofs I could think of, in order to convince him of the inclination that prevailed in France, in favour of the sciences, and of learning, all of which he attributed to the climate, and seemed to approve of what I said, out of pure civility. At last, however, he seemed to be ravished with the fine things I told him, and went so far as to assure me that some time or other he would certainly go thither. Our conversation being ended, the dervises carried us to their house, which was at the bottom of the mountain, very near Bournous Bachy, where having drunk coffee, I took my leave of them, but with a promise, however, that I would shortly come and see them again.

On the 10th, the dervis whom I took for an Usbek came to pay me a visit. I received him in the best manner possible, and as he appeared to be a very learned, as well as a curious man, I showed him all the manuscripts I had bought, and he assured me, they were very valuable, and written by great authors. I must say, in favour of this dervis, that he was a person every way extraordinary, even to his outward appearance. He showed me abundance of curious things in physic, and promised me more; but at the same time he could not help saying *that it was necessary that I should make some extraordinary preparations on my side, in order to put myself into a condition of profiting by the lights he was able to give me.* To judge, according to his appearance, he should have been a man about thirty, but by his discourse, he seemed to have lived at least a century, and of this, I was the more persuaded from the account he gave me of some long voyages he had made.

(To be continued.)

* Another author of unquestionable integrity, and one who was unacquainted with this French traveller, corroborates some of the statements in the above narrative. This author is Sir Paul Rycaut, who states:—In the time of Orchanes the Second, King of the Turks, who governed thirty-five years, and reigned eighty-three, and died in the Hegira of Mahomet seven hundred and sixteen, there lived in Prusa, then the regal seat, a famous Santon, called Herewi, who used to walk up and down, and as an act of charity, to buy the livers and lights of beasts to feed cats and dogs. He professed poverty and severe mortification, with tears and sighs, which he acted with that fervency, that the angels, leaving heaven, came to be witness of his holy penance. The fame of this moved Sultan Orchanes to discourse with him, and to know the story of his past life, which he, smiling, began to recount, and told him that he formerly was a king, derived from the line of Mahomet, had compassed with his arms the rivers of Nilus, Euphrates, and Tigris, had governed provinces with his sword and sceptre, had been triumphantly adorned with precious stones and glittering arms, and had made the world tremble at the very mention of his name. But at last, considering the vanity of this world, he resolved on a solitary life, and to renounce all the follies and small satisfaction of riches and empty honours. At which saying, Sultan Orchanes was amazed, and said we ought not to despise those who, under the guise and appearance of mad and distracted persons, wander through the world, for their virtues are rare, and in this man particularly, I discover so much of sanctity, that I judge myself unworthy of the name of one of his servants. And this is the reason, why fools and frantic people have ever since been had in honour and reverence amongst the Turks, as those whom revelation and enthusiasm have transported out of the ordinary temperament of humanity.

This Herowi was very learned and experienced in Chemistry, and on those who professed his order, and entered into the regular life of his religion, instead of aspers he bestowed gold. He wore a green vest, and lived very abstemiously, he mended his own clothes, and dressed the diet for his convent. He endowed many mosques, and several hospitals of charity at Grand Cairo and Babylon. His sepulchre is at Prusa, which is greatly visited by pilgrims, and adorned by the bounty and munificence of those who reverence the memory of this holy Santon. (*State of the Ottoman Empire, B.* 11, *Cap.* 20.)

THE MANAGER OF THE THEOSOPHIST REGRETS TO GIVE notice that the "Occult World" has already run entirely out of print, and he cannot supply any more orders for the work, until the second edition, which is in press, is ready for sale. When ready, the fact will be duly announced in this journal.

THE ROSICRUCIANS.

To the Editor of the "Theosophist."

I give below an account of a curious adventure which I have extracted *verbatim* from Chambers's "Domestic Annals of Scotland," Vol II. p. 394, under date A. D. 1678, as it may prove entertaining to some of your readers.

I would add that Lord Fountainhall, from whose diary Chambers quotes, was an eminent Scottish lawyer and writer on judicial matters of the seventeenth century.

I am, yours faithfully,

P. J. G.

Hyderabad, Deccan, 19th December, 1881.

Fountainhall says: "As for the rencontre between Mr. Williamson, schoolmaster at Cupar (he has writ a grammar), and the Rosicrucians, I never trusted it till I heard it from his own son, who is present minister of Kirkaldy."

A stranger coming to Cupar called for Mr. Williamson, and they went to drink together at a tavern. When the reckoning came to be paid, the stranger whistled for spirits, and one in the shape of a boy came and gave him some gold. It is to be remarked that no servant had been seen attending the stranger while riding into the town, or at his inn.

"He caused his spirits next day to bring him noble Greek wines from the Pope's cellar, and tell the freshest news there was at Rome." Some time after, Mr. Williamson, being then in London, and passing along London Bridge, heard himself called by name, and, turning about, discovered it was his Rosicrucian. At the request of the stranger, he met him at dinner in a house to which he was directed, and there found a magnificently spread table, with a company of good fashion, all being served by spirits. The conversation turned on the advantage of being served by spirits, and Mr. Williamson was asked to join their happy society; but he started back with dismay, when it was mentioned as a necessary preliminary that he should *abstract his spirit from all materiality*, and renounce his baptism. In his alarm, he fell at praying, whereupon they all disappeared. He was then in a new alarm, dreading to have to pay a huge reckoning; but the boy who answered his summons told him that 'there was nothing to pay, for they had done it, and were gone about their affairs in the city.'

It is barely necessary to remark to those who have seen and believed in the wonders of what is called electro-biology, there is nothing in Mr. Williamson's case which might not be explained on that principle—namely, a condition of brain artificially produced, in which the suggestion of objects and events is enough to make the patient believe them real.

Editor's Note.—In this instance we agree with Mr. "P. J. G." as in each case "noble Greek wines from the Pope's cellar" were freely drunk. But we have other cases on record, the facts in which could never be explained away by "electro-biology."

Professor Barrett, of Dublin University—one of several men of science who have been studying modern Spiritualism and given in their adhesion to its claims—writes to *Light* that "It is the dissatisfaction with Spiritualism as a goal of faith that has led to the growth or revival of Theosophy * * *". This is strictly true. Theosophical views have been accepted by some of the most intelligent and ablest Spiritualists, because they alone afford a rational explanation of phases of the phenomena which have always been an opprobrium and despair to the friends of that great movement. The cardinal idea of theosophical science is that nothing is *super*-natural, and miracle is impossible; and this is carried so far as to make us demand the clearest and most irrefragible proofs that the mediumistic phenomena *are* produced by spirits of the dead, and *not* by other Nature forces and by the will of the living. As to the ethics of Theosophy there is no special code. We cull from all the ancient faiths their noblest moral precepts, their profoundest *dicta* of wisdom and leave the world to profess and live up to that which to each seems soundest and best.

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*GLEANINGS FROM THE WORKS OF SWAMI DAYANAND SARASWATI.**

BY "IL PENSEROSO."

Translator's Preface.

What makes the New Dispensation Brahmos extol the Christians' Jesus above all other religious teachers, since they do not believe in his "miracles"?† Is it the influence of English education, or is it but a prudent policy that suggests to the new sectarians the expediency of gaining the sympathy and support of the Christian community? These are the questions which suggest themselves to every impartial and unprejudiced thinker. If Jesus is to be venerated solely for his self-sacrifice, his meekness and humility, then have we had many sages in our own country,—nay, some such there are yet to be found, even in our days,—who possessed all of the said virtues in a still higher degree. The latter being so slighted and made subservient to the Christian Saviour, whose history shows no other claim to superiority over our modern sages than that very equivocal one of working "miracles,"‡—the above question becomes still more significant.

Instead of comparing Jesus with the *Rishis* of the past ages, the authenticity of whose history many may doubt, why not establish such a comparison between the ancient Jewish and our contemporary Hindu reformer—Dayanand Saraswati. We will now see how far the analogy holds good between the two. Meanwhile, I beg to state most distinctly that it is not my intention to lay any claim for adoration on behalf of Swami Dayanand. "A man of genius and virtue is but a man," and it would be folly to expect to find every virtue and perfection equally developed in every man. However good Swami Dayanand Saraswati's moral character, he cannot be held altogether free from human weaknesses. But, no more can the character of Jesus, as a *man*,—estimating it from the incidental and contradictory accounts, given of it by his devoted followers, and in an age when critical analysis was unknown—be held altogether free from blemish. Of our contemporary, however,—Dayanand Saraswati—we know both his great virtues and his weak points. The latter we propose to specify further on.

Dayanand Saraswati was born a Brahmin, an heir to a large estate, which, had he but so wished it, he might have well enjoyed. Seeing, however, the corruptions that had crept into the creed of his forefathers, he abandoned the comforts of his parents' house, and in the prime of youth, just when he was about to be married,—a period; which is considered to be the happiest one in our lives,—he voluntarily chose to encounter instead, the greatest privations and hardships of *Yoga* life. He did all this in the mere hope of finding out the truth, to search for which and make humanity benefit by it, he henceforth devoted his whole life.

Jesus, on the other hand, was the son of an obscure and poor man. Jesus had to earn his bread by the sweat of his brow for years before he began to preach his doctrines. It is, therefore, evident that the position, in which he was born, had nothing to attract him. The life of a poor working man is always hard and full of trouble, and but few can attach any value to it. But what will not a man do for the sake of fame? Does not History furnish us with numerous instances in which men have sacrificed their very lives to gain fame, to glorify their faith or sim-

* The eminent Founder of the Arya Samaj.—Ed.

† I beg to state at once that I have no desire to annoy either the *New Dispensation* Brahmos or the Christians; the latter will find that I have considered Christ from the "New Dispensation" not their point of view. For many Brahmos personally, I entertain a very high regard, though I could never persuade myself to acquiesce in their rather bungled-up ideas of Jesus Christ.—*Il Penseroso.*

‡ To a Christian, of course, his superiority is due to a quite distinct consideration—his relation and even identity with God, as his "begotten son."—*Il Penseroso.*

ply to do what they regarded as their duty? Since the *New Dispensationists* neither believe in the doctrine of atonement by the blood of Christ, nor that Jesus is the very God himself—how can they, in the name of logic and justice, give to him the precedence over all other great men? While in the four Christian Gospels, we find abundant proofs that Jesus shrank from death and prayed that his life should be spared—we have authenticated evidence to show that Swami Dayanand was never afraid of death and was ever ready to risk his life. His only anxiety has been to see the work of reformation to which he has wedded his life, at last partially accomplished before his death. But human nature is proverbially wicked, and obdurate hearts will ever detest truth. There are men in India who, seeking his death, have, upon several occasions, actually administered poison to him,—happily without success.*

Of Swami's piety, no one intimately acquainted with him can ever doubt. In this, if he has not outdone Jesus, he is, at least, to be considered on a par with him. As Jesus spent a part of his leisure in preaching his views, so Dayánand spends his time in preaching, and moreover, in writing what he preaches, in this respect, yielding the palm but to those men, whose whole time is occupied in silent devotion and constant acts of charity. I believe though, that preaching and writing books on religion and true morality, with the object of benefiting mankind, can be rightly regarded as one of the grandest acts of charity.

Our Calcutta admirers of Christ argue that his love for mankind was manifest from his praying to his Father that those who subjected him to torture and infamy, might be forgiven, as "they knew not what they did." This is certainly an act of admirable forbearance. But were his knowledge of human nature in the least keen, then must he have well known that adherence to the last moment of his life to principles of charity and forgiveness inculcated by himself was the surest means of gaining the world's sympathy, and of attracting a larger number of followers than he otherwise would. Having once commanded his disciples to suffer without ever seeking for retaliation, what wonder that he should have personally exemplified his own teaching?

The next virtue for which Jesus is extolled by the New Dispensationists is his great humility, and the injunction to his disciples to be "meek and lowly." But what better policy could he have followed under the circumstances, considering the age he lived in, than to silently submit to unavoidable insults? He could not possibly claim any authority over the Jews; and if he limited his pretensions to the title of a "spiritual" King, it is because of the fact that, had he assumed any other, his movements would have acquired a political significance, and his liberty and very life might have been jeopardised by it. His only alternative was to assume humility and meekness; why then should necessity be construed into a virtue †? Dayanand, on the other hand, was a rich man and became a *sannyasi*—now living on alms. He does not even touch money. He covers his body with the coarsest raiments and is as humble in his mode of life as Jesus ever could be. The charge that during his lectures he often betrays egotistic and angry feelings is frequently brought against him.

I prefer to believe that his anger is not real, but that he resorts to emphasis to impress his hearers the more. At any rate he does no more than Jesus did, when calling Peter "Satan," his scoffers—"a generation of vipers," committing an assault upon the money-changers in the temple, and cursing an innocent fig-tree. If to illustrate his views the better, Swami often cites from his own personal experience, putting himself forward as an exemplar, in what respect does he so err? If, instead of his own, he should cite the histories of the reformers,—Dhruva or Chaitanya,—both of whom are strongly mixed up with mythical lore and exaggeration, he would fail to make any lasting impression upon the hearts of the present generation. In our days we reject as false almost any thing that is not supported by modern instances or attested by authentic history.

If then, the New Dispensation Brahmos pay their reverence to Jesus only for the sake of *his* virtues, why do they not do the same in regard to the great Yogis and Brahmacharis of this country who have possessed the same virtues in a pre-eminent degree? As men, neither Dayánand nor any other person is entitled to any homage beyond what could be possibly offered to fallible man, one of our own erring mankind. Nor could anything be further from Dayánand's thoughts than the ambition of receiving adoration. The object of my making the above analogy between Jesus and Dayánand is simply this. Unless we admit in Christ something higher than mere human virtues developed by self-exertion; and, unless we believe that he was possessed of divine, "supernatural" powers, we will find many men as noble, as good and as virtuous as he is shown to us to have been. * If the Brahmos do not believe in the Christian *Revelation*, then they cannot hold the Bible in any higher respect than the Vedas. The Hindu scriptures, if correctly understood, will be found to inculcate as monotheistic a religion as that of the Jews, with the highest principles of morality taught in them besides; principles which if found in the New Testament are most conspicuously absent from the Old Testament.

True, our Vedas are far more difficult to understand. Even our most renowned Oriental poems are written in such an inflated, figurative phraseology, that their real meaning is incomprehensible to one who would adhere but to the dead letter of the text. The most absurd of the episodes in the *Mahabharata* are but historical facts depicted in allegories and parables, in accordance with the custom of those remote ages. Written in a language of metaphors which have now become too antiquated and abstruse to be easily understood by the non-initiated reader, they are generally misinterpreted. The *Vedas* are written in the same literary style. To understand them, requires a profound familiarity with our Aryan mode of thinking. Notwithstanding the various revolutions that convulsed from time to time this country, its races and religion, and in spite of the introduction of many foreign words and languages, this mode of thinking of the Hindoos, and their peculiar construction of their phraseology have not since then much changed. With nearly all of the nations of Europe, the modes of the expression of thought are nearly identical: not so in India. In his efforts to learn the English language, the Hindu finds an almost insurmountable difficulty in mastering

* When at Meerut, Swamijee told us before numerous witnesses that not only poison had been administered to him, but that a man had once tried to kill him with a sword. Having penetrated into the room where Dayanand slept, *he could not find him*, and so was frustrated in his evil object. The Yogi—said Swami explaining to us *Yoga* Philosophy—" can have no fear of either of steel or poison." In Rajputana, near Mount Abu, he knew, he said, a great Yogi who could swallow with impunity any amount of the most violent poison. This statement will be sneered at and challenged by sceptics and missionaries. Nevertheless and notwithstanding the distinct statement in Mark (XVI—18)..."and if they (the Apostles) drink of any deadly thing, it shall not hurt them"...we are afraid that were two men —a *Yogi and a padri*—forced to swallow prussic acid, he who would tremble least would be the *Yogi*.—ED.

† If our correspondent will go so much out of his way to dive into the mists of Ancient History, to find examples of the most unalloyed self-sacrifice and devotion to Humanity, why does he not take Gautama Buddha as a *pendant* to Swami Dayanand? Is it because the latter would lose in the comparison, or that the doctrines preached by the great "World's Saviour" are entirely antagonistic to, and would unavoidably upset, those of the author of the "Veda Bhashya"?—ED.

* Quite recently, the Editor of this Journal was suspected by a reverend gentleman—whose kind and polite letter she gratefully begs to acknowledge—of shutting out from the columns of this journal "the other side of things"—*viz.*, Defence of Christianity. Here is a good chance for intelligent missionaries, and other Christians to defend Jesus—*as a man*, not *as a God*, of course, for the latter is a matter of absolute faith and incapable of demonstration. And it is as good an opportunity for us to prove our perfect willingness to afford a chance for advocating and defending his religion to any living man of whatever creed. Let any Brahmo of the *New Dispensation*, or any Christian upset the arguments of *Il Penseroso* in a temperate article, and it will be forthwith published without abbreviation.—ED.

the English mode of thinking and expressing thought, it being so different from his own. The Englishman finds, perhaps, a still greater difficulty in learning the idiosyncracies of our speech. Even after having resided in our country for a number of years, after having learnod to read and speak well the Hindi, the foreigner can hardly express himself or construct a long sentence without committing mistakes, and thus betraying his nationality.

The literary productions of the Aryans, therefore, can be well understood but by Hindoos alone. However erudite a European may be, however vast his knowledge and reading of Sanskrit literature, he cannot catch at the hidden or esoteric meaning which underlies the dead-letter phraseology of the *Vedas*. The Vedic version by Dayánand, whose honesty of purpose one could never question, must needs, therefore, be more correct than that made by any foreigner. There are some orthodox Pandits, who find fault with Dayanand Saraswati's interpretations of certain portions of the Vedas. But, so long as the Pandits do not come forward and refute his arguments publicly through the medium of a magazine, the final issue of the debates held by the disputants at the Durbar of H. H. the Maharaja of Benares, will always be shrouded in a veil of mystery.* I understand that the Swami's opponents find fault with his interpretations of those portions of the Vedas which relate to the worship of elements and certain idolatrous rites. Swamijee has explained these from an enlightened though, to the Pandits, an iconoclastic point of view, and has thereby rendered the *Vedas* far worthier of respect. If his interpretations are, however, wrong, and those of his enemies are right, the Vedas deserve no more veneration than any other book of fiction. The educated Hindus can have no respect for a book which inculcates idolatry and absurd rites.

It cannot be denied even by the enemies of the Swami that the object which he has in view throughout his labours in the cause of Reformation, is highly commendable. This object is to blend together the various tribes of the Hindus, and of humanity in general, into a homogeneous whole, and to do away with the many curses of our society without shocking the feelings of the various communities. The Hindus have a natural veneration for the Vedas, and if they find the alleged absurdities in them explained to them in a logical manner, their respect for our sacred scriptures will be all the more increased.

The minds of Hindu youths have been so completely occidentalised by the system of education imparted to them in the colleges, that they are apt to look down upon the philosophy and religion of their ancestors, even though they see that the work of the Aryans in this department is now engaging the closest attention of some of the most learned men of Europe. Their contempt for the work of their ancestors originates in their ignorance of the same. For the benefit of these men especially, has Swami Dayanand written so many treatises in Hindi on the religion, manners and customs of the ancient Aryans; and as he is recognized as one of the greatest Sanskrit scholars of the age, and his moral character falls short of that of Jesus neither in point of purity nor of transcendental piety, some extracts from his writings cannot fail to prove interesting to the readers of the THEOSOPHIST. Many of Swami's views being so diametrically opposed to those of European scholars—will appear no doubt strange and peculiar. This makes it the more important that his views should be made more generally known than they now are. Once let his works be published in a European language, and Swami will be found as great a scholar and thinker, as any in the West.*

The Editor of the *Indian Mirror* in his issue of the 8th September, says:—"A dissemination of the knowledge of the ancient laws, literature and institutions of the Hindus, is most desirable in this degenerate age. For ourselves, we wish we could begin life anew, make ourselves masters of the Sanskrit language, and read the *Puranas* just as they were written in ages which stretch far beyond the range of authentic history. For such is our reverence for our ancient Sanskrit works on the literature, philosophy and science of our native land." He might as well have added "religion" to his list of objects reverenced, unless his views are identical with those of the Editor of the *Sunday Mirror*.

"A GLIMPSE THROUGH THE CORRIDORS OF TIME."

Under the above title, there appears in *Nature* (Nos. 630 & 631, Vol. 25) the report of a lecture upon Astronomy by an eminent English professor.† It is a lucid exposition of the physical changes that have been wrought upon the Earth and her satellite, the Moon, by their mutual attractions and through the agency of the tides. It is not our purpose to dwell upon this main feature of Professor Ball's retrospective glance "through the corridors of Time." We must, however, notice the fact, now mathematically demonstrated, that "more than 50 millions" (5 kotis) of years have elapsed since the Moon, then a hot, plastic mass, was shot out of the substance of our equally hot and soft Earth, by the Earth's then frightful centrifugal force, and dashed into space to take up an orbit of revolution for itself. For the time thus accorded to the life of our planet by Science is far more in reconciliation with the Brahmanical cosmogony than with that of the Christians who have enjoyed so many jokes at its expense. It was once fashionable to jeer at the *kalpas* and *yugs* of the Hindus, but now-a-days European astronomers play with their millions of years as though each million were but a counter in a merry game of chance. At the time when the mass now composing the Moon was wrenched out of the soft mass of the Earth, our globe was rotating upon its axis with such tremendous rapidity that the day was not above three hours long, that is to say, it took only three hours for the Earth to turn from the sun, through the shadow we call night, and back into the sunlight again. At that time the soft Moon, after it was torn away from the Earth's side, and began its course, as a separate revolving sphere, made a complete revolution around the Earth within *three hours*. A "month" was, therefore, but three hours long, whereas now, as every one knows, it comprises twenty-seven days. The Moon at that time was almost touching the Earth, whereas now it is at the distance of 240,000 miles. The primæval Earth was a fiery, half-molten mass, where no organic life could exist, the atmosphere a dense mass of vapours in which, perhaps, all the present oceans of the Earth were suspended as clouds. The sun "rises and sets" but the day and the night together only amount to three hours. Almost touching her parent planet, the Moon revolves at equal speed with her as if—to use Prof. Ball's simile—"they were bound together by invisible bands." The Moon was constantly over the same locality, probably the part of the Earth from which it had been detached. But this

* We would feel really happy to find the vexed question fathomed and settled at last. We believe that our learned and esteemed friend Pandit Pramada Dasa Mitra would be the fittest and most competent person to answer this direct accusation against those erudite Benares Pandits who took an active part in the abovementioned and well-known controversy. Our Society is closely allied with both the Sanskrit Sabha of Benares and the Arya Samaj, and it feels an equal respect for the learning of both parties. Unable, however, to decide upon their relative merits, we would feel heartily glad, to have the truth published, if possible, in the columns of this journal. We invite the learned Benares Pandits and the equally learned Swamijee Dayanand Saraswati and his defenders to lay their proofs before our readers.—ED.

* It is not so much the European scholars who accuse Swami Dayanand of misinterpreting the *Vedas*, as the learned Sanskritists and Pandits of his own nationality and caste. The quarrel has then to be first settled between the orthodox and the reforming Hindus, between the Benares and Kashmir Pandits and Dayanand Saraswati.—ED.

† Lecture delivered at the Midland Institute, Birmingham, on October 24, 1881, by Prof. Robert S. Ball, L. L. D., F. R. S., Andrews Professor of Astronomy in the University of Dublin, and Royal Astronomer of Ireland.

propinquity of the two bodies could not last, and the centrifugal attraction preponderating, the Moon commenced its outward journey. As it receded, the period which it required for its journey round the Earth, increased also: from three hours it has increased to 656 hours. The rotation of the Earth was modified by the retreat of the Moon. Rotating at first in the same time as her satellite, the Earth, when the Moon had receded to a certain distance, made two rotations to one revolution of the Moon; then at later periods, she makes three, four, five, and so on up to twenty-nine rotations, while the Moon is making one revolution around the Earth. The Earth's rotation is getting always slower, and so is that of the Moon. At present, the month has diminished to twenty-seven days, but, as the speed of the Earth's rotation decreases, our month will grow shorter and shorter. As Prof. Ball puts it:

"Further and further will the Moon retreat and more and more slowly will the Earth revolve. ... ... In the dim future, many millions of years distant, the final stage will be approached. As this stage draws nigh, the rotation of the Earth will again approach to equality with the revolution of the Moon. From the present month of twenty-seven days we shall pass to a month of twenty-six days, of twenty-five days, and so on, until eventually we shall reach a month of two days, and lastly a month of one day. When this state has been attained, the Earth will constantly turn the same region towards the Moon. ... ... Here you see that the first and the last state of the Earth-Moon history are in one sense identical. ... ... In another way, how different are the first stage and the last. At the beginning the day and the month were both equal, and they were each for three hours. At the end the day and the month will be again equal, but they will each be 1,400 hours. ... ... In other words, the day is destined in the very remote future to become as long as fifty-seven of our days."

Or, to express it according to the ancient cosmogonies, the Earth will have completed one of its minor cycles in conjunction with her offspring, the Moon. And, if the student will now compare the above mathematically certain scientific theory of the evolution of the Moon from the half-molten globe of the Earth, with the Hindu cosmogonical story of the churning of the ocean by the Devas and Asuras, using Mount "Mahameru" as the churn-stick and the Nâga, or Great Serpent, as the twirling-string, and remember their getting the moon, among other things, out of it, he will perhaps see light shining in what was a dark place before. If, as some say, the fabled gods and demons in constant opposition, that are named as above, represent the opposing forces of Nature; and the Nâga is but the earthly symbol for the spiral of fire-mist which modern astronomers see through their telescopes, and affirm to be the first beginning of the new globe that is to be evolved out of the ether (*akâsa*); and the "ocean" stand not for our present seas, but for the jelly-like molten mass of the entire globe; then—the Hindu myth-makers do not seem quite so ignorant of the process of Moon-making as their European critics may have fancied.

In conclusion, may we not hope that among our learned Brahmans some few will feel enough patriotic reverence for the memory of the Rishis and ancient Shastris, to send us the necessary data to prove to these modern scientists that they are but rediscovering secrets of nature known and taught in Aryavarta centuries ago? Will even the great Astronomer of India, Pandit Bapudeva Shastri, be voiceless?

OUR FRIEND W. H. TERRY, F.T.S., OF MELBOURNE, HAS sent us a rejoinder to our reply to his previous letter on the intercourse between the living and the dead, which appeared in the October THEOSOPHIST under the title of "Fragments of Occult Truth." Mr. Terry's second able paper would have appeared in this number, but for the fact that we were obliged to wait upon the leisure of the learned gentleman who wrote the Editorial reply above adverted to. We hope to be able to give it next month.—ED.

(Concluded from the December Number.)

ANTIQUITY OF THE VEDAS.

BY KRISHNA SHASTRI GODBOLE.

The first Names of Months.

22. The months were at first denominated from the seasons, and not from the lunar asterisms. These first names are given in Taittirîya Samhitâ (IV. 4, 11, 1) quoted by Professor Max Müller in his Preface to Rigveda Samhitâ, Vol. IV. (p. XVIII, foot-note).

मधुश्चमाधवश्चवासंतिकावृतू ॥ शुक्रश्चशुचिश्चग्रैष्मावृतू ॥
नभश्चनभस्यश्चवार्षिकावृतू ॥ इषश्चोर्जश्चशारदावृतू ॥
सहश्चसहस्यश्चहैमंतिकावृतू ॥ तपश्चतपस्यश्चशैशिरावृतू ॥

1 मधु (present March and April) is the first month of Spring or flowering season, so called because it is the season when trees get nectared flowers.

2 माधव is derived from मधु and is the second or completion month of Spring.

3 शुक्र derived from शुच् *to grieve*, is the first month of Summer, so called because people suffer in this month from the excessive heat.

4 शुचि derived from शुच् *to purify, to be wet*, is the second month of Summer, so called because in this month early showers remove the dust from trees, and the earth is moistened by occasional rainfall.

5 नभस् meaning *cloud* or *rain*, is the first month of the regular rainy season during which the sky is cloudy, and rain is frequent.

6 नभस्य, a patronymic of नभस्, is the second month of the rainy season.

7 इष or ईष derived from a root meaning *to go, to wish*, is the first month of the harvest season in which people go out to their fields to collect corn or for long journeys.

8 ऊर्ज derived from a root meaning *to be strong, to strengthen*, is the second month of the harvest season in which strength is derived by the use of new food.

9 सहस् meaning *ability to resist or oppose cold or clouds*, is the first month of Winter in which all the animals have power to bear cold, and the sun is clear from clouds.

10 सहस्य, a patronymic of the above, is the second month of Winter or cold season.

11 तपस् derived from तप् *to warm, to heat*, is the first month of the thawing season in which the heat of the sun is sufficient to melt the snow previously accumulated.

12 तपस्य, a patronymic term of the above, is the second month of the thawing season.

N. B.—The year has also been divided into three periods called Kâlas, consisting of two seasons or Ritus. They are:—

उष्णकाल (Marâthî उन्हाळा), summer, containing Śiśira or thawing season, and Vasanta or Spring.

प्रावृट्काल (Marâthî पावसाळा), the Rains, which contains Grîshma and Varshâ.

हिमकाल (Marâthî हिवाळा), the Winter, which contains Śarad and Hemanta.

The चातुर्मास्य or aggregate of four months, is the rainy season or Rains, and is always noticed in our calendars, though wrongly of the time 1500 B. C.-500 A. D. The rainy season begins at present in the month of Jyeshṭha, and not in that of Áshâḍha. This error in the statement, however, is useful in reminding us of the nature of the present lunar months not to remain in one and the same season for ever.

These first names of the months were probably in use for a considerable time without requiring any change

which would attract notice. For though the retrograde motion of the equinoxes might have caused the seasons to fall back a month, yet the months having their names dependent on the seasons, would remain unaltered after the necessary correction was made on account of the precession ; just as the names Amâvâsyâ and Pûrṇimâ, or new moon and full moon days remain unaltered though the days of the lunations may be taken 30 and 29 alternately, and though a correction of a day may be made after 32 lunations (*vide*, para 17).

When Were the Months so Named ?

23. We will now endeavour to find out the exact time when the months have, in all probability, received their present names. There are twenty-eight asterisms including Abhijit (vide para 8), and only from twelve of them did the months obtain their names, viz.,

Months		Asterisms.
1 Chaitra	(at present, March-April)	from Chitrâ, 12th
2 Vaiśâkha	(„ April-May)	„ Viśâkhâ, 14th
3 Jyeshṭha	(„ May-June)	„ Jyeshṭhâ, 16th
4 Âshâḍha	from either Pûrva or Uttara	Ashâḍhâ, 18th, 19th
5 Śrâvaṇa	(at present, July-Aug.)	from Śravaṇa, 21st
6 Bhâdrapada	from either Pûrva or Uttara	Bhâdrapadâ, 23rd, 24th
7 Âśvina	(at present, Sept.-Oct.)	from Aśvinî, 26th
8 Kârttika	(„ Oct.-Nov.)	„ Kṛittikâ, 1st
9 Mârgasirsha	(„ Nov.-Dec.)	„ Mṛigaśîrsha, 3rd
10 Pausha	(„ Dec.-Jan.)	„ Pushya, 6th
11 Mâgha	(„ Jan.-Feb.)	„ Maghâ, 8th
12 Phâlguna	from either Pûrva or Uttara	Phalgunî, 9th, 10th

The serial numbers put first denote the order of the months in use since 500 A.D., and those put last, the order of asterisms in use from 1500 B. C. to 500 A. D.

These twelve asterisms from which the months got their names are alternate with a few exceptions. Thus, Maghâ and Phalgunî are quite close, while Mṛigaśîrsha and Pushya are separated from one another by two intervening asterisms instead of by one as is the case with the rest. Now the moon's mean monthly motion according to para 21, is

Rev.	aste.	lavas	
1	2	22	when the number of asterisms is 27, and
1	2	32	when the number of asterisms is 28.

With this mean motion and the division of the Zodiac into either 27 or 28 equal parts, it is not possible to find the moon on every full-moon day in the very asterism from which the month receives its name, during twelve successive lunations (vide the table in para 21).

Again, although we cannot change the moon's monthly mean motion which is about $\frac{67}{62}$ = 1 revolution, and 29 degrees, and the order and the names of the asterisms cannot be changed also, yet it is possible to reduce the number of the asterisms so as to make any adjacent two of them together equal to 29 or 30 degrees, and to make at the same time the twelve asterisms from which the months originally got their names, nearly alternate. The divisions into two Pûrva and Uttara, or first and second of Ashâḍhâ, Bhâdrapadâ, and Phalgunî, are, no doubt, comparatively modern, and appear to have had no existence in very ancient times. The heavenly positions of Mṛigaśîrsha and Ârdrâ are so close that the latter, though a bright star of the first magnitude in Orion's right shoulder, may be properly supposed to have been added long after the second naming of the months. Similarly, Śravishṭhâ, a word which is a superlative formation from the root *śru* "hear" (which is also the root word of the preceding asterism Śravaṇa, 'ear,' comprising three stars in the form of an ear), and means most famous, appears to be an after thought. Taking away these five asterisms which were added later, from the twenty-eight asterisms of the Zodiac, there remain twenty-three in the following order :—

1 Kṛittikâ	9 Hasta	17 Abhijit.
2 Rohiṇî	10 Chitrâ	18 Śravaṇa.
3 Mṛigaśirsha	11 Svâtî	(Śravishṭhâ)
(Ârdrâ)	12 Viśâkhâ	19 Śatabhishâ.
4 Punarvasu	13 Anurâdhâ	20 Bhâdrapadâ.
5 Pushya	14 Jyeshṭhâ	(Pûrva and Uttara)
6 Âślesha	15 Mûla	21 Revatî.
7 Maghâ	16 Ashâḍhâ	22 Aśvinî.
8 Phalgunî	(Pûrva & Uttara)	23 Bharaṇi.
(Pûrva and Uttra.)		

Now the moon's monthly mean motion when the Zodiac is divided into 23 equal asterisms, is $\frac{67}{62}$ revo. = 1 revolution, 1 asterism, and 106 lavas, that is, the moon advances every month two asterisms minus 18 lavas. And, as all the asterisms are alternate except Maghâ and Phalgunî, we must begin either from the beginning or 18 lavas of Maghâ, and trace the moon's monthly mean motion thence six months backwards and six months forwards, and then the moon will be found on every full-moon day for a period of twelve months consecutively in those asterisms wherefrom the months have received their present names.

That is to say, the moon is in

90 or	16	lavas of	Bhâdrapadâ	on	15th of	Bhâdrapada.
72 or	90	„	„ Aśvinî	„	„	„ Âśvina.
54 or	72	„	„ Kṛittikâ	„	„	„ Kârttika.
36 or	54	„	„ Mṛigaśîrsha	„	„	„ Mârgaśîraha.
18 or	36	„	„ Pushya	„	„	„ Pausha.
0 or	18	„	„ Maghâ	„	„	„ Mâgha.
106 or	124	„	„ Phalgunî	„	„	„ Phâlguna.
88 or	106	„	„ Chitrâ	„	„	„ Chaitra.
70 or	88	„	„ Viśâkhâ	„	„	„ Vaiśâkha.
52 or	70	„	„ Jyeshṭhâ	„	„	„ Jyeshṭha.
34 or	52	„	„ Ashâḍhâ	„	„	„ Âshâḍha.
16 or	34	„	„ Śravaṇa	„	„	„ Śrâvaṇâ.

It thus becomes perfectly evident that the months received their present names when there were but twenty-three asterisms and the moon was in 90 lavas of Bhâdrapadâ or Aśvinî, an asterism consisting of 124 lavas, as stated before ; and that the first month of this nomenclature was either Bhâdrapada or Âśvina. And this month must be the month of the winter solstice, because the year began with the winter solstice in old times. As Bhâdrapada was the month of the winter solstice in 20,000 B.C. (vide para 14), and as the seasons fall back one lunar month in about 2000 B. C. or the equinoxes retrograde 360° in 25,920 years, the date of the observation, when the months received their present names, must be about 46,000 B. C. If we take Âśvina to be the commencing month of this nomenclature, its date will be then thrown 2000 years further back. Again, the solar year might have then begun on the first or fifteenth or any day of Bhâdrapada or Âśvina, which are hence the limiting months of this nomenclature, and according to the commencement, equinoxial points would vary from the asterism of Ashâḍhâ to that of Śatabhishâ. These are, therefore, the limiting positions of the vernal equinox at the time of the second naming of the months.

If the division of the lunar mansions was into twenty-three, and not into twenty-eight equal parts at the time of the first observation shown in para 14, a circumstance to be verified by authentic records left to us by the ancient Âryas, then and only then, the date of this nomenclature would coincide with the date 20,000 B. C. of the observation.

The cycle of five years was of long standing and was in use even at the time when the months were first named ; and hence all the rules concerning it exhibited in para 18 and others, were, with some modification arising from the division of the Zodiac into 23 instead of into 27 equal asterisms, applicable to the time of the naming of the

months after the asterisms. For instance, in the first year of each lustrum there was a coincidence of the months with the position of the moon in the name-giving asterisms on full-moon days during the year, and each of the intercalary months was at the end of 30 lunations.

24. From what has been shown above, it will be seen that the Âryas were as well acquainted with the motions of the sun and the moon through the fixed stars, and with the measurements of the lengths of months and years, lunar and solar, as also with the phenomenon of the precession of the equinoxes at least 20,000 years B. C. And it is evident that several thousand years must have elapsed before they reached to this state of high proficiency. Hence the Vedas, the first fruit of the Âryan culture, must be regarded as having an antiquity far exceeding a period of 20,000 years B. C., though we cannot at present, and possibly may never be able to, fix the date in question with any approach to perfect exactness.

Conclusion.

25. If, however, the post-Vaidika works alone, the Upanishads, the Brâhmaṇas, &c., &c., down to the Purâṇas, when examined critically, carry us back to 20,000 B. C., then the time of the composition of the Vedas themselves cannot be less than 30,000 years B. C. in round numbers, a date which we may take at present as the age of that Book of Books.

Finis.

☞ A foot-note that should have been given on "the Chinese," in the 4th line, of the second column of page 23, No. I, Vol. 3, is given below :—

* Of the Chinese we find the following genealogical account in the "Annals and Antiquities of Rajasthan," second edition, Vol. 1, 1873, by Lieut.-Col. James Tod, late Political Agent to the Western Rajpoot States.

"Ayú or Yáoû, (son of Pooroorava) is claimed by the Tatars and Chinese genealogists as their great progenitor, 2200 B. C. Hya (the third son of Sutgita who was a son of Yadu) is said to be the first Chinese Sovereign. (*Vide* Vansavali, Table I, next to page 30).

"Let us compare the origin of the Tatars and Moguls, as given by their historian, Abulgazi, with the races we have been treating of from the Poorâns.

Mogul was the name of the Tatarian patriarch. His son was Ogz, the founder of all the races of those northern regions, called Tatars and Moguls. [Querry, if from Mogul and Ogz, compounded, we have not the Magog, son of Japhet, of Scripture !]

Ogz, or Oguz, had six sons. First, Kiun, 'the sun,' the Soorya of the Poorâns; second, Ay, 'the moon,' the Indu of the Poorâns. The other four sons are the remaining elements, personified: whence the six races of Tatars.

In the latter, Ayu, we have even the same name as in the Poorâns for the lunar ancestor.

The Tatars all claim from Ayu, 'the moon,' the Indu of the Poorâns. Hence with them, as with the German tribes, the moon was always a male deity.

The Tatar Ay had a son, Juldus. His son was Hyu, from whom came the first race of the kings of China.

The Poorânic Ayu had a son, Yadu (pronounced Jadoo); from whose third son, Hyu, the Hindu genealogist deduces no line, and from whom the Chinese may claim their Indu origin.

Let us compare their theogony, the fabulous birth assigned by each for the founder of the Indu race.

1st. The Poorânic. Ella (the earth), daughter of the sun-born Icshwâcu, while wandering in the forests was encountered by Boodha (Mercury), and from the rape of Ella sprung the Indu race.

2nd. The Chinese account of the birth of Yu (Ayu), their first monarch. A star (Mercury, or Fo) struck his mother while journeying. She conceived, and gave to the world Yu, the founder of the first dynasty which reigned in China. Yu divided China into nine provinces, and began to reign 2207 years before Christ, nearly the calculated period (2200 B. C.) from the Poorâns." (*Vide* pages 52-53).

In the whole article on "The Antiquity of the Vedas" the following mistakes require correction :—

Month.	Page.	Col.	Line.	
Sept.	262	1	63	For "pp. 18-23," read "pp. XVIII-XXIII,"
"	"	"	last	For "मुहु" read "मुहू"
"	"	2	48	For "यद्दटा" read "यद्घटा"
"	263	2	last	For "णीक" read "णार्क"
Oct.	22	1	21	For "Gole" read "Bole."
"	"	"	39	For "Pûrva" read "Uttara"
"	"	"	42	For " " " "
"	"	"	43	For "Mrigaśîrsha" read "Ârdrâ"
"	"	"	44	For "Pûrva" read "Uttara"
"	"	"	45	For "Jyesthâ" read "Mûla"
"	"	"	48	For "Mrigaśîrsha" read "Ârdrâ"
"	"	"	49	For "two" read "three"
"	"	"	49	For "26°⅔" read "40°"
Oct.	22	1	50	For "Mrigaśîrsha" read "Ârdrâ"
"	"	"	51	For "1421+26⅔×72=1421+1920 =3341" read "1421+40×72= 1421+2880=4301."
"	"	"	54	For "+ 1960.7 = 3476.7" read "+2964=4480"
"	"	"	59	For "240" read "1200"
"	"	"	66	For "Asivini" read "Aśvinî"
"	"	"	last	For "Mrigaśîrsha" read "Ârdrâ"
"	"	2	32	For "14" read "13"
"	"	"	33	For "180°" read "$\frac{13}{7}\times 90°$."
"	"	"	33	For "Mrigaśîrsha" read "Ârdrâ."
"	"	"	36	For "3341+ 180 × 72 = 16301" read "4301+12034.3=16335.3"
"	23	1	2	For "16301+⅔×90×72= 19078" read "16335 + $\frac{3}{7}$ × 90 × 72= 19112"
"	"	"	7	For "Bhâdrapadâ" read "Bhâdrapada"
"	"	"	20	For "19078" read "19112"
"	"	"	21	For "Paushya" read "Pushya"
"	"	"	24	For "16301" read "16335"
"	"	"	28	For "3341" read "4301"
"	"	"	28	For "Pûrva" read "Uttara"
"	"	"	28	For "Jyeshthâ" read "Mûla"
"	"	"	29	For "Pûrva" read "Uttara"
"	"	"	29	For "Mrigaśîrsha" read "Ârdrâ"
"	"	"	44	For "Chaitra" read "Chitrâ"
"	"	"	52	For "19078" "read 19112"
"	"	2	12	For "Begun" read "Begun in"
Nov.	35	1	58	For "50.43m." read "50.83m"
"	"	"	59	For "17.84" read "17.85"

"A BOOK OF THE BEGINNINGS."

If one could summon to his aid the airy flippancy which seems so marked a characteristic of our literary critics as a class, he might dash off his column of remarks upon the strange book that lies before us,* without a thought of the consequences to its author. But one who has ever himself essayed authorship in a conscientious spirit of loyalty to truth, knows too well the pangs that torture the heart of a writer when he sees the monument of his research defiled alike by the fulsome praise or unmerited calumny of its reviewers. Since Mr. Gerald Massey's great work appeared, numerous criticisms of it have come under our notice. And of these scarcely one has indicated that the reviewer had closely studied the book, while most have shown but too plainly that its pages had been but skimmed over hurriedly and perfunctorily.

This is no paste-and-scissors compilation, made as a commercial speculation, but a conscientious compilation and analysis of all available material which bears upon the history of Egypt or throws light upon the beginnings of her people. That all this gigantic labour was undertaken by the author to support a theory that human speech, if not the human race itself, has sprung from the Nilotic Delta or primarily from the ancestors of the ancient Egyptians, in no way lessens his claim to our admiration for his learning and industry. If we mistake not, most of the world's knowledge has come from specialists and ideologists, for only such have sufficient impulse to carry them through all obstacles to the discovery of truth. This book is an encyclopædia of Egyptology in itself; and though the reader disagree ever so much with Mr. Massey as to an African rather than an Asiatic or American origin of the race, yet he must all the same value it most highly as the best repository extant of the data that every student of history and ethnology needs for a comprehension of those subjects. One often feels happy to find in the average volume of the day one fact to remember or one good idea to appropriate: but in this *Book of the Beginnings* every page teems with the evidences of painstaking research. Mr. Massey's theory is that man has evolved from the anthropoid apes, and through the Negro races, to the present variety of

* *A Book of the Beginnings.* By Gerald Massey. Two Vols 4 to. (London, Williams and Norgate, 1881.)

colour and stage of development. He seeks to fortify his position that Egypt and not Central Asia is the cradle-land of languages by comparative vocabularies of Egyptian words and those in British, Maori, Akkadian, Gothic, Burmese, Sanskrit, and other tongues. Were our purpose to do more than to call attention to this encyclopædic work and recommend it to Asiatic and Anglo-Indian buyers, we might challenge the accuracy of the author's philological deductions, as of his ethnic theory. So liberal a thinker as Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not yet been said about the origin and distribution of the races of mankind. Possibly he may even concede to us the reasonableness of our belief that the mist will never be cleared away until the treasures of certain hidden *libraries* in the possession of a group of Asiatic recluses shall be given out to the world. But be that as it may, we feel too thankful to him for the present compendious contribution to Egyptological literature to attempt any criticism upon a single reading of his book in the hurry of editorial and official duties. One thing we may at least say, that he has traced with minute painstaking the Egyptian parentage of the whole array of Bible myths and miracles. The "impotent attempts" of Bibliolaters to convert mythology into history, dignified with the astounding title of the "Book of God" provoke the full scorn of one who, like him, has industriously searched out the origines of Hebraic ideas. These attempts, he says, "have produced the most unmitigated muddle of matter ever presented to the mind of man. There has been no such fruitful source of misconception as this supposed source of all wisdom, designated the Book of God, ignorantly believed to have been communicated to man orally by an objective Deity * * * The myths of Egypt are the miracles of the Hebrew writings, and a true explanation of the one must inevitably explode the false pretensions of the other * * * The key of those (the Biblical) writings was lost, and it is found in Egypt." This is unpalatable truth for our benevolent enemies, the Padris, but Mr. Massey makes out his case. They may revile but they cannot answer him.

But we have one valid complaint to make about the book: it has no General Index. The student unaided must pick out the facts he wishes out of this bewildering heap of facts. This involves great labour and loss of time, and largely impairs the value of the work.

A FORCED EXPLANATION.

One or two of our subscribers seem to object to "the space taken" in the THEOSOPHIST by the *Supplement*, on the plea that the proceedings and work of our Parent and Branch Societies "do not interest the general reader"; and that the Theosophical business ought to be "ventilated in a separate journal, having no right to encroach upon space that might be filled with more interesting articles." The accusation is so flippant and unjust that, as our correspondents are laying claims which are far from being borne out by the facts in this case, we are forced to reply and prove the entire irrelevancy of the complaint.

I. Our journal was founded for the benefit of the large numbers of the Fellows of our Society scattered far and wide, and often separated from the main body by hundreds and thousands of miles. The *Supplement*, then, acquainting them with the work and progress of their Society, is a thing of necessity.

II. The *non*-members or lay subscribers are at perfect liberty—(*a*) not to read the *Supplement;* (*b*) to have it torn out and separated from the text by the binder; (*c*) in case the first two suggestions fail to meet with their approbation, to notify the Manager to send to them numbers without the *Supplement.*

III. Volume I. of the THEOSOPHIST had no *Supplement*, yet gave to its subscribers, instead of the 240 pages as promised in the *prospectus*, 318 pages of reading matter, the surplus being equivalent to four numbers, given *gratis*. Volume II has 275 pages in it, exclusive of the 18 pages of the *Supplement* which began to appear only since May last—hence, it contains 35 pages, or nearly two extra numbers. The numbers for the months of October, November, December and January of the third year, instead of containing 96 pages to which our readers were entitled, contained 112 and 29 of *Supplement!*

Figures easily verified, are our best vindication. We believe no unprejudiced and fairly disposed reader could ever object to such an arrangement. Confident as we feel that no other Magazine the world over, would give *gratis* such an amount of reading matter as we do, we only beg permission to point out once more the truism about the difficulty one experiences of satisfying *all.*

WILJALBA FRIKKELL.

TO THE EDITOR OF THE "THEOSOPHIST."

Will you or any of your contributors kindly inform me whether there is any reason for believing that Professor Wiljalba Frikkell, whose thaumaturgic doings attracted a good deal of attention some twenty years ago, was possessed of occult powers, as he is stated to have performed all his feats without the aid of apparatus of any kind? An eulogistic notice of him, accompanied by a portrait, occurs in the *Illustrated London News* of January 9, 1858, and is now before me as I write. The portrait represents a man of about forty years of age with a resolute, squarish face of the Slavonic type. Underneath is inscribed "Professor Wiljalba Frikkell, Physician to the Emperor and Empress of Russia." In the notice, which states that he was born in Finland in 1818, he is described as a man of high scientific attainments who had travelled a good deal both in Europe and Asia, and was well read in the works of Cagliostro, Count de St. Germain, and Faust. I am not aware though, that any of these three individuals published works on Occultism. Was Frikkell an occultist, or only a predecessor of Messrs. Lynn, Maskelyne, & Co. in the conjuring line?

I am,
Yours faithfully,
P. J. G.

Hyderabad, Deccan.

"PSYCHIC NOTES."

As previously announced, the first of the ten numbers promised of a journal entitled *Psychic Notes* appeared at Calcutta on the 1st of January. It is handsomely printed on good paper, and its contents will be read with interest by all and with profit by candid inquirers into occult subjects. Only ten numbers in all are to be published: the price to subscribers—strictly in advance—will be Rs. 5 for the series; single copies twelve annas. Orders, accompanied with the cash, should be addressed to Messrs. W. Newman & Co., Publishers, 1, Mission Row, Calcutta.

The special object of this publication is to give "an account of the phenomena now taking place in Calcutta through the mediumship of Mr. William Eglinton." The young gentleman is one of the most noted spiritual mediums of London. His phenomena include what is known as "direct writing," that is, the appearance of written messages signed with the names of alleged deceased friends, upon blank cards placed between the leaves of books held by persons present; the floating through the air of any small musical instruments that may happen to be in the room, and the simultaneous playing of tunes upon them during their aërial flight; the mysterious moving about of furniture; the spelling out by raps of messages; the floating (technically known as "Levitation") of the medium's body over the heads of the sitters; the apparition of "materialised" figures of alleged deceased persons; and many other very strange and startling occurrences. We have not had the pleasure of witnessing Mr. Eglinton's feats of mediumship, though

we have often seen others of a similar kind at the séances of other mediums. A purse was made up by some of our Anglo-Indian Theosophists and others to bring him to India, that Hindu enquirers might be enabled to study for themselves, with the help of one of the best mediums of the day, those weird phenomena which have converted some twenty millions of persons to a belief in the reality of an occult world and of occult natural forces. Native princes or others who may wish Mr. Eglinton to pay them a visit can learn his terms by addressing him at 1, Commercial Buildings, Calcutta. *Psychic Notes*, is also issued by members of the Theosophical Society, a fact which, it is hoped, may sufficiently prove to Spiritualists that, while we do not quite accept their theory as to the *cause* of the mediumistic phenomena, we do admit their reality and regard them as of very high importance to students of Psychological Science.

The contents of the first number are well-written articles on "The Object of these Notes," "Phenomenal Research," "Facts to be kept in mind," "Séances in Calcutta," "A Challenge," "Mesmerism," and an article copied from the THEOSOPHIST entitled "Is Creation possible for Man?"

HINTS FOR THE RYOTS.

BY J. J. MEYRICK.

[That the prosperity of a nation must primarily rest on the physical condition of its soil, is a fact that has been so often reiterated and proved as to have degenerated into a truism. How important then should every thing relating to the *actual state* of their native *land*, appear to all Indians who have its welfare at heart. Following this article will be found one containing some practical suggestions by an English gentleman who takes a friendly interest in the subject. How far they are practicable must and should be the subject of test. Our duty is done in calling attention to them—let the patriots and that most conscientious official, Mr. Secretary Buck, look out for the rest.

In connection with this subject we acknowledge to have also received a pamphlet ("Agriculture in Bengal") *by Baboo Pearychand Mitra, with Notes by Baboo Jeykissen Mukerjee, printed at Calcutta by Thomas S. Smith, K. Bentinck Street.* It is a very well written work, and is in effect a concise history of agriculture in Bengal from the first days of the English invasion until the present time. Every page is full of facts, and every one interested in the subject should possess a copy.]—ED. THEOS.

In offering the following remarks respecting Agriculture in India for publication in the THEOSOPHIST, I hope that my motives will not be misunderstood by your Indian readers. I wish not to set up myself as a great authority upon the subject, nor to pretend that I know as much about it, on the whole, as the ryot himself, but to point out where some causes of failure seem to lie, and to suggest remedies which are in many cases practicable and within the power of the agriculturists to adopt, notwithstanding the state of poverty in which the great mass of them are existing.

In a letter written to the *Pioneer*, which appeared in that paper on August 6, 1878, I said of the Hindoo agriculturist:—"Considering his means, or rather want of means, the crops which he raises are wonderful, and it would puzzle a Scotch farmer to produce as good with the same miserable appliances." These remarks still appear to me to be true on the whole, but there are, I think, some ways by which the ryot could improve his condition. I offer, therefore, these suggestions for the impartial consideration of your native readers as a friend might offer them to a friend, with feelings of deep sympathy towards the ryot for the patient and uncomplaining way in which he maintains his lifelong struggle for existence, and with a strong sense of the duty resting upon every Englishman, connected with India to do all the good in his power to that country. The chief causes of the small amount of food obtained from the soil compared with what might be grown are: incessant cropping year after year without applying manure; the small supply of moisture in years of scanty rainfall in all districts, except those which are irrigated; and shallow ploughing. This last is necessitated by the small size and weakness of the horned cattle, resulting chiefly from the scanty supply of food upon which they live. Were the bullocks larger they could plough more deeply while well fed; but under present circumstances they would die from starvation in the seasons of drought which occur periodically, and even during ordinary seasons in those districts, now unhappily very numerous, where the population has so much increased that the greater part of the land which ought to have been reserved for pasture has been brought into cultivation.* In Tirhoot where I lived about ten years ago, I was informed that the cattle had perceptibly diminished in size from this cause within the previous twenty years. The population was over six hundred to the square mile. Where sufficient grazing land still remains a great deal of improvement would be effected if the practice of making hay were universally adopted. The art of doing so was unknown even in England until about the time of Queen Elizabeth, previously to which it was customary at the commencement of winter to kill all the cattle and sheep except so many as could manage to exist until the fresh grass grew in spring. The flesh of those slaughtered was preserved for food by salting, and people generally lived without fresh meat and with very little milk during the greater part of the winter.

In those districts of India where grazing is good, cattle and sheep have sufficient food from shortly after the commencement of the rains until about three months after their cessation, but in the early part of this period the young grass is watery and immature and during fully one month at the end of it the grass, although long and plentiful, is composed of little but dry fibre and is, therefore, not very nutritious. When certain crops are cut upon the cultivated land, the animals are fairly fed upon the stalks for a short period. At other seasons of the year they pick up a scanty subsistence by eating the dried stumps of grass which project a little above the scorched surface of the ground. In the greater part of the Bengal Presidency, their condition is truly pitiable from early in April until the middle of June when the rains usually commence.

The effects of such feeding are: 1. The growth of young animals is arrested every year in the dry season, so that when full grown they are of small size, and the strength of the older ones is greatly reduced. 2. Death often results either from absolute starvation or from the diseases produced by weakness and indigestible food. 3. The supply of milk is either considerably diminished or stopped altogether.

Although a great deal of grass is collected by certain people and stored for sale at camping grounds, it is generally cut after it has become too old, when a considerable quantity of the nutriment has been expended in forming the seeds, which have dropped on the ground, and when the stalks contain little but dry fibres which are difficult of digestion. Such grass even, if plentifully supplied to their cattles by the ryots, would not keep the animals in full strength.

In order to make very nutritious hay the grass ought to be cut while a great part of it is blooming, at the latter

* The great problem for India is undoubtedly that (except in what may be called the "*new* countries" of *old* India, as the wilder parts of the Central Provinces, and the North-East and Eastern Frontier) there is really but little land which remains to be brought under cultivation. The "deserts" (as those lying west of the Punjab and Rajpootana) are not only irreclaimable by any means now known to science as feasible but are, as any one who has lived in Marwar &c. can testify, often locally *aggressive*. And in the process of "bringing under cultivation" the hill-slopes (such as the sides of the ranges of Southern and Central India) which the savage hill tribes had maintained intact from the Hindus and Muhammedans since the days of Rama, civilization is really laying its hands upon and destroying many of the sources whence, by natural channels, fertility was carried automatically to the plains below. Nevertheless, much may be said on both sides.—ED.

end of the rains when the stalks are full of sap. After being cut, it should be spread out thinly on the ground to dry. If properly managed, one day is usually sufficient for this. It should then be at once collected and made into stacks four or five yards long and wide, and three or four high, with a steep top sloping like the roof of a house. If this top be thatched with long coarse grass, such as kains, the rain will not penetrate. Care should be taken that the grass is sufficiently dry before being stacked, otherwise it will ferment too much and sometimes catch fire. When of the right degree of dryness it undergoes a slight fermentation during which a great part of that which in the green state was sap is converted into sugar, and various aromatic substances are formed, giving it a scent and taste very pleasant to animals. If the cattle and sheep were fed upon this in that part of the year when other forage is scanty, the following results will ensue.

1. They would be larger and stronger than at present, from their growth not being annually checked.

2. The working bullocks would be capable of ploughing more deeply and dragging heavier loads in their carts than they now do.

3. The cows would give milk of a more nutritious quality, in greater quantities and for longer periods, thus adding vastly to the food of the people.

4. In places where cattle have deteriorated, their improvement could be hastened by crossing them with larger and better breeds brought from other districts. At present such crossing is worse than useless, because scanty food causes large-framed animals to starve to death where the smaller manage to survive.

In some years there is a difficulty in making hay of the best quality owing to the rains being protracted until many of the grasses have gone to seed,—but even then the stems, if cut while green, contain a great amount of sap, and some species of the grasses bloom much later than others; so that, by taking advantage of occasional sunshiny days, good hay can still be made. Last year during a late rainy season in the Northern Punjab hills, I made sufficient hay of excellent quality to keep one hundred and fifty horses for six months.(1)

Hay cannot be made in jungle lands to the best advantage, except upon portions so fenced as to prevent cattle grazing in them. When walking about as they do at present, they trample down and destroy far more than they eat.

It would be advantageous if the place where hay is given to the cattle could also be fenced, in order that the manure could be easily collected and spread on the fields.

The greater part of the land in India, except that which is annually covered by rivers overflowing their banks, is never manured.

Land which is newly cleared from jungle gives fine crops during the first few years, for the following reasons. There are certain substances in the air which are carried by rain into the soil—and others which are absorbed by the earth even when it is dry. These substances, together with portions of the soil itself, are used by plants when growing; in other words they are the foods of plants. When a plant dies and decays, part of it evaporates into the air, but a large portion mixes with the earth, so that the longer the time during which grass and jungle grow and decay upon ground, the more does the latter contain of those substances which form food for plants.

For the first few years, therefore, after it is cultivated the crops are very fine, but the food which had been deposited by the jungle is at length used up, and the crops then obtained are limited in quantity by the amount of food which is annually formed by the decomposition of the soil and the substances which are annually deposited in it by the air and rain. After this the crops continue to diminish, but only at a very slow rate if the soil be well ploughed, so as to enable the air to penetrate deeply into it.

It is evident that the more deeply land is ploughed the more food will be formed by the action of the air and rain, and the more deeply the roots of plants can grow to reach that food.(2)

It is also evident that if, in addition to ploughing, certain substances containing nourishment for plants be mixed with the earth, the crops will be greater than when ploughing alone is practised. Such substances, called manures, are made from leaves and stalks of plants, from excrement of animals, and many other things.

In China, although it has been thickly populated for ages, the soil produces fine crops and does not diminish in fertility, because the Chinese manure their fields well. They collect amongst other things the excrement of human beings and mix it with the earth instead of allowing it, as is usually the case in India and many other countries, to be wasted, or still worse, washed into tanks and nullahs where it pollutes the water and produces disease.

The following substances valuable as manure are within the means of the Indian agriculturist to collect:—

1. The ashes from fire-places where wood, cowdung, stalks of sugarcane, and other things are burnt.†[1]

2. Leaves (3) which fall from trees and stalks of crop which are not eaten. (†[1])

3. The dung of sheep, horses, and also of horned cattle when it is not required for fuel.

4. The refuse of the inhabitants of towns and villages which might readily be collected in dry earth latrines. (4)

5. The carcases of animals which die. These should be cut into small pieces, mixed with damp earth, collected into large heaps and kept until decayed, instead of being left for jackals and birds to eat.§[2]

6. The bones of horses, camels, sheep, goats, and horned cattle. If broken into very small pieces, spread over and ploughed into the earth, they cause fine crops to be produced for several years. When they are wanted to fertilize quickly they should, after being broken in pieces, be mixed with one third their weight of clay saturated with urine, then covered with wet clay six inches deep and left for several weeks until decayed.†[1]

The following experiments made in Europe shew the great increase in crops given by manure. Some unmanured land was planted with barley and produced four bushels.(5)

An equal quantity of the same land sown with the same quantity of barley and manured with cowdung, produced eleven bushels.

An equal amount sown with the same quantity of barley and manured with sheepdung produced six bushels.

In some experiments performed in England during twenty-nine years ending 1880, the land which was unmanured during the whole time, produced eighteen bushels of wheat yearly on the average. The same quantity of land manured with the dung of horses and cows mixed with straw, averaged forty-one bushels yearly.

In those districts of India where there are no canals much might frequently be done by the ryots to ensure a good supply of water for irrigation. A great part of the rain which now falls annually is lost through its running down nullahs into the large rivers and then to the sea. This would be prevented if a series of bunds were made

(1) This suggestion as to "hay-making" appears to us to be of great practical importance, and we call upon our readers as patriots to disseminate and discuss the idea as much as they individually can.—ED.

(2) True, but will it not also increase the rapidity with which the soil is exhausted and thereby necessitate a larger use of manure? This may be no question for rich England which manures her exhausted soil with the bird-dung of Chili and the bones of Mastodons, but how will it affect India, which is already dying for want of manure and is too poor to buy any?—ED.

(3) The value of substances marked †1 in the text are usually unknown to or undervalued by the Indian peasantry.—ED.

(4) In the use of these articles, religious and caste-prejudicies and inherited "disgust" at present limit the Indian laborer.—ED.

(5) See Johnston's Agricultural Chemistry.

at intervals along the courses of all nullahs and smaller streams. I have seen tanks or jhuls which have been formed in this manner by villagers in some parts of India, with water-courses extending from them into the neighbouring fields. There seems no reason why the custom could not become almost universal.(6)

GESTURE SPEECH.

In Nos. 6 and 11 (Vol. I) of the THEOSOPHIST, attention was called to the important scientific project of the Bureau of Ethnology of the (U. S.) Smithsonian Institution, to make a careful synthesis of the signs and gestures used by various tribes and nations to express ideas and embellish conversation. Special notice is asked of our old subscribers to these articles, the latter one in particular. It is gratifying to know that Col. J. W. Powell and Lt.-Col. Garrick Mallery, of the American army, who have the direction of this great international work, will, in consequence of our previous appeals, be assisted by several intelligent observers in India and Ceylon. Further publications relating to the subject have been received by Col. Olcott from the Secretary of the Interior Department, of the United States Government. Among these is the reprint of a paper read by Col. Mallery before the American Association for the Advancement of Science, at the Cincinnati meeting in August last. For the information of such as may not have seen our previous articles, we will briefly explain the Bureau of Ethnology's idea. As mankind developed out of savagery towards civilisation, their first method of communicating thought was by the use of gestures: a thing wanted would be pointed at; the order to bring it was indicated by a point; and the gesture of beckoning; the doubled fist was the sign of menace; the gently extended arms signified a desire to embrace. So, by the use of a few instinctive gestures, many human wants and emotions could be, and doubtless were, expressed. As articulate speech was evolved, words naturally supplanted the clumsier signs, and little by little the latter became entirely subordinate and illustrative. At present the only people who are confined wholly to the use of gesture-speech are deaf-mutes, and the dumb black eunuchs of Turkish harems whom the cruelty of their masters has deprived alike of their manhood and their tongues. But still gestures are largely employed for communications between tribes, such as the Indians of America, the Bhils of India, the Veddahs of Ceylon, the wild negroes of Africa, and the Arab mountaineers of Algeria, Tunis, and other African countries bordering on the Mediterranean. They are also the last resource of travellers, the world over. If now, there can be successfully made a complete vocabulary of international signs, it will not only be of immense value to all who travel, whether from district to district, or from country to country, but also—as Col. Mallery truthfully observes—"solve problems in psychologic comparative philology not limited to the single form of speech, but embracing all modes of expressing ideas." Just now there is beginning among scientific men a sharp debate as to whether Egypt was peopled by immigrants from India, or Aryavarta derived its population from the ancient Khem. Could we but collate the gestures used by the inhabitants of those two hoary lands, with the help of their archæological monuments and the signs which survive among their descendants, that important question might be set at rest, and light be thrown upon problems that affect us all in a high degree. We hope, therefore, that among our subscribers in India, Ceylon, Burmah, Siam, Java, Australia, Africa, and other parts of the world, many will take up this inquiry in collaboration with the United States Government. It is not every day that persons, not trained specialists, have such a chance as this to give valuable aid to science, and under such dignified superintendence. Correspondents should address Col. Garrick Mallery, U. S. A, Smithsonian Institution, Washington, D. C., America. Or letters may be sent to Col. Olcott, at the Theosophical Society's Headquarters, Bombay, and he will forward them.

(6) This is a most important practical suggestion. Of course, local circumstances differ everywhere and the exact mode of procedure must be regulated in accordance, but in the application of this idea in various forms and in what is a necessary accessory to it (for alone it is only half the battle) *the encouragement of tree-planting*, lies the only hope of mitigation of the physical exhaustion of India. And *there it is in the* Hindoo Scriptures which declare that blessed is he who plants a tree or digs a well!—When will Indians universally act up to the spirit of this maxim?—ED.

"OM," AND ITS PRACTICAL SIGNIFICATION.

BY N. C. PAUL, G.B.M.C. *

I shall begin with a definition of *Om*, as given by the late Professor Theodore Goldstücker:—

"Om is a Sanskrit word which, on account of the mystical notions that even at an early date of Hindu civilisation were connected with it, acquired much importance in the development of Hindu religion. Its original sense is that of emphatic or solemn affirmation or assent. Thus, when in the White Yajur Veda the sacrificer invites the gods to rejoice in his sacrifice, the goddess Savitri assents to his summons by saying '*Om*' (*i. e.* be it so); proceed!"

Or, when in the Brihadaranyaka-Upanishad, Prajápati, the father of gods, men and demons, asks the gods whether they have understood his instructions, he expresses his satisfaction with their affirmative reply, in these words, "*Om*, you have fully comprehended it;" and in the same Upanishad, Pravahana answers the question of Swetaketu, as to whether his father has instructed him, by uttering the word "*Om*" "*i. e.*, forsooth (I am)."

A portion of the Rigveda called the Aitareya-Brahmana, where, describing a religious ceremony at which verses from the Rigveda, as well as songs called Gathas, were recited by the priest called Hotri, and responses given by another priest, the Adhwaryu, says: *Om* is the response of the Adhwaryu to the Rigveda verses (recited by the Hotri) and likewise *tathá* (*i. e.* thus) his response to the Gathas, for *Om* is (the term of assent) used by the gods, whereas *tathá* is (the term of assent) used by men (the Rigveda verses being to the orthodox Hindu of divine and the *Gathas* of human authorship).

In this, the original sense of the word, it is little doubtful that *Om* is but an older and contracted form of the common Sanskrit word *evam* ("thus") which coming from the pronominal base "*a*" in some derivations changed to '*e*"—may have at one time occurred in the form *avam* when, by the elision of the vowel following *v* for which there are numerous analogies in Sanskrit,—*avum* would become *aum* and hence, according to the ordinary phonetic laws of the language, *Om*. This etymology of the word, however, seems to have been lost even at an early period of Sanskrit literature; for another is met with in the ancient grammarians, enabling us to account for the mysticism which many religious and theological works of ancient and mediæval India suppose to inhere in it. According to this latter etymology, *Om* would come from a radical *av* by means of an affix *man* when *Om* would be a curtailed form of *avman* or *omán* and as *av* implies the notion of "protect, preserve, save," *Om* would be a term implying "protection or salvation;" its mystical properties and its sanctity being inferred from its occurrence in the Vedic writings and in connection with sacrificial acts, such as are alluded to before.

Hence *Om* became the auspicious word with which the spiritual teacher had to begin and the pupil to end each lesson of his reading of the Veda. "Let this syllable," the existing Prati-sakhya or a grammar of the Rigveda, enjoins, "be the head of the reading of the Veda, for alike to the teacher and the pupil, it is the supreme Brahman, the gate of heaven." And Manu ordains: "A Brahman at the beginning and end (of a lesson on the Veda) must always pronounce the syllable *Om*; for unless *Om* precede, his learning will slip away from him; and unless it follows, nothing will be long retained."

At the time when another class of writings (the Purâns) were added to the inspired code of Hinduism, for a similar reason "*Om*" is their introductory word.

That the mysterious power which, as the foregoing quotation from the lawbook of Manu shows, was attributed to this word, must have been the subject of early speculation, is obvious enough. A reason assigned for it is given by Manu himself.

* Dr. Paul is the author of the valuable treatise on Yoga Vidya that was copied into this magazine some time since.—ED.

"Brahma," he says, "extracted from the three Vedas the letter *a*, the letter *u*, and the letter *m* (which combined result in *Om*) together with the (mysterious) words *Bhuh*, (earth) *Bhuva*, (sky) and *swah* (heaven);" and in another verse: "These three great immutable words, preceded by the syllable *Om*, and (the sacred Rigveda verse called) Gâyatrî, consisting of three lines, must be considered as the mouth (or entrance) of Brahman (the Veda)"—or, as the commentators observe—the means of attaining final emancipation; and "The syllable *Om* is the supreme Brahman. (Three) regulated breathings accompanied with the mental recitation of *Om*, the three mysterious words Bhuh, Bhuvah, Swah and the Gâyatri, are the highest devotion."

"All rites ordained in the Veda, such as burnt and other sacrifices, pass away; but the syllable *Om* must be considered as imperishable, for it is (a symbol of) Brahman (the supreme spirit) himself, the Lord of Creation." In these speculations Manu bears out, and is borne out by, several Upanishads. In the *Kat'ha-Upanishad*, for instance, Yama, the god of death, in replying to a question of Nachiketas, says: "The word which all the Vedas record, which all the modes of penance proclaim, desirous of which the religious students perform their duties, this word I will briefly tell thee, it is *Om*. This syllable means the (inferior) Brahman and the supreme (Brahman). Whoever knows this syllable obtains whatever he wishes." And in the *Pras'na-Upanishad*, the saint Pippaláda says to Satyakâma: "The supreme and the inferior Brahman are both the word *Om*; hence the wise follow by this support the one or the other of the two. If he meditates upon its one letter (*a*) only, he is quickly born on the earth; is carried by the verses of the Rigveda to the world of man; and, if he is devoted there to austerity, the duties of a religious student, and faith, he enjoys greatness. But, if he meditates in his mind on its two letters (*a* and *u*) he is elevated by the verses of the Yajur Veda to the intermediate region; comes to the world of the moon and, having enjoyed there power, returns again (to the world of man). If, however, he meditates on the supreme spirit by means of its three letters (*a*, *u*, and *m*) he is produced in light in the sun; as the snake is liberated from its skin, so is he liberated from sin." According to the Mándûkya-Upanishad the nature of the soul is summarised in the three letters *a u* and *m* in their isolated and combined form—*a* being *vaiswanara*, or that form of Brahman which represents the soul in its waking condition; *u*, *Taijasa* or that form of Brahman which represents it in its dreaming state; and *m*, *Prâjna* or that form of Brahman which represents it in its state of profound sleep (or that state in which it is temporarily united with the supreme spirit); while *a*, *u*, *m* combined (*i. e.*, *Om*), represent the fourth or highest condition of Brahman "which is unaccountable, in which all manifestations have ceased, which is blissful and without duality. *Om*, therefore, is soul; and by this soul, he who knows it, enters into (the supreme) soul." Passages like these may be considered as the key to the more enigmatic expressions used; for instance, by the author of the Yoga philosophy where in three short sentences he says His (the Supreme Lord's) name is Pranava (*i. e. Om*); its muttering (should be made) and reflection on its signification; thence comes the knowledge of the transcendental spirit and the absence of the obstacles" (such as sickness, langour, doubt, &c, which obstruct the mind of an ascetic). But they indicate, at the same time, the further course which superstition took in enlarging upon the mysticism of the doctrine of the Upanishads." For, as soon as every letter of which the word *Om* consists was fancied to embody a separate idea, it is intelligible that other sectarian explanations were grafted on them to serve their special purposes. Thus, while Sankara, the great theologian and commentator on the Upanishads, is still contented with an etymological punning by means of which he transforms *a* into an abbreviation of *âpti* (pervading), since speech is pervaded by *Vaiswanara*; *u* into an abbreviation of *utharsha* (superiority) since *Taijasa* is superior to *Vaiswanara*; and *m* into an abbreviation of *miti* (destruction), *Vaiswanara* and *Taijasa*, at the destruction and regeneration of the world, being, as it were, absorbed into Prajna—the Puranas make of *a* a name of Vishnu: of *u* a name of his consort "Tri" and of *m* a designation of their joint worshipper; or they see in *a*, *u*, *m*, the Triad,—Brahm, Vishnu, and Siva; the first being represented by *a*, the second by *u* and the third by *m*—each sect, of course, identifying the combination of these letters or "Om" with their supreme deity. Thus, also, in the Bhagavadgita, which is devoted to the worship of Vishnu in his incarnation as Krishna, though it is essentially a poem of philosophical tendencies, based on the doctrine of the Yoga, Krishna in one passage says of himself that he is *Om*; while in another passage he qualifies the latter as the supreme spirit. A common designation of the word *Om*—for instance, in the last-named passages of the Bhagavadgita—is the word *Pranava* which comes from a so-called radical *nu* "praise" with the prefix *pra* amongst other meanings implying emphasis, and, therefore, literally means "eulogium, emphatic praise." Although *Om*, in its original sense, as a word of solemn or emphatic assent, is, properly speaking, restricted to the Vedic literature, it deserves notice that it is now-a-days often used by the natives of India in the sense of "yes," without, of course, any allusion to the mystic properties which are ascribed to it in the religious works. Monier Williams gives the following account of the mystic syllable *Om*:—"When by means of repeating the syllable *Om*, which originally seems to have meant '*that*' or '*yes*' they had arrived at a certain degree of mental tranquillity, the question arose what was meant by this *Om* and to this various answers were given according as the mind was to be led up to higher and higher objects. Thus, in one passage, we are told at first that *Om* is the beginning of the Veda, or as we have to deal with an Upanishad of the Shama Veda, the beginning of the Shama Veda; so that he who meditates on *Om* may be supposed to be meditating on the whole of the Shama Veda.

"*Om* is the essence of the Shama Veda which, being almost entirely taken from the *Rigveda*, may itself be called the essence of the Rigveda. The Rigveda stands for all speech, the Shama Veda for all breath or life; so that Om may be conceived again as the symbol of all speech and all life. 'Om' thus becomes the name not only of all our mental and physical powers, but is especially of the living principle of the *pran* or spirit. This is explained by the parable in the second chapter, while in the third chapter that spirit within us is identified with the spirit in the sun.

"He, therefore, who meditates on *Om*, meditates on the spirit in man as identical with the spirit in nature or in the sun, and thus the lesson that is meant to be taught in the beginning of the *Khandogya Upanishad* is really this: that none of the Vedas with their sacrifices and ceremonies could ever secure the salvation of the worshippers. That is, the sacred works performed, according to the rules of the Vedas, are of no avail in the end, but meditation on 'Om' alone or that knowledge of what is meant by 'Om' alone can procure true salvation or true immortality.

"Thus the pupil is led on step by step to what is the highest object of Upanishads, namely, the recognition of the self in man as identical of the highest soul.

"The lessons which are to lead up to that highest conception of the universe, both subjective and objective, are, no doubt, mixed up with much that is superstitious and absurd. Still the main object is never lost sight of. Thus when we come to the eighth chapter, the discussion, though it begins with 'Om,' ends with the question of the origin of the world and the final answer, namely, that 'Om' means Akaś, ether, and that ether is the origin of all things."

Dr. Lake considers electricity as the '*akas*' or the fifth element of the Hindus.

I shall now give my own opinion on the mystic syllable Om.

Breath consists of an inspiration termed *puraka*, an interval termed *kumbhaka*, and an expiration called *rechaka*. When the respiration is carried on by the right nostril it is called the *pingala;* when it is carried on by the two nostrils it is named the *susumna* and when it is carried on by the left nostril it is called *Ida*.

The right respiration is called the *solar* respiration from its heating nature, while the left respiration is termed the *lunar* respiration from its cooling character. The *susumna* respiration is called the *shambhu-nadi*. During the intermediate respiration the human mind should be engaged in the contemplation of the supreme soul.

The breath takes its origin from the "Indiscreet" or unreflecting form and the mind from the breath. The organs of sense and action are under the control of the *mind*. The Yogis restrain their mind by the suspension of breath. Breath is the origin of all speech. The word *soham* is pronounced by a deep inspiration followed by expiration carried on by the

nostrils.....This word means—"God is in us." There is another word called *hangsha*. This is pronounced by a deep expiration followed by inspiration. Its meaning is—"I am in God."

The inspiration is *sakti* or strength. The expiration is *siva*, or death.

The internal or *Koombhaka* is a promoter of longevity. When the expiration is not followed by inspiration death ensues.

A forcible expiration is always the sure and certain sign of approaching dissolution or death.

Both these words *soham* and *hangsha* cause the waste of the animal economy as they permit the oxygen of the inspired air to enter the lungs where the pulmonary charges of the blood occur.

According to Lavoissier, a French adult inhales daily 15,661 grains of oxygen from the atmosphere at the rate of 10·87 grains nearly per minute.

The word *om* is pronounced by the inspiration of air through the mouth and the expiration of the same by the nostrils.

When a man inspires through the mouth and expires through the nostrils the oxygen of the inspired air does not enter the lungs where the pulmonary changes of the blood take place. The monosyllable "*om*" thus acts as a substitute for the suspension of the breath.

The waste of the body is proportionate to the quantity of oxygen taken into the system by the respiration. The waste of man who breathes quickly is greater than that of one who breathes slowly. While tranquillity of mind produces slow breathing, and causes the retardation of the bodily waste, the tranquil respiration has a tendency to produce calmness of mind. The Yogis attain to *Nirvan* by suspending or holding the breath. The Vedantists obtain "*moksha*," or emancipation of the soul, by holding the mind (mental abstraction). Thus "*om*" is the process of separating the soul from the body. It is the product of the gasping breath which precedes the dissolution of our body. The ancient Hindus utilised the gasping breath of the dying man by discovering the syllable "Om."

The syllable *om* protects man from premature decay and death, preserves him from worldly temptations, and saves him from rebirth. It causes the union of the human soul to the supreme soul. "*Om*" has the property of shortening the length of respiration.

Siva says in his work on *Sharodaya* (an excellent treatise on Respiration) that the normal length of the expiration is nine inches. During meal and speaking the length of the expiration becomes 13·5 inches. In ordinary walking the expiration is lengthened to eighteen inches. Running lengthens the expiration to 25·5 inches.

In sexual intercourse the extent of respiration becomes 48·75 inches. During sleep the respiration becomes 75 inches long. As sleep causes a great waste of the body and invites disease, premature decay and death, the Yogi tries to abstain from it. He lives upon the following dietary:—

Rice 6 ounces Troy.
Milk 12 ounces Troy.

He consumes daily

Carbon	1526·2	Grains.
Nitrogen	63·8	Grains.

Under this diet he is ever watchful and spends his time in the contemplation of "*om*." From the small quantity of nitrogen contained in his diet he is free from anger. The Yoga next subdues his carnal desire or sexual appetite. He diminishes day by day his food until it reaches the minimum quantity on which existence is maintained. He passes his life in prayer and meditation. He seeks retirement. He lives in his little cell; his couch is the skin of tiger or stag; he regards gold, silver, and all precious stones as rubbish. He abstains from flesh, fish, and wine. He never touches salt, and lives entirely on fruits and roots. I saw a female mendicant who lived upon a seer of potatoes and small quantity of tamarind pulp daily. This woman reduced herself to a skeleton. She led a pure chaste life, and spent her time in the mental recitation of "*om*." One seer of potatoes contains 3600 grains of solid residue, which is exactly 7½ ounces Troy

The solid residue of one seer of potatoes consists of the following ultimate ingredients:—

Carbon.....	1587·6	grs.
Hydrogen	208·8	do.
Nitrogen.....	43·2	do.
Oxygen	1580·4	do.
Salts..	180.0	do.
	3600·0.	

I saw a Brahman (Brahmachari) who consumed daily one seer of milk, and took no other food.

Analysis of one seer of cow's milk by Boussingault.

Water.....	12,539·520	grs.
Carbon.	1,005·408	do.
Hydrogen.....	164·736	do.
Nitrogen.....	74·880	do.
Oxygen.....	525·456	do.
Salts.....	90·000	do.
	14,400·000	

Now one seer of cow's milk requires for combustion within the animal economy 3278·88 grains of oxygen. The Brahmachari inhaled 2.27 grains of oxygen per minute. This Brahmachari spent his life in the contemplation of "*om*," and led a life of continence. The French adult, who is a fair specimen of well-developed sensuality, inhaled from the atmosphere 10.87 grains of oxygen every minute of his existence.

A retired, abstemious, and austere life is essentially necessary for the pronunciation of "*om*" which promotes the love of rigid virtue and a contempt of impermanent sensuality. Siva says: "He who is free from lust, anger, covetousness and ignorance is qualified to obtain salvation, or *moksha*" or the *Nirvan* of the Buddhists. The solid residue of one seer of cow's milk is 1860·48 grains. "In 1784 a student of physic at Edinburgh confined himself for a long space of time to a pint of milk and half a pound of white bread."

The diet of this student contained 1487·5 grains of carbon and 80.1875 grains of nitrogen. This food required 4305 grains of oxygen for the complete combustion of its elements. He inspired 2·92 grains of oxygen per minute. In this instance the intense mental culture diminished the quantity of oxygen inspired from the atmosphere. The early Christian hermits, with a view to extinguish carnal desire and overcome sleep lived upon a daily allowance of 12 ounces of bread and water. They daily consumed 4063·084 grains of oxygen. They inhaled oxygen at the rate of 2·8215 grains per minute.

According to Mr. Andral, the great French Physiologist, a French boy 10 years old, before the sexual appetite is developed, exhales 1852·8 grains of carbon in the twenty-four hours. He who wishes to curb his lust should consume 1852·8 grains of carbon in his daily diet.

Now—6500 grains of household bread contain 1852·5 grains of carbon according to Dr. Edward Smith. This quantity of bread is equal to 14 ounces avoirdupois and 375 grains, but the early Christian hermits who lived upon 12 oz. of bread (avoirdupois) consumed daily 1496.25 grains of carbon. This quantity of carbon was less than that which the French boy consumed daily by 356·55 grains. The French boy consumed 1852.8 grains of carbon in his diet, but the Hindu female mendicant who led a life of continence consumed in her daily ration of potatoes 1587·6 grains of carbon. Hence it is evident that the French boy consumed 265·2 grains of carbon more than what was consumed by the female Hindu Yogin. There lived in Brindabon a *Sannyasi* who died at the age of 109 years and who subsisted for forty years upon the daily diet of 4 *chuttacks* of *penda* and 4 *chuttacks* of milk. His diet contained 1980 grains of carbon and 90·72 grains of nitrogen. Abstemiousness shortens the length of respiration, diminishes the waste of the body, promotes longevity, and engenders purity of heart. Abstemiousness cures vertigo, cephalalgia, tendency to apoplexy, dyspnœa, gout, old ulcers, impetigo, scrofula, syphilis, herpes, and leucorrhœa.

Cornaro, an Italian nobleman, who was given up by all his physicians, regained health by living upon 12 ounces of bread and 15 ounces of water and lived to a great age.

He consumed less than an ounce of flesh formers in his diet. According to Edward Smith 5401.2 grains of bread contain one ounce of flesh formers.

He who wishes to lead a life of chastity, honesty, meekness, and mercy, should consume daily one ounce of flesh formers in his diet. As an ounce of nitrogenous matter contains 70 grains of nitrogen, one should take such food as yields only 70 grains of azote.

Murder, theft, robbery, cruelty, covetousness, lust, slander, anger, voluptuousness, revenge, lying, prostitution, and envy, are sins which arise from a consumption of a large quantity of aliments containing a higher percentage of azote.

He who intends to be one from every earthly thought, desire, and passion should abstain from fish, flesh, woman, and wine, and live upon the most innocent food,

The following table shows approximately the quantities of various aliments furnishing 70 grains of nitrogen.

Wheat dried in vacuo	3181·81	Grs.
Oats do.	3181·81	do.
Barley do.	3465 34	do.
Indian corn do.	3500	do.
Rye do.	4117·64	do.
Rice dried.....	5036	do.
Milk dried	1750	do.
Peas dried	1666· 6	do.
White harecots dried	1627·67	do.
Horse beans dried	1272·72	do.
Cabbage dried	1891.89	do.
Carrots dried.....	2916·66	do.
Jerusalem artichokes	4375	do.
Turnips dried	3181·81	do.
Bread	5401.2	do.
Locust beans	6110	do.
Figs	7172·13	do.
Cow's milk fresh.....	13462	do.

Abstemiousness begets suspension of breath. From the suspension of breath originates tranquillity of mind, which engenders supernatural knowledge. From the supernatural knowledge originates ecstacy which is the *Samadhi* of the ancient Hindu sages.

Instead of walking and running which lengthen the respiration, the devotees of "*om*" should practise the two tranquil postures termed the *padmasana* and *siadhasana* described in my mystic tract called "the Yoga Philosophy." According to Siva the normal length of expiration is 9 inches. He says that one can subdue his lust and desire by shortening his expiration to 8.25 inches whether by the inaudible pronunciation of "*om*" or by the suspension of breath (Pranayama); that one can enjoy ecstacy by diminishing the length of his expiration to 7·50 inches.

One acquires the power of writing poetry by reducing his expiration to 6.75 inches.

When one can reduce his expiration to 6 inches long he acquires the power of foretelling future events. When one reduces the length of his expiration to 5.25 inches he is blessed with the divine eye. He sees what is occurring in the distant worlds.

When the inaudible pronunciation of "*om*" reduces the length of the expiration to 4.50 inches it enables its votary to travel to aërial regions. When the length of expiration becomes 3.75 inches, the votary of *om* travels in the twinkling of an eye through the whole world.

When by the inaudible muttering of "*om*" a man reduces his expiration to 3 inches, he acquires *asta Siddhis* or consummations (see "Yoga Philosophy.") When the expiration is reduced to 2·25 inches, the votary of "*om*" can acquire the nine precious jewels of the world (*Naba nedhi.*). Such a man can attract the wealth of the world to him.* When the expiration becomes 1·50 inches long from the above practice he sees the celestial sphere where the Supreme Soul resides. When the inaudible pronunciation of "*om*" reduces the length of expiration to ·75 inches the votary becomes deified and casts no shadow.

> "*Om Amitaya!* measure not with words.
> The immeasurable; nor sink the string of thought
> Into the Fathomless! Who asks doth err.
> Who answers errs. Say nought!"

"*Om mani padme hum. Om* the jewel in the lotus."

By the muttering of the above formula the Great Buddha freed himself from selfishness, false faith, doubt, hatred, lust, self-praise, error, pride, and attained to Nirvana.

> "And how man hath no fate except past deeds,
> No Hell but what he makes, no Heaven too high,
> For those to reach whose passions sleep subdued."

According to Siva a man acquires Nirvana when his breathing becomes internal and does not come out of the nostrils. When the breathing becomes internal, that is when it is contained within the nostrils, the Yogi is free from fainting, hunger, thirst, langour, disease and death. He becomes a divine being, he feels not when he is brought into contact with fire, no air can dry him, no water can putrefy him, no poisonous serpent can bite him to death. His body exhales fragrant odour, and can bear the abstinence from air, food, and drink.

When the breathing becomes internal, the Yogi is incapable of committing any sin in deed, thought, and speech, and thereby inherits the Kingdom of Heaven which is open to sinless souls.

* Supposing he had any care or use for it.— ED.

HINDOO MUSIC.

The "Bengal Philharmonic Academy" founded by H. H. Rajah Sourindro Mohun Tagore, Mus. Doc., etc., etc,, etc., has recently complimented Madame Blavatsky and Col. Olcott by conferring upon them Diplomas of Honorary Membership. The recipients, though feeling highly honored, cannot congratulate themselves on much theoretical study, or practical advancement of the cause of Hindoo Music. They, therefore, feel at liberty to suppose that the distinction conferred on them is rather in the nature of a recognition of the humble efforts they have been making to raise Hindoo Science generally out of the mire and dust of centuries than for any merit having a direct bearing on music. If so, all they have to say in the matter is that they accept the diplomas with deep gratitude, and will do their best to deserve the honor.

The objects of the Academy are stated to be as follows:—

(1) The establishment of music schools;
(2) The publication of musical works; and
(3) The award of prizes, decorations, distinctive appellations, certificates, complimentary letters, or money-presents to distinguished musicians, to authors of musical works, to manufacturers of musical instruments on an improved principle, and to others who may contribute in any way towards the progress of the study and practice of music.

The qualifications for Honorary Members are—

Any gentleman who is well-versed in Hindu music or is interested in the cultivation and progress of Hindu music, or who, on account of his position in society, or of his knowledge of literature, science and arts, may be considered likely to be useful to the Academy, will be entitled to admission as a member of the Academy.

It will confer the following "degrees" for technical proficiency—

	Distinctive appellations.	Insignia.				
(*a*) 1.	*Sangita Náyaka,*	Gold	Keyùra...		...	To musicians, practical, theoretical, or both.
2.	„ *Achárya,*	„	„	...	...	
3.	„ *Upádhyáya,*	„	„	...	...	
4.	„ *Sástri,*	Silver	„	...	...	
5.	„ *Ratna,*	„	„	...	...	
(*b*) 1.	*Kávya Náyaka,*	Gold	„	...	The "Harakumar Tagore" Keyura*	To poets and dramatists.
2.	*Kávyácharya,*	„	„	...		
3.	*Kavyopadhyaya,*	„	„	...		
4.	*Kavi-ratna,*	Silver	„	..		
(*c*) 1.	*Natyacharya,*	Gold	„	...	...	To dramatic performers.
2.	*Nata-ratna,*	Silver	„	...	...	
(*d*) 1.	*Sangita Silpi,*	Silver	„	...	...	To manufacturers of musical instruments.

Gold, Silver, or Bronze Medals or *Keyuras* may also be conferred upon persons having proficiency in other branches of learning, at the discretion of the Executive Council.

In this connection, we wish to call likewise the attention of all lovers of Aryan Civilization to the establishment of the "Poona Gayan Samaj," organized at "the Capital of the Dekkan" in 1874, under the distinguished Presidentship of Ramchandar Rao Apa Sahib, Chief of Jamkhundee. It seems an institution calculated to stimulate a certain line of National Development and is deserving the support of all whose talents or sympathies tend in that direction. The school of the Institution began with twenty pupils, but has now 100. More could be had if pecuniary considerations allowed. Arrangements have been made for a very important object: the acquiring of the principles of European music, with a view to reducing Indian music to writing and to introduce the study of "Harmony" in the manner so successfully used in the European branch of the Art. A special reception was given by the Samaj to Col. Olcott a few days ago. The music was charming.

* In commemoration of the name of the late illustrious Harakumá Tagore, the father of the Founder of the Academy.

A FLASH OF LIGHT UPON OCCULT FREEMASONRY.

We are in receipt of an intensely interesting document. It is a small pamphlet, kindly sent to us by our esteemed Brother A. Sankariah, A. B., F. T. S., Naib Devan of Cochin, and Member of our General Council. The pamphlet is headed—

MEMORANDUM.

BY THE

PRESIDENT-FOUNDER OF THE HINDU SABHA

ON THE

THACHUDAYA KAIMAL STANOM

Of the Temple of Kudalmanikkam in Native Cochin.

Recently the subject of contention between the States of Travancore and Cochin and of a Decision by the Madras Government.

—and contains the views of the author upon the decision of the above-named Government regarding the subject under dispute.

The reader will please bear in mind that the above-used adjective " interesting" applies but to the subject which lies deeply hidden behind the "temple-rights" question, and not in any wise to the *decision* of the Government, or its qualifications to interfere in this religious dispute. With politics, our Journal has nought to do whatever, and the following is republished simply with the object of drawing the attention of our Masonic readers to several of its sentences, which, as we believe, will throw a flood of light upon the antiquity and the *esotericism* (now completely lost in modern Freemasonry) of the religious masonry in the Brahmanical creed.

Mr. A. Sankariah prefaces the republished documents by showing that the dispute in question between the Travancore and Cochin States " is not a case for Government interference" inasmuch as—

" This Thachudaya-kaimal dispute is.....neither *' a boundary dispute'* nor *' a matter of contested sovereignty '*.....The arbitrator appointed to decide these questions in the first instance naturally imagined *this to be a territorial dispute like the rest* and before studying the case is said to have recommended a *survey* of the area so mysteriously... ..designated.

" The Rajah of Travancore claims to have the right of nominating a person under the name of Thachudaya-kaimal to perform the duties of ' Manager ' of the property of the temple at all times, whereas the Rajah of Cochin as one of the Yogakkars of the Temple concedes to his neighbour the honour of recommending a person to be the ' Architect ' of the Inner Temple when it should require any important repairs. The contention, therefore, between the Rajahs as patron and proprietor of a temple *is entirely one for the Civil Courts having jurisdiction over the temple and all its proprietors and officers*.....

" The Rajahs are amenable to the Madras Government in their capacity as Rulers of their respective dominions, but not as regards their private rights in a religious institution admittedly within the sovereign jurisdiction of either."....

Having shown that—" The Government of Madras cannot compel the Yogakkars to a spiritual ordination of a Thachudaya-kaimal, while the Yogakkars in concert can confer any honors they please on their territorial sovereign or on any neighboring sovereign or indeed on any person even as such honors are conferred at the temples of Madura, Srirangam, Benares, &c., they cannot be *compelled to subordinate their religious conscience and to confer religious merit on any one.*".....—Mr. Sankariah proceeds to explain their position.

" Without further comment.....I shall now lift the veil which hangs over the contention and decision.

The Masonic Institution was wide-spread in India in ancient days and cherished by the Initiated *in secret*, if indeed India was not the Parent of all Freemasonry in the world.* The Truths or Secrets of Hindu Theosophy have been inculcated and preserved in *the architectural Symbolism of Human art* as well as *in the Macrocosm and Microcosm of nature.* The Initiates of the *Art-Fraternity* belonged to all castes and races, and the Hindu Initiates called at this day the *Kammalar castes* in many parts of India wear also *the thread* or sign of Initiation like the Brahmans who only are privileged to become the Initiates of *the Nature of Vedic Fraternity.* " Visvakarman" meaning the Builder or Mason of the Universe is the supreme God of the Art-school and corresponds to " Brahm" of the Brahmans. The Truths or secrets are precisely the same though differently symbolised or studied in the two systems. The Rishis of the Vedic school were, of course, also Founders of the Masonic. The words " Silpa Thachu" are tantamount to Masonic, the first being a Sanskrit and the second a Malayalam word.

It will now be clear to the reader why the Masonic Initiates or the Hindu castes known as carpenters, masons, blacksmiths, goldsmiths, &c., often dispute the superiority of the Brahmans, how the Pyramid of Egypt is being discovered to be a stone-Bible, and why the Hindus prize the worship of idols in temples.

Temples and even *private houses* in India are built under the rules of the *Thachu-Veda* or architectural philosophy which has precisely corresponding *gods* and *ceremonies* to those of the other Hindu Vedas. In Malabar, this Masonic *superstition* (as those *who do not know* style it) is particularly strong, *and* often *palaces and temples too have been pulled down for accidents attributed to violation of the rules of Thachu-Shastra.*

I am not surprised that the Arbitrator and the Madras Government have not suspected any such philosophical mystery to exist in this matter, for true initiates and adepts are rare even amongst the Hindus who are all blind adherents of the craft in *faith as opposed to knowledge.*

Suffice it for my present purpose to state that the Yogakkars of the temple in question of Irinjalacooda have from time immemorial constituted a Masonic Fraternity, as indeed all Brahman *Yogams* are such a Fraternity, to whom Vedic is not different esoterically from the Thachu. The arbitrator calls the Yogam in his decision an " Office," and yet strangely enough says that the Rajah of Cochin and certain Numboory Brahmans belong to it. " Yogam " etymologically and popularly too means an assembly or meeting from *yug, to join.* The religious *yoga* is *joining* of the Soul to God. The secular *Udyogam* or appointment in the Government service or under a master is to be *joined* to some work or superior ; *Viogam* is the break of a connection and so on. Nor have the arbitrator and the Madras Government considered the etymology or Philosophy of the " Thachudaya-kaimal " which literally means *the chief having the Thachu secret.* The Yogam (whether Trustees or Proprietors) of Irinjalacooda then have conferred that Spiritual Degree or " Stanom " on a proficient in the mysteries of their Masonic craft if ever they found one worthy of being so *ordained.*

Both the Rajahs of Cochin and Travancore as well as the Yogakkars are agreed that a chief of the Kayankulam Royal Family now extinct once received this veneration as Thachudaya-kaimal after performing the miracle of " Kudalmanikkum" in the temple. " Kudalmanikkam" literally means *the gem-absorbed* into the idol or the saint united to God esoterically, (see Petition D). The Temple is known *in consequence* as the Kudalmanikkam Temple. This origin of the Thachudaya-kaimal is kept in the back-ground in the decision though it is most essential for the correct understanding of the dispute and of the treaties on which that is based How can the Travancore Sirkar argue that its nominee and secular Manager is the Thachudaya-kaimal while before sending him over as manager it is *privately* seeking (see Petition D) the horoscopic consecration of a Thachudaya-kaimal at the Temple by the Yogam. Nay its nominee can start from Trevandrum *only after the consecration,* the Rajah himself touching his palanquin as his superior or as a god even. Let Travancore deny if it is possible that it is not necessary or intended to have this consecration or to pay this reverence to its nominee or that its nominee can belong to any family or Hindu caste or must lead a life of celibacy and devotion ! ! ! Travancore at first misled the arbitrator and the Madras Government by one line of argument and now disregards the religious sense of the Rajah of Cochin and the Yogam.

The fact is that *the Kayankulam Chief who by his merit commanded the reverence of the Yogam* was occasionally represented at the temple *by his nominee of a particular family and caste who was specially trained and inspired by him.* This family is of the Sudra caste. When the Kayankulam family became extinct (why repeat that tale of horror) and its territory annexed to Travancore, and while the Yogakkars still reverenced the Kayankulam family and the Sudra family who were occasionally sent over to represent the true Thachudaya-kaimal, *the Rajahs of Cochin and Travancore honored the feelings of the Yogakkars by promising in the form of a treaty between them and the one* (as the Territorial sovereign) *to send for the other* (as the Sovereign of the Sudra family) *to send a member of that Sudra family if the Yogam ever required Spiritual instruction as in the past.* Such a treaty is not one that admits of specific performance on the part of either Rajah apart from the antecedent desire and intention of the Yogam. That Sudra family possesses no particular merit now-a-days. That Kayankulam chief who possessed miraculous merit is no more.* The Yogakkars do not need spiritual instruction from any incompetent man. It has not been found that there has been a succession of

* Which—we have strong reasons to believe—it was.—Ed.

* European and even Hindu students of Occultism are often deploring and even wondering, why all the " Initiates" or " adepts" seem to have died out in India ? They have not " died" out, nor, is their absence due to " Kali Yug" as popularly yet erroneously supposed. The " adepts" have simply and gradually if not altogether forsaken India, at least retired from its public populated portions, keeping their knowledge and often their very existence as secret as they can. Many of them are gone beyond the Himalayas. Some yet remain—especially in Southern India, but few are the privileged ones who know of them ; still fewer those who could point out their places of retreat.—Ed.

Thachudaya-kaimals. Even in *the treaties* in connection with the Thachudaya-kaimal, "*repair of the Temple*" is alluded to *exoterically* as the function of the Thachudaya-kaimal.

A Thachudaya-kaimal once ordained by the Yogam must hold office and be reverenced for life. The arbitrator not being an initiate cannot, of course, understand (see paras 2 and 15, B) how it would take two Kaimals, 90 years, to rebuild "a small portion of the temple" though "the most sacred." What is a small "Sri-kovil" to the arbitrator (and in respect of that to the Travancore Government too) is esoterically *the profoundest theosophy of the Yogam.*

The Thachudaya-kaimal of the Yogam is then a sacred character reverenced by Rajahs and Brahmans notwithstanding his caste previous to consecration. *Because he is a Thachudaya-kaimal*, therefore only he is allowed by the Yogam to manage the endowments. The Yogam can manage the endowments otherwise when they have not consecrated a Thachudaya-kaimal or when they do not want him to divert his attention from spiritual to temporal concerns. Indeed a true Thachudaya-kaimal or Sannyasi will not care to manage the temporal affairs.

Hence, as the arbitrator has rightly found, *neither Rajah has exercised any control* after the consecration of the Thachudaya-kaimal by the Yogam. The Government of His Highness the Rajah of Cochin having a vote in the Yogam, and by virtue of its competency and general powers as Government, have been managing the temporal concerns *on behalf of the Yogam.*

So the merits of the case do not warrant the decision that the Rajah of Cochin is bound at any time to request a nomination or that the Rajah of Travancore is bound at any time to nominate, or that the Yogam is bound to consecrate a Thachudaya-kaimal at any time, or that any person agreed upon between the Rajahs of Cochin and Travancore alone can be the Thachudaya-kaimal of the Yogam and manager of the Temple and its endowments.

The Petition D justly states that His Royal Highness the Prince of Wales is Grand Master of Freemasonry in England by the selection of Masonic lodges and not in hereditary descent. Can the title and rank be transmitted by the Prince to his descendants or his nominees by law or right? When Travancore conquered the Kayankulam chiefs, they annexed their separate temporal property but not *the religious reverence* paid to them by the Yogakkars. The Yogakkars are not bound to believe that the Sudra family living under the protection of Travancore can be trained and inspired by Travancore for the degree of Thachudaya-kaimal. *Even in former days the Sudra family only very occasionally produced a member fit to be consecrated.*

To prevent any breach of the peace taking place as feared by Petitioners, I would suggest that the Government of Madras under the Right Honourable Grant Duff be pleased to inform the Cochin and Travancore Sirkars *by telegram* that the order of Government confirming the decision of the arbitrator in the Thachudaya-kaimal case is under reconsideration as Government have doubts.*

(1) Whether it was a case fit for the authoritative decision of Government; and even if so,

(2) Whether the merits of the case have been rightly appreciated. And more formally the Native States should be called on to comment on the statements in this Memorandum written purely to uphold the dignity of British Rule and to expound Hindu philosophy in one of its departments.

Otherwise the Interference and Decision of the Madras Government will extinguish the only and feeble remnant of ancient Brahman Freemasonry carefully concealed in a small native state (Cochin) of the Madras Presidency, which cannot be the desire of the distinguished members and officers of similar institutions who are the subjects of the British Empire as well as of other countries in the world."

The above is followed with an *Appendix* from which—beyond a few sentences to show the nature of the discontention—we will not quote as it relates to the judicial side of the question and the decision of the British Arbitrator appointed. It says :—

1. In the Irinjalakuda pagoda (which is situated within the Cochin State and the chief portions of the land attached to which are also within the limits of that State) there is a sacred *stanam* or office designated Thachudaya-kaimal.

It is admitted on all sides that the incumbent is to be nominated or appointed by Travancore.

2. The last Kaimal was appointed in 983 M E (1808 A D) and died in 1026 M (1851 A D) and on his death the present contention between the States commenced.

3. Cochin argued that the appointment of a Thachudaya-kaimal was only made when the condition of the temple required that it should be re-constructed, (the argument is set forth in document F), and she now argues that it is only when the re-construction of most sacred portions of the temple designated the 'Sri-Kovil' and 'Girbha-graham, is required that the appointment is necessary.

It is admitted that it is customary when the appointment is made that the Cochin Rajah should notify the necessity to the Travancore Rajah who thereupon nominates a successor.

4. Cochin argues that as the temple does not require repair there is no present necessity to make the request for the appointment of a Kaimal.

Travancore argues that the Kaimal being manager of the temple, it is necessary on the death of one incumbent that a successor should be at once appointed, and that Cochin is bound to request a nomination on the death of each incumbent.

5. The subject of the dispute has been referred to in two treaties or agreements between the States, dated respectively 941 M.E (1765 A. D.) and 981 M. E. (1805 A. D.)

6. The claims of both States being based on these treaties it is necessary to examine them carefully in order to conclude the intention of the contracting parties.

"The Government having carefully considered the case" and being of opinion that the decision (which follows) "is well founded" resolved "to confirm it."

The decision reads thus :

"And I decide that on or before the 26th of September 1881, His Highness the Rajah of Cochin doth send according to the usual custom, Seethooram to the Rajah of Travancore with a Yogakkar requesting the nomination of a Thachudaya-kaimal to the pagoda of Irinjalakuda.

This decision called forth, as it appears, the following letter from the *Yogam* members of the Temple.

D

To

THE DIWAN OF COCHIN.

The humble petition of the undersigned amongst other members of the Yogam of the Koodalmanikkam Temple in the Mookundapuram District, dated Dhann 1057.

SHEWETH,

Petitioners are extremely sorry to hear that the religious independence of their ancient Yogam is in danger of being forcibly interrupted by proceedings conducted without the consent of the Yogakkars on the part of the Cochin Sirkar and of the Travancore Sirkar, and beg to submit for the kind consideration of both the Sirkars a few facts regarding our sacred institution.

(i) The sacred truths of the Vedas and Shastras have been from time immemorial symbolised and inculcated in Masonic forms and measurements the esoteric signification of which can be understood only by the Initiated. The Adept in the mysteries of the craft if ever one is worthy of recognition by the Yogam and religiously ordained by us is known to the public as the "Thachudaya-kaimal" which name literally means the *Chief of the Masons* or the Grand Master.

(ii) This rank or degree of the Yogam was conferred by the Yogam occasionally only on a worthy member of certain select families nominated by the now-extinct Kayankulam Royal Family who once received our voluntary reverence by performing the sacred miracle known as the "Koodalmanikkam" which thenceforth came to be the name of the temple itself. Koodalmanikkam means literally *The gem absorbed*, but the secret knowledge of the fraternity, the Yogi united to God.

(iii) Whenever the Yogam thought fit to ordain such a spiritual Chief they used to communicate their desire and intention to the Maharajah of Cochin as their territorial Sovereign, and His Highness used to write to the Maharajah of Travancore to send to the Yogam the particular member of the particular family who were the subjects of that Sovereign and intended by the Yogam to be ordained as Thachudaya-kaimal.

II The interference of the Maharajah of Cochin or of the Maharajah of Travancore has been, therefore, only in the way of honoring the Yogam by complying with the voluntary wishes of the Yogam; but neither of the Maharajahs can subject us spiritually to the guidance of any person or Thachudaya-kaimal when the Yogakkars do not choose to ordain one, or when the person is not meritorious enough to be ordained.

If the Yogam, on the other hand, so resolve, they would be free to install as their chief any meritorious person from any part of the world. His Imperial Highness the Prince of Wales is, we are assured, himself the Grand Master of similar institutions in England by recognition and not in hereditary right.

III We are exceedingly sorry to hear that without an application from our Yogam His Highness the Maharajah of Cochin has been pleased to send for a person from Travancore in order to be ordained by our Yogam as our Thachudaya-kaimal; and there is no doubt that thereby our spiritual independence is in danger.

IV. Whether to support the action of the Cochin Government or of the Travancore Government we do not know, the Thoorithikatta Menon or Secretary of our Yogam appears to have falsely written to the Maharajah of Travancore and some other chiefs that the Yogam have resolved of their own accord to ordain and install a Thachudaya-kaimal. The Sirkar will be convinced in the course of the prosecution we shall institute in the Deputy Pieshkar's Cutcherry against the Thoorithikatta Menon that except a few schismatic members of the Yogam there has been no intention on the part of the rest of the Yogam to consecrate a Thachudaya-kaimal.

V. Under colour of the false unauthorized application of the said Thoorithikatta Menon and of the reported interest taken in the matter by the Cochin and Travancore Governments, we are sorry to hear that the horoscopic examination and ordination of a Thachudaya-kaimal is appointed for the 4th of Makaram next and his personal installation on the 15th.

VI. In the name of Koodalmanikkam the God of our Yogam, we humbly pray the Cochin Sirkar to save the independence of our faith from sacrilegious proceedings in connection with the horoscope and from the forcible intrusion of any pretended Thachudaya-kaimal.

* We believe this has now been settled in favour of Cochin.—ED.

VII. We beg that copies of papers relating to the action, if any taken in regard to this Temple by the Cochin or Travancore Government, may be kindly furnished to us as if any proceedings not approved of by all the Yogakkars take place in the Temple, we shall have to seek the lawful protection of the Magistrates and Civil Courts of the State.

(Signed)

A CONJUROR AMONGST THE SPIRITUALISTS.

Following is an article taken from the *Bombay Gazette* of January 30, in which we find a new and very important proof of the reality of the phenomena produced by some genuine mediums. The testimony of an eminent conjuror well versed in every professional and non-professional *trick*, and actually alive to the possibilities of legerdemain, carries more weight with it, we trust, than the denial of a thousand worldly sceptics educated in Greek and Latin, but utterly ignorant of the possibilities of nature and the limitations of legerdemain. We feel doubly happy for the opportunity offered us by adding the testimony of Mr. H. Kellar to those of Messrs. Maskelyne and Cook, Bellachini, and other eminent conjurors, to confound our detractors: happy for the Spiritualists who have found in Mr. Eglinton such a powerful and useful ally, and happy for those Theosophists who either believe in or themselves produce various phenomena. It matters little comparatively whether the latter are regarded as mediums or occultists, as being "controlled" and "guided" by "disembodied spirits" or inspired by living *cis* or *trans*-Himalayan "Brothers." Before the vexed question—"Do the BROTHERS exist?"—is settled, the reality and genuineness of the phenomena variously ascribed to both spirits and Brothers must be proved. In our deadly strife with society, it is far more important to us to gain our chief point with them—namely, the right to take our critics publicly to task, and challenge them to prove which of us—the millions of Spiritualists and Theosophists or the masses of sneering and insulting sceptics who deny that of which they know nothing—may best be described as deluded fools, impostors and bigots. We have reason to hope and believe that the time when our good friends, the psychophobists and materialists, may be invited to keep company with those fossils of old who voted to burn Galileo—is at hand. Meanwhile, coolly waving them off, we might ask these importunate and infatuated Alexanders "not to stand between us and the SUN."

The Bombay Gazette says:—Mr. Harry Kellar, well known as a clever conjuror, who has frequently exhibited his skill at sleight-of-hand before Bombay audiences, writes to the *Indian Daily News*:—

Sir,—In your issue of the 13th January, I stated that I should be glad of an opportunity of participating in a *seance*, with a view of giving an unbiassed opinion, as to whether, in my capacity of a professional prestidigitateur, I could give a natural explanation of effects said to be produced by spiritual aid. I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host Mr. J. Meugens, for affording me the opportunity I craved. It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place:—

I was seated in a brilliantly lighted room with Mr. Eglinton and Mr. Meugens; we took our places round a common teak-wood table, and, after a few minutes, the table began to sway violently backwards and forwards, and I heard noises such as might be produced by some one thumping under the table. I tried to discover the cause of this movement, but was unable to do so. After this, Mr. Eglinton produced two common school slates, which I sponged, cleaned, and rubbed dry with a towel myself. Mr. Eglinton then handed me a box containing small crumbs of slate pencil; I selected one of these, and, in accordance with Mr. Eglinton's directions, placed it on the surface of one of the slates, placing the other slate over it; I then firmly grasped the two slates at one of the corners, Mr. Eglinton then held the other corner, our two free hands being clasped together. The slates were then lowered below the edge of the table, but remained in full view, (the room remaining lighted all the time); instantaneously I heard a scratching noise, as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks on the slate, and I then opened them and found the following writing:—

"My name is Geary. Don't you remember me? We used to talk of this matter at the St. George's. I know better now."

Having read the above, I remarked that I knew no one by the name of Geary. We then placed our hands on the table, and Mr. Eglinton commenced repeating the alphabet until he came to the letter G when the table began to shake violently. This process was repeated till the name of Geary was spelt. After this, Mr. Eglinton took a piece of paper and a pencil and with a convulsive movement, difficult to describe, he wrote very indistinctly the following words:—

"I am Alfred Geary of the *Lantern*, you know me and St. Ledger." Having read this, I suddenly remembered having met both Mr. Geary and Mr. St. Ledger at Cape Town, South Africa, about four years ago, and the St. George's Hotel is the one I lived at there. Mr Geary was the Editor of the *Cape Lantern*. I believe he died some three years ago. Mr. St. Ledger was the Editor of the *Cape Times*, and I believe is so still. Without going into details, I may mention that subsequently a number of other messages were written on the slates which I was allowed to clean each time before they were used. In respect to the abovenamed manifestations I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before, I should not have believed any one who had described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on that slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.

WE ARE GLAD TO FIND THAT OUR SURMISE IN THE December Number that, despite the jeering guesses of some prejudiced Native Editors, Pandit Shyamji Krishna Varma "may have only offered toasts, not actually 'drunk'" at a dinner where he was present while at Berlin, is corroborated in a private letter from our young and esteemed friend and brother, dated at Balliol College, Oxford, the 6th instant. The Pandit says:—"Allow me to assure you that the report about my drinking wine at the dinner given by the Emperor of Germany to the members of the Oriental Congress at Berlin is *altogether incorrect* and *groundless*. You are perfectly right in saying that I may have only offered toasts, not actually drunk wine. In fact, the learned members of the Congress who received my speeches most cordially were really amused to see me drink their health in 'water.' I hope to take an early opportunity of writing a letter for the THEOSOPHIST on the subject, and I will then give quotations, in support of my statement, from the official report of the proceedings of the Congress as well as from the papers published in Germany and England."

PARAGRAPH FLASHES FROM THE FOUR QUARTERS.

ANOTHER SCANDAL.—A London correspondent writes:—If all the whispers I hear be true, there is likely to be another case soon that will overshadow the Criterion barmaid scandal. The man who will figure in this case is not a Lieutenant in the Royal Navy, but a Canon in the Church of England, occupying a very prominent position, well-known in the theological world as a man of considerable ability, he having written a book as a defence against the inroads of modern scepticism. It appears that this divine, whilst travelling on one of the Kent lines, was rather struck with the appearance of a barmaid. Indeed, he was so fascinated with her that he elected to lose his train. Remaining at the bar for the rest of the evening, he succeeded in carrying on an important flirtation. The girl was extremely pretty, and, on the whole, very attractive. Her conversation is said to have been even charming. Be that as it may, in consequence of certain inducements, the clergyman managed to elope with the girl next day, taking her to Dover. After remaining there for a few days he took her to Calais. Unfortunately for him he was met there by a brother-in-law of his own. He concluded that it would be better to leave the place at once, covering up his relationship with his female friend. This he did without giving her any notice. He had, however, inadvertently left some documents in a bed-room, which led to his identification. Imagine his surprise when three days after, the barmaid appeared at the

Canon's own residence, prettily situated in an English county, and confronted him and his wife with the story. The Divorce Court is to wind up this nice little drama."

Editor's Note.—If this should turn out true—and many such scandals have—we wonder whether Mr. Joseph Cook of Boston who did not hesitate to denounce Mr. Bennett, of New York, (who only wrote a few letters but committed no other wrong,) and who refused to sit on the same platform with him, would turn his back likewise on the above described and too amorous Canon.

MR. HENRY S. OLCOTT, President of the Theosophical Society, has published at the Society's Press in Colombo, Ceylon, a "Buddhist Catechism," which is stated on the title page to have been "approved and recommended for use in Buddhist schools by Hikkaduwa Sumangala," the distinguished high priest of Adam's Peak, and Principal of the Widyodaya Parivena, the training college for Buddhist recluses in Ceylon. None would have ventured to predict a few years ago that the authoritative statement of Buddhist doctrine to be used as a text book in Buddhist schools would be written in English and by an American, and that it would be so largely a compilation, as this is acknowledged in the preface to be, from the works of Mr. Rhys Davids, Bishop Bigandet, and other European scholars. This little work, which can be purchased for a few pence, will give to those interested in such questions a trustworthy statement of what the Ceylon Buddhists of to-day hold to be the essential points of their religion. It is instructive to notice how completely and frankly the latest teachings of science are accepted and endorsed in this catechism for Buddhist children; and how they are taught to repeat, on the authority of the archbishop of their faith, that Buddhism, like every other religion that has existed many centuries, contains untruth mingled with truth. Even gold is found mixed with dross.—*London Academy.*

THE SILLY VIOLENCE of Mr. Joseph Cook is likely to do more for our cause than even our own efforts. A re-action in Anglo-Indian opinion is setting in, and some fine morning the public will wake to the discovery that the blood of their theosophic martyrs has become the seed of a great reform in Asiatic religions. A sign of the coming change is seen in the following remarks of the outspoken *Bombay Gazette*:—

"It is impossible to conceive how the cause of Christianity in India can be advanced, or what moral or religious benefit can result to any one, from certain recent actions of well-meaning, but perhaps over-zealous and certainly injudicious, persons engaged in missionary work. It is not long since very just complaints were made in Calcutta of placards being posted about the streets, abusing the Hindu religion. More recently we have had a good deal of declamation and a considerable amount of abuse of certain persons and their professions from Mr. Joseph Cook and his supporters, resulting in an unseemly controversy, and in such unedifying scenes as occurred at the Poona meeting the other day, when a reverend gentleman somewhat needlessly quoted the saying about casting pearls before swine, to the annoyance of more than the native members of his audience. And now it is reported from Allahabad that during the recent great religious gathering of natives there, some missionaries, in their misguided enthusiasm, set up a stall in the fair for the sale of books attacking native religions, and even 'palmed off the books on unwary purchasers who believed them orthodox Indian books.' A local paper hears 'on unimpeachable testimony' that 'in one case, when an indignant purchaser thus imposed upon, tore up the book before the crowd, indignantly protesting that publications of that sort were not wanted at the *Mela*, the offended missionary hauled him off to the police-station and wanted to have him punished.' The magistrate, of course, refused to listen to the complaint."

☞ THE SUPPLY of Col. Olcott's *Buddhist Catechism* is again exhausted, but a fresh order has gone forward to Ceylon. Gregory's *Mesmerism*, Owen's *Footfalls*, Denton's *Soul of Things*, Wilson's *How to Magnetize*, Crookes' *Researches*, and Wallace's *Modern Spiritualism*, are out of print. Only second-hand copies can be procured for the present.

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SPECIAL NOTICES.

It is evident that the THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

ADVERTISING RATES.

First insertion.....16 lines and under.....1 Rupee.
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TO SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamp must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.* Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

☞ THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs. 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 5. BOMBAY, FEBRUARY, 1882. No. 29.

THE PRAYAG THEOSOPHICAL SOCIETY.

President:—Baboo Beni Madhav Bhuttacharjya.
Vice-President:—MR. H. C. Niblett.
Secretary:—Dr. Avinas Chandra Banerji.

"This Society has been formed to give local support in Allahabad to the PARENT THEOSOPHICAL SOCIETY, the present Head-Quarters of which are at Breach Candy, Bombay.

The objects of that Society are—

1st. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour or creed.

2nd. To promote the study of Aryan Literature, Religions, and Sciences, and vindicate its importance.

3rd. To investigate the hidden mysteries of Nature and the Psychical powers latent in Man.

"The THEOSOPHICAL SOCIETY is engaged in a movement which must, when properly understood, be recognised as inspired by the purest Indian patriotism. Its leaders believe that the truest and best philosophy in the world,—the most profound knowledge concerning the origin and destinies of Humanity in a future state of existence—are to be found in the ancient teachings underlying the religions of India. Theosophy, as regards the world at large, aims at bringing all mankind under the influence of this ennobling philosophy; as regards India especially it aims at a great intellectual revival. Wherever Theosophy spreads,—and branches of the Society are established in many parts of Europe and America as well as in this country,—there the spiritual glory of India begins to shine and to be appreciated by our brethren of other races. No intelligent native of India can hear that this is the case without a thrill of patriotic satisfaction, but no native of India who is capable of true patriotism can feel so influenced without desiring to contribute as far as in him lies, to the good work which has been undertaken on his behalf.

"The promoters of the Society that has been formed in Allahabad appeal, therefore, to all classes of their educated fellow-townsmen and invite their co-operation.

"Applications to join the Society may be sent in to the Secretary, DR. AVINAS CHANDRA BANERJI, Johnstongunge, Allahabad, who will furnish applicants with a statement of the conditions under which Membership can be obtained."

IN PREPARING FOR THE PRINTER THE LIST OF THF OFFICERS of the Theosophical Society for 1882, the name of His Highness Raja Nripendra Narayan Bhup of Kooch-Behar was inadvertently included; and the pamphlet was printed before the mistake could be corrected. His Highness is not on the General Council, but merely a Fellow of our Society.

THE ADHI-BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

I beg to send herewith the rules of our Branch for publication in the THEOSOPHIST.

Kindly insert the following in respect of the office-bearers for 1882:—

President: Babu Nobin Krishna Banerjee. *Secretary*: Babu Dinanath Ganguly. *Treasurer*: Babu Shantcowri Mukerjee.

NOBIN K. BANERJEE,
President.

THE ADHI-BHOUTIC BHRATRU THEOSOPHICAL SOCIETY,

OR

THE PSYCHO-SCIENTIFIC BROTHERHOOD.

(*Established at Berhampore, Bengal.*)

1882.

RULES AND BYE-LAWS.

I. The Adhi-Bhoutic Bhratru Samáj is a branch of, and subject in every respect to, the Theosophical Society and Universal Brotherhood, which was founded at New York, America, on the 16th October, 1875.

II. The Adhi-Bhoutic Bhratru Branch is founded with the following three objects:—

(*a*). To cultivate and disseminate feelings of love and Universal Brotherhood among its members in particular and the world in general.

(*b*). To promote the natural regeneration of the people of India by all legitimate means.

(*c*). To give countenance and support to the Parent Theosophical Society by promoting its interests (*vide* published aims and objects of the Parent Society) and assisting the Founders in their work both by word and deed.

III. All Fellows must, before being permitted to join the Branch, pledge themselves to endeavour to the best of their ability to live a life of temperance, purity and brotherly love.

IV. The Society shall admit as Members, only persons already fellows of the Theosophical Society.

V. The Members of the Branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and admit persons of either sex or any religion to Fellowship.

VI. Neither the abandonment of caste nor the knowledge of English is requisite to join the Branch. For the convenience of such as do not understand English, lectures will from time to time be delivered in Bengali, if necessary.

VII. The Officers of the Society shall consist of a President, a Secretary, a Treasurer, and Councillors whose number may vary from three to seven. The Officers shall be ex-officio Members of the Council. The President shall also preside at the meetings of the Council.

VIII. The Council shall be empowered to transact all ordinary business connected with the Society. It may, if unanimous, also remove any Member of the Society whose conduct or life is manifestly inconsistent with the rules, objects, and dignity of the Society. If not unanimous, the question shall be referred to the Members and decided by a majority. Three Members of the Council shall constitute a quorum for the transaction of all ordinary business.

IX. Besides the Initiation Fee of rupees ten paid, once for all, to the Parent Society, the subscription of the Fellows to their own local Society—the Adhi-Bhoutic Bhratru Samaj Branch—shall be Rs. two per mensem. This subscription is payable monthly in advance, and it will be appropriated for the payment of rent, postage, stationery, books, printing, &c. It will, however, be optional for

any member to pay more subscription than the amount of Rs. two per mensem. Should any Member, however, be unable to pay the above amount, the Council will, at its discretion, either reduce it or entirely exempt such Fellow from the payment of subscription, as the circumstances of the case may require. It will, however, be optional and meritorious for any Fellow to pay for any other Member who may thus be unable to pay.

X. Those seeking to join the Society must be recommended by at least two Fellows. They must pledge themselves to obey the rules of the Society, to devote themselves unselfishly to its aims, and regard as secret all its legitimate transactions and psychological or scientific researches and experiments, except as permission to divulge may be given by the President or his temporary substitute.

XI. Any Member desiring to sever entirely his connection with the Society, may do so on signifying the same in writing to the President, but such severance shall in no way relieve him from the solemn engagements into which he has entered to maintain absolute secrecy as to all matters connected with the Society, which have been communicated to him with the intimation that they must not be revealed. At least a month's notice of resignation must, however, be given before a Member can cease his connection with the Society, unless the President and Council should decide otherwise.

XII. The officers of the Society are elected annually by ballot; the day of election being the first Sunday in January unless altered by the Council. Officers are eligible for re-election, subject in the case of the President to confirmation by the Parent Society.

XIII. Endeavours will be made to form a good Reading Room and Library at the Society's rooms. Donations for this purpose from Members and Friends will be gratefully accepted, and acknowledged through the Parent Society's Journal, the THEOSOPHIST.

XIV. The Ordinary Meetings of the Society shall be held on the first and third Saturday of every month at 6-30 P. M.; the Secretary being empowered to summon any extraordinary meeting, whenever, in the opinion of the President, the necessity for it arises.

XV. The meetings of the Society shall be held at the Society's Hall, Berhampore, Bengal.

XVI. Any one who for reasons that may appear satisfactory to the President and Council, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one, except the executive of the Society, has the right to know the names of all the Members. And should, by accident or in any other way, other fellows come to know of the membership of such a person, they are bound to respect his secrecy.

XVII. The above rules are subject to revision by the Branch as time and occasion may require; but no Bye-Law shall ever be adopted that conflicts with Rule XVI. Should the Branch be not unanimous as regards the changes proposed, the decision of the majority will be adopted; but at such a meeting at least two-thirds of the members of the Branch then residing in town must be present.

THE POONA THEOSOPHICAL SOCIETY.

Col. Olcott, the President-Founder, and Madame Blavatsky, Corresponding Secretary of the Parent Theosophical Society, left for Poona on Saturday, the 21st January, the day after the lecture of the 20th referred to elsewhere in these pages. They were accompanied by Captain Banon, F. T. S., of the 39th N. I., stationed at Morar, and a few Theosophists of the Bombay Branch. The correspondence which passed there between Captain Banon, on behalf of the Founders, and Mr. Joseph Cook, and which is published in another place, will be read with interest. On Sunday, a private meeting of friends was held at the house of Khan Saheb N. D. Khandalewala, when the objects and rules of our Society were explained to the eminent native gentlemen present. Monday evening, Col. Olcott delivered an introductory public lecture at the Town Hall, Heerabaug, on *Theosophy*, which was received with universal approbation by the Natives and Christians present. It was certainly a very great compliment to the lecturer's ability and fairness that one of his auditors, a Ritualistic clergyman of the Church of England, paid. When Col. Olcott enquired if any one desired to put him any questions, the clergyman rose and said that the discourse they had just heard had given him a far higher opinion of the Theosophical Society than before. He would now say that he had been quite misinformed, and he believed this was also the case with the Anglo-Indian public. He then propounded a question about Spiritualism, the answering of which elicited much applause; and when retiring, he came forward and shook hands with Col. Olcott in the sight of the whole audience. Coming, as this did, the very day after Mr. Joseph Cook's second attempt to injure our Society by malevolent public attacks, it was a most striking proof of the impotence of the missionary party to break us down. On Wednesday evening ten candidates who had applied for admission into the Society were initiated. And immediately a Branch, to be known as "The Poona Theosophical Society," was formed by the old and new members. The following were among the officers elected for the current year:—

President: Khan Saheb N. D. Khandalewala. *Vice-President:* Chintamanrao Wishwanath Natu, Esq. *Secretary and Treasurer:* Gangaram Bhau Muske, Esq.

After the due organization of the Branch, the Founders returned to Bombay by the train of Thursday noon, after admitting more candidates into the membership of the Society.

A

REPORT

Of the Proceedings of a Public Meeting held at the Framji Cowasji Institute, Bombay, on the 12th of January 1882, to celebrate the Sixth Anniversary of

THE

THEOSOPHICAL SOCIETY,

Including the Documents read, and the Addresses of COL. H. S. OLCOTT, *President-Founder, and* MESSRS. M. MOORAD ALEE BEG, F.T.S., *of Wadhwan*, D. M. BENNETT, *of New York, and* K. M. SHROFF, F.T.S., *of Bombay.*

The following Report was Published by Public Subscription, at Bombay, and 5,000 Copies *Circulated Gratuitously:*—

The Anniversary of the foundation of the Theosophical Society should properly be celebrated on the 17th of November, the President-Founder's Inaugural Address having been delivered on that day of the month, in the year 1875, in the City of New York. But the work of the Founders has now so widely expanded itself that they can seldom manage to be at the Head-Quarters on that exact day. The annual festival is, therefore, kept on the nearest convenient date.

The meeting this time was in more than one way the most successful ever held by us at Bombay: the house was almost as densely crowded as it was when Col. Olcott first addressed the Indian public after our landing in the country, and even more enthusiastic. The applause, in fact, was almost constant. It was also given in such a way as to show that we now have Native public sympathy decidedly on our side, and that the policy of calumnious attack upon our private character is no longer effective in keeping the Native heart closed against those who are sincerely trying to win its friendship and confidence.

The Chair being, upon motion, taken by Dr. Pandurang Gopal, F. T. S., the well-known Surgeon Oculist, that Gentleman made a few preliminary remarks expressive of his interest in the Society, of which he has long been a member, and his belief that it has been an agency for doing great good to the moral and spiritual interests of the Indian people of all castes. He then called upon Mr. Damodar K. Mavalankar, Joint Recording Secretary of the Society, to read the Treasurer's Report to 31st December 1881, which he did as follows:—

THE THEOSOPHICAL SOCIETY.

TREASURER'S ACCOUNT FROM 1ST MAY TO 31ST DECEMBER 1881.

RECEIPTS		EXPENDITURE.	
From the 1st May to the 31st December 1881 :—	Rs. a. p.	From the 1st May to the 31st December 1881 : —	Rs. a. p.
Initiation Fees	1,838 0 0	Headquarters maintenance	2,584 13 9
Donation from an Anglo-Indian member	100 0 0	Society's Printing, Stationery and Postage	166 12 0
Cash advanced by Madame Blavatsky and Col. H. S. Olcott	4,591 4 3	Travelling Expenses and Special Missions to Ceylon, Lucknow, Tinnevelly, the Punjab, Dralli Cliffs, Pungi and Ghalaring Cho.	3,777 10 6
Total Rupees .	6,529 4 3	Total Rupees...	6,529 4 3

E. & O. E.
H. P. BLAVATSKY,
Acting Treasurer.

Bombay, 31st December 1881.

Audited by order of the General Council and found correct.

M. MOORAD ALEE BEG.
N. D. BAHADHURJI.

Mr. Damodar then read the following letter from the Secretary of the Simla Eclectic Theosophical Society :—

MY DEAR COL. OLCOTT,—

I regret that my official duties prevent my accepting your kind invitation to attend the anniversary meeting on the 12th instant and take the chair. But, that you and your colleague may know that my absence indicates no lack of real interest in the work of the Society, I send you the assurance of my sincere devotion to the noble objects you are striving to realize. After three years of intimacy with Madame Blavatsky and yourself, and a constant watch over the development of your plans, I need only say that my regard for you and appreciation of your aims are stronger to-day than ever, and my sympathy with you in the great work you have undertaken continues unabated. It was, of course, inevitable that the public should have misunderstood your motives, for it has seldom seen a movement of a purely philanthropic character organised on such a scale as that of the Theosophical Society. Nor should we be surprised that the enemies of truth have eagerly caught hold of every pretext to abuse its exponents, who are conducting a searching enquiry into the origins of popular religions independently of all prejudices. You, Founders of our Society, have repeatedly been slandered and your sensibilities been wounded from sheer malice and dislike to the task you have set yourselves of exposing the fallacies and weaknesses of the various religious systems. The recent lecture of Archdeacon Baly on the religions in India, in which that gentleman expressed the opinion that Theosophy was a sort of school for clever conjuring, fairly represents the popular ignorance of the nature of the movement you direct, its aims and accomplished results. He seems unaware of the powerful effect you have already had on the minds of educated Hindus in awakening their interest in the ancient Aryan religions and promoting a higher moral tone amongst them, nor does he appear to realise the enormous results you have achieved among the Buddhists of Ceylon where you have formed the priests and laity alike into one organization for the purification and rehabilitation of their national religion. It is not too much for you to ask that, at least those who undertake the duty of criticizing the Society and its work should first try to find out the principles on which it is based and the objects it has in view. The attitude of Europeans and natives alike is not complimentary to either the fairness or intelligence of the mass of the people outside our ranks. But to courageous souls who have strong convictions to guide them and the consciousness of pure motives as their support, such obstacles are never insurmountable. Even now we see the opinions of Anglo-Indians showing signs of a change. Take heart then and keep on without faltering. The right will surely prevail if you only keep in mind the good old English advice "Never say Die".

Wishing the Society every success, I am, my dear Olcott, always yours,

Sincerely and devotedly,
ROSS SCOTT.

The reading was frequently interrupted by the applause of the large audience.

Telegrams of congratulation were then read from several of the Society's Branches in India and individual members.

The Chair then introduced Colonel Olcott, the President-Founder, who, on coming forward, was received with a storm of hand-clappings. When silence could be restored, he proceeded to make the following Address :—

THE THEOSOPHICAL MOVEMENT.

Mr. Chairman, Fellows of the Society, Ladies and Gentlemen,—We meet to-day to publicly celebrate the Sixth Anniversary of the Theosophical Society. On its behalf I bid you welcome. I have here brought with me the original postal-card circular notice which convened the Founders, in the City of New York, on the 16th of October 1875, to vote upon the Bye-Laws that had been drafted by the committee appointed at the preliminary meeting, on the 17th of September *ante*. Already, our Society has reached a development which gives historic value to this modest document. As the seed contains the germ of the full-grown tree, so that little card had in it the potentiality of the great movement that Theosophy has become.

This is the third time we have addressed the Bombay public, in this Hall, on our anniversaries. You now know us, and have had time to watch our movements and gauge our sincerity. We do not address you as strangers, therefore. We have got beyond the preliminary stage of polite phrases on both sides. You know just how we keep our promises, and we know what yours are worth. The scented garlands Bombay brought us in February 1879 withered long ago, its complimentary speeches of welcome long since died away on the air. It seems far away —our first meeting. The three years that have slipped by have been, for us, so crowded with incidents that, though my feet stand on the same spot upon which I then stood, my memory hardly can realise that it is only three years. Such changes, too, as have befallen us! Dreams of hope blasted—other dreams fulfilled; some who then pretended friendship, turned into foes; and hundreds more whose existence we did not then suspect, become our staunchest, most unselfish and self-sacrificing friends. Some who stood beside me then have gone into the dark valley of Death, and some—thanks to the innate nobleness of human nature—have been true as steel to our cause from first to last. But, amid all these vicissitudes, what has been the nett outcome as regards our Society; has it expanded or contracted; is it stronger or weaker; will it live and still grow, or die out, as visions fade? I come, obedient to the public voice, to answer these questions. I am here to give an account of my stewardship. To meet you I left my work in the heart of Ceylon, whither I shall shortly return, after a round journey of 3,000 miles. I shall tell you honestly what the Theosophical Society has accomplished within these years; withholding nothing that is not of a confidential nature. And then I shall ask you some questions in return. I want you to tell me how *you* have done *your* duty—not to us, but to your conscience, your race, and your religion. For, understand, I have made my last appearance to you as a suppliant for your kind alliance. The time for me to apologize for candour is past. I come to force the question home upon you whether you have as much right to your own self-respect, as you had at the beginning of 1879, when first I appealed to you to recollect the glories of your forefathers and be worthy of the name of Aryan or Persian. The promises I made in my first address from this place have been, or are being fulfilled. We can now point you to work done, schemes carried out, plans realised. Theosophy was then a new question, scarcely any one in India had heard of us; but now you may go where you like throughout India, and you will find that we are known, have friends and champions, and are exercising a positive and appreciable

influence upon the thought of the educated classes. I do not ask you to believe this upon my simple statement, but upon the joint testimony of the public press and our enemies of all shades and degrees. The very abuse that has been showered upon us, when we take note of its authors, is a certificate of our usefulness. Bishops and archdeacons, sectarian or venal writers, bigots and pretended saints or reformers, do not waste their strength in attacking the insignificant. And where will you find a society that has been better abused than ours! No; our credentials are the work we have done, and the attacks upon us by the enemies of Hindu, Buddhist and Zoroastrian philosophies and sciences, for doing it. Because they hate your religion and would have you despise your ancestors, they have tried to put us down and stop our mouths. But they have failed. If we could survive your neglect, whose loyal help we had the clear right to count upon, we were not to be put down by their violence. We have preached nothing but truth, and it is against that eternal rock that these slanderers have been dashing their fists. Let them go on, and stand you by idle, as most of you have done hitherto, if you will: the Theosophical Society is a living fact, and it is fast becoming a power. I read you last May an extract from the letter of a well-known Bengali patriot, in which he says that we are now universally known and respected, and have also performed a miracle. "Only the other day" he wrote "in a company of friends, the question was raised how it was that the educated Babus in general, now showed an inclination towards Hinduism. I said it was owing to the Theosophists, and *it was admitted by all to be so.*" So much for Bengal; now for North India. Says the London organ of the Church Missionary Society (the *Church Missionary Intelligencer and Record*) in its issue of last July:—"In a recently published article we gave some hint of the mischief which is being caused in North India by what is termed Theosophism. If we did not believe that this mischief was real, and a fresh hindrance to the progress of Christianity, it would not be worth while reverting to it.... From what we learn, it is spreading, and if it extends much further, it is likely to be quite as noxious as the Brahmo Somaj, about which so much learned nonsense is talked." Well, it is something at least to be abused in good company; but it seems a little queer to yoke the Founders of the Theosophical Society, who do not pray, with the Brahmo Samajists, who do—very much. Now the Church Missionaries ought to know whether we are doing anything in North India to strengthen the love of the Natives for their own religion; and for my part I think their London organ has told the truth about it. But here comes the Very Reverend Archdeacon Baly, and says at the recent Church of England Missionary meeting that Theosophy is only a sort of new religion based on juggling tricks. "We have two religions growing up among us," he gravely remarks. "The first is Theosophy, of which you must have heard something. At present its principal developments seem to me to savor of a conjuring cleverness on one side, and an easy credulity on the other..... I fear it will never be able to convey any spiritual power to man, or endow him with any spiritual good, until it borrows and adopts, directly or indirectly, some of the beneficent principles of Christianity." For a layman this would be stupid, and show pretty clearly that he did not read the papers—at least not the THEOSOPHIST, and the Native papers; we might almost suspect him of being a subscriber to the *Civil and Military Gazette*, or the *Lucknow Witness*, or the *Calcutta Statesman*, or some other journalistic jewel-box of the sort. But for a learned and esteemed gentleman, an Archdeacon, and a Very *Very* Reverend to boot, to utter such nonsense is really lamentable. *Imprimis*, we preach no new religion, never did; always vehemently protested against being thought to do so In fact, as I have reiterated in every speech I ever made in India, our Society as a body has no religion. What we do is to preach the majesty and glory of all the ancient religions, and to warn the Hindu, the Sinhalese, and the Parsi, to beware how they depart from the teachings of the *Veda*, the *Tripitikas*, and the *Avesta*, for any newer faith, before learning well what the older religions contain, and what the newer ones do *not* contain. Theosophy has grown to what it is just because it teaches that this "spiritual power," and "spiritual good" can be obtained in only one way, and that the religious ascetics of the schools of Sakya Muni, of Zoroaster, of Patanjali, of Mahomed, as well as the mystics of Egypt, Greece and Rome, of China, Tibet and Japan, of the Aztecs and Toltecs, of Siam and Cambodia, all *all*, I say—had the key to the mysteries of Nature and access to the only source of "spiritual power"—the boundless, eternal cosmic ocean of the AKAS. There, in that infinitude of space, that cradle from which new-born worlds and new-born men equally come, that final cemetery of planets and their inhabitants—is the eternal LIGHT. And he who would derive power or good, must raise himself far up to the psychological state of the "divine" ecstacy, in which the gods, and narrow creeds, and bibles of blind men are looked down upon, as the soaring eagle looks down upon the tiny speck of something black in the plain below, that calls itself a man, and may even be an Archdeacon out for a walk. The strength of our movement is that it is built upon the strong foundation of Universal Brotherhood. This is no empty rhetorical phrase with us, but an accomplished fact. The missionaries, after a century of labour in India, and the expenditure of millions of money, have converted so few high-caste Brahmans that they can almost count them upon their fingers. But in three short years the Theosophical Society has taken into its Brotherhood not only lay Brahmans of the very highest caste, and the most renowned among the Pandits, but it has taught them to work in fraternal unity with Hindus of the lower castes, and even with Parsis, Buddhists and Mussalmans for the spreading throughout the world of the ancient philosophies, for the world's spiritual good. Let Archdeacon Baly be more sure of his facts before he lectures again upon Theosophy.

But we have other and even better credentials to show of our success in North India. Mr. Baly spends his hot-weather at Simla; what does he say to our new Anglo-Indian branch, the Simla Eclectic Theosophical Society? Are such noted men as compose it famed for their "easy credulity?" If so, no one ever discovered it before: and if men of that calibre among the Anglo-Indian community have joined us, and publicly announced the fact, you may be sure of two things, (*a*) that the original theory of the Government of India that we were Russian spies, and *(b)* the later one of the *Saturday Review* and the Palamcottah Missions, that we are "unprincipled adventurers," are equally stupid and malicious fabrications. Our good private characters have now been effectually vindicated, and whether they will or not, the missionaries, who are driven to their last ditch, must seriously go to work and *prove* that their religion is divine, and every other one diabolical.

In India, we have, since I last addressed you—in the month of May, 1881—organised no less than ten branches of our Society, *viz.*, at Simla, Lahore, Rawalpindi, Bareilly (Rohilkund), Lucknow, Muddelpoorah (Bengal), Berhampore (Bengal), Allahabad, Bhaunagar, Tinnevelly. Other branches have been formed at Paris, the Hague, Jamaica (Danish W. I.), in Java, and Australia; and the Hindu Sabha of Southern India, of which M. R. Ry. A. Sankariah, B. A., is President, is officially allied with us. Does this not look as though Theosophy had something more and better than "conjuring cleverness" to rest upon? I ask all fair men among the Christians if they do not think they have, perhaps, been a little mistaken about us, our motives and plans.

And now, have any of you read or heard about the circumstances attending upon the formal organisation of our branch at Tinnevelly, Madras Presidency, on the 25th of October last? Do you know that it was marked by one feature of which the like has not been seen in India

for two thousand years, an incident which proves more clearly and eloquently than words that our Society is, in fact, as in name, a Universal Brotherhood? I allude to the planting of a king-coconut in the inner compound of the ancient temple of the Hindu gods by a committee of our Buddhist members of our Buddhist Branch at Colombo, Ceylon, amid the deafening plaudits of 5,000 high-caste Hindu idolators. Let the Christians match that if they can. Our Hindu Tinnevelly Brothers received their Buddhist Brothers with a procession and music, the temple elephant, gaily caparisoned, led the van, every native official came to pay his respects, and, as I said before, we planted the coconut—ancient emblem of peace and respect—within the temple enclosure where no profane foot had trod before.

I will say a few words about our work in Ceylon, and then give place to the other speakers who will address you. During our visit of 1880, the Sinhalese people *en masse* gave us a princely reception. We moved through the Island, from Galle to Kandy and back again, in almost a "royal progress." They exhausted their ingenuity to do us honour, as in the ancient days they had done to their kings. Triumphal arches; flags flying in every town, village and hamlet; roads lined with *olla* fringes for miles together; monster audiences gathered together to hear and see us—these evidences of exuberant joy and warm affection astounded us. In India, we had been so reviled by Christians, so frowned upon by the authorities with chilling disdain, and so given the cold shoulder by the Natives, to stay with whom and work for whose welfare we had come so far, that this greeting of the Sinhalese profoundly moved us to gratitude. We felt a sincere desire to do something, even if only a little, to show them that we were not insensible to such kindness. During our short stay of two months eight Branches—seven Buddhistic and one scientific—were organised by us. But when the popular enthusiasm had had time to cool, and our members forced the practical difficulties of carrying on so tremendous a reform as the one we had in view in Ceylon, they found they had not the needed experience, and begged me to return and help them. So I went there in April last, and stopped until mid-December. During those 212 days I gave sixty public addresses at temples, school-houses, colleges, and in the open air; held two conventions, or councils, of Buddhist priests; travelled hundreds of miles within the Western Province; largely increased the membership of our Society; wrote, published, and distributed 12,000 copies of a Buddhist Catechism; had translated into the Sinhalese language several Freethought tracts; and raised by national subscription the sum of about Rs. 17,000, as the nucleus of a National Buddhistic Fund for the promotion of the Buddhist religion and the establishment of schools. Here is the photograph of one of the schools we opened last year by private subscription, before there was any such thing as a National Fund thought of. You see here in this group about 250 boys, every one of whom was being educated under Christian influences before we took them in charge. The missionaries have, as appears from the latest Government Report, about 27,000 children of Buddhists in their schools. As a general rule, they do not convert them to Christianity, but make them lose all faith in, and respect for, their forefathers' religion. Of these, we have already recovered back about 1,000, and I can assure you that it is simply a question of time and money as to our getting the whole 27,000 children. Just here I wish to say one word in anticipation of the possible objection that it is a gross inconsistency that a society based upon the theory of absolute reciprocity in religious matters, should be thus helping to baffle missionary work in Asia. At a superficial glance this is a valid point, but that is all. Look twice at it, and you will see that we are working strictly within our stated boundaries. We demand reciprocity from the Christians for the Hindus, Parsis and Buddhists: it is refused; hence we take the side of the Asiatics, and treat the foes of their religions as our foes. Do they give reciprocity? Will they allow their children to be taught by Heathen masters, out of Heathen school-books, to despise the creeds and philosophies of their forefathers? Will they let Asiatic missionaries invade *their* homes, coax away *their* wives and daughters, make *them* outcasts by breaking the long-established social order of European and American communities? You know, and they best of all know, they would not do one of these things. Then why, I ask in the name of justice and fair-play, should they expect the Indian, the Persian, the Sinhalese, or the Chinaman, to stand idly by while they are doing all they can to undermine the bulwarks of Asiatic social life? The cry of reciprocity is a very sweet sound to hear, when *both* parties utter it in unison. That is the attitude of the Theosophical Society; and *from the day when the Christians will act up to their so-called Golden Rule*—which they borrowed from India and China, where sages taught it before there was any Palestine, or any Jew in existence—*you will never hear a word spoken or see a line written by us against the missionaries or their religion.* For, if Christianity is no better, it is certainly no worse than some other popular faiths, and its morality is as sublime as that of other faiths, though not more sublime. We should and do respect the feelings of all who sincerely believe it, *and practise its precepts.* And this, by the way, reminds me of a proposal that appeared in the *Bombay Gazette* of the 10th inst. that my countryman, the Rev. Joseph Cook, now in this city, and I should get up a religious controversy. I disapprove of controversies as a rule; they are not apt to be convincing, and often excite angry feelings. It is the better way for each side to expound their views, supported by authorities, and leave an impartial public to decide. As regards Christianity, it, like all other religions, is now being melted in the crucibles of science and logic to separate its gold from its dross. That it is in mighty throes of pain; that scepticism is flowing across Christendom with the rush of the swollen Ganges; that freethought books and newspapers are multiplying every day; that the Church has had to revise the Bible to suit a more enlightened and critical public; that the late census returns and special canvasses of the sects of Protestantism show a marked falling-off in the ratio of conversions, and attendance at churches—these all are so true that not even my gifted countryman, Mr. Cook, can deny it. That is the naked fact, and it cannot be covered up by all the flowers of rhetoric he can shower upon it. You have heard him discourse upon the support that science gives to Christianity, but if I may judge from what Natives have told me, their acute logical intellects—and nowhere will he find minds more acute than here—reject his inferences while admitting his scientific facts. He is new to Bombay, and does not even seem to suspect that if he should succeed in uprooting those germs of infidelity Western culture has planted in the Asiatic mind, the young men will *not run out into Christianity* but *run back into the religions of their fathers;* becoming orthodox and continuing so. For Christianity is totally repugnant to the Hindu mind. I heard his lecture in this Hall on Tuesday evening, and enjoyed it as an oratorical treat. But I could see—as I thought, though I speak under correction—that whatever fruit he might shake from the tree of Materialism would drop into the baskets of the Parsi Mobeds and the Hindu Shastris. I shall not even touch upon his arguments, for I have not time; but perhaps your friend—also a countryman of Mr. Cook and myself—Mr. D. M. Bennett, Editor and Proprietor of the *Truth-seeker*, one of the greatest organs of the Western Freethought movement, who fortunately is here present, and like Mr. Cook, is on a voyage around the world, may have a few words to say upon the subject.

But, to return from our digression: It was not enough to raise a fund in Ceylon; I had also to provide every possible guarantee that it would not be dishonestly appropriated, either while I myself was alive, or after

my death. Taking advice, therefore, from counsel learned in the law, and the specially devoted and energetic members of our Colombo Branch, * I drafted memoranda for two separate deeds, of which one created a Board of five Trustees, to receive, invest, and keep invested the proceeds of subscriptions, donations, legacies, and profits on sales of publications; and the other a Board of Managers to select the objects upon which money should be expended, and draw the cash as required, by drafts upon the Trustees to the order of the payees. As principal creator of the fund I was given a general supervisory power over the whole business, but without salary or remuneration of any kind. A commission was offered me, but at once declined; for, until now neither Madame Blavatsky nor I have been paid one penny for our services to the Society, nor do I expect that we ever will. If any friend of this our movement should henceforth hear us called unscrupulous adventurers, who are using Theosophy as a means to make money by, I ask you only to repeat what the Treasurer's Report, just read, shows, *viz.*, that Theosophy has cost us thousands instead of paying us a farthing. And you may add, if you choose, that to us two it is "a pearl without price," for which we would give not money alone, but even life.

Now why may we not do something for India of similar character to that which we are doing for Ceylon? I could not undertake to give my whole time to the raising of an Indian National Fund just at present; but still I could do *something*, and after all the first step is the hardest of all to take in every serious business. After short visits to Poona, Calcutta, and Madras, I will return to Ceylon, where I am under engagement with our Galle Branch to deliver more than seventy lectures within the Southern Province on behalf of the Fund. This will occupy a few months, after which I hope I may be free to work in India. My only difficulty is to know for what the Indian Fund should be raised. I am most anxious to have sound advice upon the subject from our best Natives throughout the country. I should stipulate that whatever the Fund might be called, a portion of its annual income must be spent in promoting Sanskrit literature and the study of Aryan philosophy, arts and sciences. I mean to help to strengthen the Indian national aspirations for a revival of Aryan glories, not to stifle or weaken them. I would make *any* sacrifice to cause the Hindus to have a proper respect for the old Rishis, or for the Parsis to understand and imitate the learning and virtue of the ancient Magusthi: but I would not sacrifice the value of a *chapatty* or a *hoppa* to see created a whole generation of such intellectual and moral hybrids as are many of those who have been baked dry in the scholastic ovens of Elphinstone College, and turned adrift, with the imprint "B. A.," that was stamped into them when they were but as soft dough in the hands of a Materialistic or Christian Professor. My dream for India is of a day when the Pandit will come up to the old standard of moral, intellectual, and spiritual excellence as described in the *Bharat;* when he will be the true guide and exemplar of the people, and not a mere walking dictionary of Sanskrit *Slokas*, whose private character is oftentimes no better than that of the unlearned masses. Of a day when furnished with all the helps that Western scholarship can give him to compare his ancestral ideas with the progress of science, he will, as in the olden time, be revered as a philosopher and a *guru;* and when the students of Europe will gather about his feet, as once gathered the students of Greece and Egypt about the feet of the Yogis and Shastris of North India. Of a day when it will not be thought clever for beardless lads from college to smirk and sneer at those who affirm that Patanjali taught nothing but exact truth about Yoga Vidya.

Some wonder that I can so warmly and impartially labor with Hindu and Parsi, with esoteric Christian and esoteric Mussalman, to promote the best interests of their so contradictory faiths, when I am with all my heart and strength working with the Buddhists for the restoration and reform of their religion. That I, in short, though a philosophical Buddhist, am yet endeavoring to equal the votaries of all these other creeds in zeal for their welfare. But man never yet made a creed that could bind me, as with an iron chain, when my brother man needed my help. My religion is the Welfare of Humanity, my help is pledged to every one who, like myself, is trying to discover religious truth. I would spurn and stamp upon any creed or bible that bade me love only my fellow-religionists, and hate all others; or that would forbid my allowing to my fellow-truthseeker of any race, or color, or creed, the same right of private judgment that I claim for myself. I recognize the Vedas as the earliest of extant religious writings, the repository of the highest thought of archaic man, the spring-source of all subsequent philosophies; and I believe that if modern India could be brought to study and understand the true meaning of the Vedas, they would find in them so much that is noble, so much to satisfy the strongest spiritual yearnings of the national Indian heart, that not one young man, whether college-bred or not, would be tempted either to lapse into infidelity or fly off at a tangent into Christianity. Esoteric Buddhism satisfies my ideal of a philosophy, but though it is almost identical with esoteric Hinduism and esoteric Zoroastrianism, I no more expect my Hindu and Parsi brothers to agree with my views upon that subject than with my likings or dislikes for certain foods and dresses. The world is wide enough for us all, if we will only bear with each other's prejudices; but, without charity, even the universe is too cramped for two litigious pandits or padris.

I should also stipulate, before attempting to raise our Indian National Fund, that it should be made clear to everybody, rich and poor, that neither I, nor my Society, nor any one connected with it, should receive any profit or commission for raising the money. I must be able to face India as I am facing Ceylon, without a blush of shame for unworthiness of motive. Then I should require that in each Presidency a Board of Trustees, comprising the most honored patriot names among Natives, should be formed, and that their agent should go about with me, to take account of the subscriptions and receive all the money on their behalf. I should, as in Ceylon, require that there should be a Deed of Trust under which the money should be invested on specified security, and the annual interest only be used on given objects, in definite proportions. All this is secured already in the Ceylon deeds. When these points are covered, then I will be ready to begin. I will go from town to town, and village to village, and, telling the people what Aryavarta once was, and what it may be made again by united effort, will ask them to give whatever they can spare, whether a rupee or a lakh. In Ceylon we made one rupee the theoretical unit of subscription. Those who are too poor to give a rupee at a lump give it by instalments of four annas, and we issue to such tickets representing values of four annas, eight annas, and one rupee. The names of subscribers of two rupees and over are printed in the weekly vernacular paper owned and conducted by members of our Ceylon Branch. Practically, we find that the wish to see their names in print induces many to give at least two rupees who, otherwise, would have pleaded poverty. There is human nature as well as pearls in Ceylon!

The Ceylon Fund is to be invested at the uniform rate of 10 per cent. on primary mortgages, in sums of Rs. 3,000 or less; no more than three thousand to be loaned on any one piece of property. Of the nett income one-half is to be expended on Education, one-fourth on Publications of sundry kinds, and one-fourth on Miscellaneous Worthy Objects promotive of Buddhism. And finally—not to take up your time with details that can be read in the January

* I do not wish to seem invidious, but really I must here express the warm gratitude I feel to William D'Abrew, Esq., and W. F. Wijeysekara, Esq., of Colombo, for their unpaid and enthusiastic services to the cause in Ceylon, in connection with my mission. The Sinhalese people have been laid under a deep obligation by these their countrymen and certain others—H. S. O.

THEOSOPHIST—both Deeds provide that any Trustee or Manager who may be detected in taking a percentage or other pecuniary advantage out of the fund, shall be expelled from the Society in disgrace, and his offence made known to all Ceylon.

Various schemes have been suggested to me by patriotic Hindu gentlemen as proper objects for the raising of such a fund. A Madras pensioner, Mr. Naidoo, names the sending of clever but poor youths to Europe and America to learn trades and bring their technical skill to India. A Parsi gentleman thinks it would be well to grant a certain stipend to young men who would obligate themselves to attend one of the Government colleges of Agriculture and then to take up land and farm it. I have this note from him :—

MY DEAR COL. OLCOTT,

With reference to our conversation the other evening in regard to raising a national fund in India on the model of one you have raised in Ceylon, under the auspices of the Theosophical Society, and meant to be devoted to the material advancement of the masses, in proof of the practical interest the Society takes in the welfare of the people of this country, I would suggest the advisability of devoting a portion of the fund, if raised, to the following two purposes :—

(1) Young educated boys of poor parentage should be allowed a monthly stipend from the fund, provided they would join any of the agricultural classes opened by the Government of India, and engage subsequently in the agricultural pursuit. One of the great wants of the country is a refined system of agriculture, and since the Government has thought it right to devote its attention to this important subject by establishing an Agricultural Department, our young men would do well to acquire the art and thereby become the means of spreading a knowledge of the principles of the much-needed refined system of agriculture throughout the land.

(2). Similar allowance may be made from the fund to young educated men who may be desirous of following the profession of any handicraftsman in preference to mere clerkships in offices. In connection with this subject, I would draw your attention to an article in *The Bombay Chronicle* of to-day, headed "Clerk *vs.* Handicraftsman," which I enclose. I trust you will take up these suggestions and mention them in your public Address. We shall talk more about the subject when we meet.

Yours fraternally, etc.

A Poona friend broached a scheme for the organisation of a model village, a sort of Aryan Arcadia, where every want of the intellectual, moral and physical man would be thought of, and to a degree, provided for. Your and my eminent friend, Mr. R. Ragoonath Rao, late Dewan of Indore, writes as follows :—

DEAR SIR,—I think yourself and your Society can render eminent and good service to India in various ways. You can rouse up people to establish schools, quite different from those now in use, which are absolutely necessary for the improvement of mind and HEARTS. You can induce people to open new industries, such as paper-manufacture, machine-making, &c., &c., &c. You can make people attend to religions, to cultivate self-reliance, to become loyal and good citizens, to induce the English and the Americans to take more brotherly interest in the welfare of the Indian Aryans. I have no doubt that the Society will use its influence in bringing about the well-being of us all.

I remain, Dear Sir,
Yours Obediently,
R. RAGOONATH RAO.

3rd December, 1881.

This is highly complimentary, and I shall be glad if we may be found to deserve his good opinion. I have myself thought, among other things, of the endowment of a professorship of Aryan Technology at Benares College; the chair to be filled by the most competent man who can be found. The lectures to include everything about the ancient Aryan arts, trade-rules, recipes, processes, &c., that can be extracted out of Sanskrit and Vernacular literature. In connection with this chair, a technological museum might be opened at Benares, the one city of all India to which people are constantly thronging at all seasons of the year. However, all this is premature. As I said before, I will not even ask for a single pice towards the proposed fund, until all the preliminaries before noted have been amply provided for. My object to-day is to merely throw out the idea, and ask all true Indian patriots to favour me with the names of the seven or seventeen best men in each of the Presidencies whom I ought to consult and co-operate with. The Theosophical Society is here not for the sake of notoriety or show, but to do good, in all practical ways, to the country of our adoption.

The past year of our Society was fruitful of sensations connected with phenomena of the kind which tradition always has taken to illustrate the intimate knowledge of natural law in the department of Force possessed by the Aryan sages, and transmitted from generation to generation of their followers. Though some sceptics will deny it, yet a large majority,—perhaps, we may say most—intelligent Hindus regard this reaffirmation and substantiation of the truth of Aryan Occult Science as the most important fact in the history of the theosophical movement in India. Thousands who were predisposed to believe the Yoga Shastras true, had still lost heart, for Western Science had declared such phenomena impossible and the Indian writings but the wildest fiction. Even the most learned Pandits of Benares, as I was told by a very high Anglo-Indian official of the N.-W. Provinces, had admitted that if ever such phenomena had occurred, their days had passed by, and no one now living knew the Yoga Vidya practically. But when we came and said that the old record was true ;* that these wonder-working powers are inherent in man ; that discipline, under proper conditions, would develop them to-day as they had in the days of Gautama and Sankaracharya ; and that to believe in their existence did not oblige one to believe in the possibility of miracle, but, on the contrary, made one realise that miracle is *not* possible—these doubters were rid of their perplexity. The other evening, my countryman, Mr. Cook, held up a copy of the Bible and declared that he did not fear the power of the combined science of the world to overthrow it. In like manner I challenge the whole array of materialistic men of science, of decorated Hindu collegians, and of clergymen, padris, priests, bishops, cardinals, and *gnastikas*, to disprove the truth, taught by Patanjali and a score more of Indian sages, and confirmed by the phenomenal demonstrations given by thousands of initiates, in many lands and among many peoples—that the ancient progenitors of your race and my race knew the secret laws of Matter and of Force, which Western Science is groping after, but as yet without avail. And India, the unworthy but yet not quite effete successor of her Aryan Mother, is the dusky casket in which the splendid secret has been locked throughout all these unhappy ages. Search, search for the key, ye, men of Modern Science. Not in the ooze of ocean's flood, where your deep-sea dredges bring up quaint specimens of the busy life of the abyssal faunæ ; not in the dust of powdered aërolites ; not in the sporules of infection ; not in coloured cells of the vaunted protoplasm ; nor, though you turn from the glass that magnifies the things of the little-thing world, to the Greenwich refractor that brings the seas of Mars and the moons of Jupiter within the range of the eye's most wondrous sweep, will you find out the secret of your being. No, but if you drag the depths of the ocean of human nature, if you study the laws of your own self, if you turn the eye of intuition to those profounder depths of natural law, where the demiurgic Hindu Brahma manages the correlations of forces and the rhythmic measures of the atoms, and the eternal principle of motion, called by the Hindu Parabrahm, outbreathes and inhales universes,—*there* will the golden key of this

*The reador should bear in mind that no officer (even though the President-Founder) nor any member of any grade, has the right to affirm his personal belief upon any subject as an authoritative expression of the belief of the Theosophical Society. His opinions are his own ; the Society has none.—H. S. O.

Ineffable Knowledge be found. (Loud and long-continued applause.)

The Chair then called upon Mirza Moorad Alee Beg, a learned Mussulman Gentleman, Secretary of the Saorashtra Theosophical Society, to make some remarks; at the same time observing that his presence upon the platform in company with Parsis and Hindus, was a striking proof of the kindly feelings of confraternity imparted by the Society to its members. Mr. Mirza spoke as follows:—

MR. CHAIRMAN, GENTLEMEN, AND LADIES,—

It may surprise many to behold me, a professed Mahomedan, now standing by the side of the President of the Theosophical Society. At first, nothing could seem more inconsistent to a superficial thinker or observer (ignorant alike of the deeper and truer significance of philosophy or history) than that an "Allah" worshipper,—one of the religion which has been always regarded as pre-eminently the Monotheistic creed—should appear fighting in the ranks of those who have been styled the "Atheistic" Theosophists. The fact has even, I believe, been turned (by some "charitable" Christian Padri living not a thousand miles from this lecture-room) into a matter of personal reproach against myself as a "renegade." But, in reality, there is nothing extraordinary in the circumstance, for there is one great bond of union which binds all us of the Oriental religions in a necessary alliance against the so (falsely) called Christianity and its representatives. We all believe in One Great, Omnipresent, All-Perfecting, All-Sufficient Something, with the exception of which and independently of which, nothing *can* exist. It does not matter whether we call it "Allah" and give it a *more* anthropomorphic character, with the orthodox Mahomedans—or give it a *less* anthropomorphic character, and call it "Brahm" with the Hindoos—or deny it a personal character altogether and call it "Nirvana" with the Buddhists; nor does it matter what view we take of its operations or procedure; whether we consider it self-split up and dividing itself into Hormuzd and Ahriman with the Parsees, or differentiating into thirty-three crores of demi-gods with the Hindoos, or silently and imperceptibly pervading all things with the Vedantist, or as the "Kooh-Illah" or "Ism-Azem" on which Heaven and Earth is based,—with the Mahomedans; it all comes to the same thing in the end. It is only the weakness and inadequacy of our finite faculties which makes us unable to comprehend or express the nature and operations of the Infinite we all acknowledge. But in *this* we are all alike and stand by each other. We decline to admit of the second God which the Christians would force on us. We decline to believe that permanent Duality is *possible* in the Universe. Mathematically, traditionally, historically, scientifically, philosophically, all is One, and an eternal Two is an absurdity. We refuse to accept the Demiurge Jehovah, the tribal deity of an obscure Shemite tribe, in preference to the Mahomedan "Allah," the primeval Deity of the whole Shemite race, which, again, is both the "Zervana Akerana" of the Zoroastrians, and the "Brahm" of the Aryans under another name. And though Jesus *may* have been a wonder-worker, though he may have enunciated (in the Gospels) pregnant eternal Truths which the so-called modern Christians refuse to understand or accept—though he may have exhibited the highest ideal personal life, all of which have been and may be disputed, but the admission of which does not affect my present argument,—we decline to admit him either as the *sole* representative, or as the co-eternal partner of the Infinite. We, of Asia, from whom the primeval truths first went out to illuminate the world, decline to have these same truths, degraded, distorted; and absurdified thrust back upon us, their originators, in a corrupted form. The source *must* be purer than the muddy outlet corrupted with the ordure of a thousand cities. *Be our god what it* may be, it shall be the God of the Universe—not the God of the children of Israel—it shall be the God of Infinity and Totality—not a half-God who is helpless from his passions and powerless to enforce his own decrees and who must give up his son to the slaughter in order to propitiate himself—the God whose laws are ordained in the limitless Kosmos—not in a papal council or in a presbyterian synod. We may dispute among ourselves—we may have our wordy wars, arising principally from the inadequacy of language to express the Unexpressible, but we will never submit to the yoke of a narrow and self-contradictory and irrational theology, which is founded on a misapprehension of the ideas of the great sages of our Past—the Past which belongs to all of us alike, whether Hindoo or Mooslim, Shemite or Aryan. And it is as a representative of this Grand Union against the *only* really intolerant or really absurd religion, which yet strives to crush us all alike, because its very essence is persecution—and neither to deny, enforce, or discuss any similarity of my own belief to that of any other members of the Theosophical Society—that I stand here to-day. I am for "Allah" or "Brahm"—the God of Infinity against the demi-god Jehovah—the god of cruelty, persecution, and death—and I am consequently fighting at this moment for Hindoo, Mahomedan, and Parsee alike. All the rest of theology is but secondary *to this*—which after all is the real meaning of the Mahomedan creed "La-illaha-il-Ullah"! There *can be* no gods but God. We refuse to go downwards on the rungs of the theological ladder. We refuse to go backwards on the path and investigation of Knowledge. We refuse to accept semi-darkness instead of such light, perfect or imperfect, as we may severally have. If we are Mahomedans we prefer our own *One* anthropomorphic God to *three* more anthropomorphic than he. If we are Parsees we prefer our theory of the Dual principle to another name of Good and Evil still more complicated and irrational. If we are Hindoos, we prefer our own philosophy to one less spiritual and consistent. If we are Buddhists we prefer our own morality to one less rational and less perfect. If we are none of these, but simply Europeanised Infidels, we will take our stand on the latest results of science and refuse to barbarise our belief by going back to the cosmogony of Moses, or to base our ideas of future life and salvation on the political aspirations of the malcontent Jews.

And this, once for all, is the answer that we, Theosophists, in the name of all Asia, give to those who would "cook" us into Christianity. The philosophy is ours! You have stolen and dishonored it! We will not have it back torn, twisted, and defiled. Take it away!

REMARKS OF MR. D. M. BENNETT.

Mr. D. M. Bennett, of New York, was the next speaker.*

Col. Olcott spoke a few introductory words to the effect that Mr. Bennett was stopping in Bombay for a few days, while on a tour around the world, on which his numerous friends had sent him to write up an account of what he might see and learn of the ancient systems of religion and philosophy: the same to appear in his paper—*The Truthseeker*, which has a weekly reading of 50,000 persons. Mr. Bennett spoke as follows:—

FRIENDS OF ASIATIC BLOOD,—I wish to assure you that I am very glad to meet you on this occasion. I have for many years felt a desire to see this part of the world—to visit the countries whence the Occidental nations have received their systems of religion and philosophy. This is the cradle of the literature, the religion, the philosophy, the science and the civilization of the world; and I am glad to be here, to meet you, and to take you by the hand. I am also glad to be present at this anniversary meeting of the Theosophical Society. I am much pleased to find such an active and healthy organization in existence among you, and to learn of the great good it is effecting in uniting in a harmonious brotherhood the believers in the different ancient religions of this country. I am pleased to learn from many sources the good work done by this Society and of the beneficent work it has produced. I knew Col. Olcott and Madame Blavatsky in our own country and knew them to be excellent

* This famous infidel agitator against Christian Orthodoxy is a strong-built gentleman, of medium height, with a large intellectual forehead and a pleasant voice. He was reared as a "Shaker," a sect of celebrated Christian mystics in America, who are universally esteemed for their pure moral character and industrious habits. His religious views having changed, Mr. Bennett at the age of 27 left them and went out into the world to fight a life-long battle for freethought. Eight years ago he established the *Truthseeker*, a weekly journal, which now has 50,000 readers, and has written and published scores of tracts and leaflets besides ten or more books against Christianity. He became so dangerous an opponent that, at last, the orthodox party availed themselves of a convenient pretext, and had him sent to prison for selling a physiological work of which he was neither an author nor a publisher, and which the book-trade were then selling, and are still selling with impunity, thousands of copies! The fact appears in Mr. Bennett's Address.

people. I am glad to meet them here, and to see the good they are doing.

A strong proof that you are doing good work is the enmity you are stirring up in the ranks of bigotry and intolerance. While coming to this Hall this evening to attend this meeting with you, I found that a scurrilous, slanderous and false circular had been distributed about the doors by the enemies of this Society. The circular bears no name, and contains the charges that have been acknowledged to be false, the misrepresentations that have been apologized for and withdrawn, but now picked up again and repeated in this anonymous, unmanly manner. This mode of warfare is not honorable, and may well be called mean and contemptible; but it is about what you may expect from those who oppose the work in which you are engaged. You may expect bitter enmity, and that base means will be resorted to, to oppose the efforts you are making.

I know something of this sort of opposition. I know something of Christian love and charity. I have had an opportunity of tasting it. Two years ago this time I was in prison, sent there to perform hard labor for the term of thirteen months, and sent there by a Christian prosecutor, a Christian judge and a Christian jury. It was done under the pretext that I had circulated immoral and obscene literature. I was engaged as you have been told in publishing a paper called *The Truthseeker*, in which I aimed to speak the truth in the best way I knew how, believing there is no better employment than a search after truth. I was also engaged in publishing numerous books, pamphlets and tracts devoted to the same work, and these my Christian enemies wished to suppress. It was a question debated in the Young Men's Christian Association of New York City how my publications could be stopped. A man by the name of Comstock undertook the enterprise. He had produced the passage of a law in our national legislature, making it punishable by heavy fines and imprisonment to send any indecent or obscene publication through the mail, and under this law he believed he could secure my conviction. I was at first arrested for writing and publishing a small pamphlet entitled "An Open Letter to Jesus Christ," in which I asked a good many questions to which I would have been glad to receive replies, and would be glad of the same to-day. When this pamphlet was brought to the notice of our Government authorities at Washington it was pronounced insufficient upon which to prosecute, and the case was ordered to be dismissed, and it was deemed that a person had a right to ask questions. But my enemy was angry that he had failed in his effort and with the persistency of a bull-dog he pursued me. He next caused my arrest for mailing a copy of a pamphlet on the marriage question—radical in character, but containing such arguments, as an earnest, free man has a right to make. I am a bookseller and sold that as other works. My trial was a very unfair one. I was not allowed to show by competent witnesses, authors, publishers, and literary men that the work was not obscene. I was not allowed to compare it with the works of standard authors—works to be found in every library—to show that this little book was no more objectionable. This was also denied me. It was a foregone conclusion that I must be convicted. The judge instructed the jury, that if they "found any thing in the work that they deemed might have a *tendency* to injuriously affect any individual into whose hands it might fall" they must find me guilty. The same ruling would condemn any bookseller in the world. This charge was sufficient. One of the jurymen, however—a Unitarian—not deeming me guilty hung out for fifteen hours, insisting that I did not deserve imprisonment, but at length wishing to go home he gave way and joined the others. [Let me remark that I was convicted, as much upon the little pamphlet called the "Open Letter to Jesus Christ", as upon the other, for that was held up before the jury and they were told I was the author of it.]

After I was sent to prison, two hundred thousand of my countrymen, believing I was unjustly imprisoned, signed a petition to the President, asking him to release me. He examined the case; he read the work and said I had done nothing worthy of imprisonment, and deciding that the work was not obscene, he ordered a pardon to be made out for me. But my enemies of the Christian Churches made a great remonstrance to this and used their utmost efforts to keep me in prison. The clergymen and the laity of hundreds of churches appealed to the President not to release me; and he being not brave enough for the occasion, listened to their requests. Their influence was too much for me. I served out my time; thus having a good opportunity for feeling the effects of Christian charity and love. Being a man in years it was thought I might not survive the term of imprisonment, and that thus my publications might be destroyed. But this was not the case; my friends remained true to me, and my paper and other publications are more successful now than ever.

While in prison, another act of meanness was done me by my enemies. Some private letters, not as discreet as they should have been, written to a female acquaintance, which, though indiscreet, were not criminal—these were sought out and published by my enemies to do me all the injury possible, but this effort availed little more than the others. My friends retained confidence in me, and have now sent me on this long journey around the world to learn what I can of the people of the various countries, and of their past and present religions. I have visited many of the countries of Europe, including Greece and Constantinople; I have been through Syria, Palestine, Egypt, and am now in this Oriental land where I find much to interest me, much that is worthy of study. It is probable that but for the persecution I have received I would never have seen your country, nor have been able to meet you here on this occasion.

I listened a few nights ago to the address of Mr. Joseph Cook in this Hall. It is suggested that I should make some reply to his remarks. It hardly seems necessary, for there was not very much in them. His effort seemed to be to convince you that man lives beyond the grave and on the ground that the principle or force of animal life exists, that human cells and tissues are produced from the elements around us, and for this reason Christianity must be true. In the formation of cells and tissues he imagines a superintendent or manipulator behind the operations of Nature which operator he terms "the weaver," the one who "moves the shuttle." According to my view, the various processes of Nature move along in obedience to established laws, in cell-making, as in everything else, no invisible superintendent being necessary. Of course, the process of building up cells and tissues is wonderful as are all the processes of Nature. Vegetable growth is nearly as wonderful as animal growth, but Nature's laws accomplish one as easily as the other, and in the same natural way that all other operations are produced.

At one moment Mr. Cook credits Nature with what she does, and at the very next moment he claims it for his invisible weaver. In appealing to the chairman of the meeting (a Professor of anatomy and physiology) that nature's work is perfect, he said "Nature does not work by halves, she does not make half a joint or hinge only; when she makes half a joint she also makes the other half." This is very correct; but why in the next breath does he attempt to deprive Nature of this credit and give it to his imaginary weaver? Had he given Nature the credit for building up the cells, and doing all the rest she performs, the same as with making the joints, he would have been more honest.

And if his invisible weaver is superior to Nature, superior to all the operations that take place, and if Nature is indebted to this weaver for her own existence, this weaver must be more wonderful than Nature. Mr. Cook should have told you where this weaver came from and

how he became possessed of such power. If he claims that the weaver always existed, it is certainly just as easy and probably quite as truthful to say that Nature always existed, and requires no weaver to effect the operations which she performs. I believe this to be the case. Nature is an eternal principle or force and is dependent upon no extraneous power; and it is a species of dishonesty to deprive her of the credit which is justly due to her. If Nature requires a creator how much more does Mr. Cook's "weaver" require a creator.

If life beyond the grave is a reality, we owe it to Nature,—it must be in her economy to produce it, for whatever takes place is natural. Nature does nothing that is unnatural; and she does *all* that is performed. Without her and her ever present laws nothing can be produced that is produced. I hope for a continued life as really as Mr. Cook does; I desire to continue to exist. But if he succeeds in convincing you that life beyond the grave is a reality, or at any rate may be hoped for, that does not prove Christianity to be true. Christianity has no right to claim the originality of the doctrine of immortality and a future life. She was by no means the first to teach it, all the ancient religious systems of your country taught the same thousands of years before Christianity existed. It is false to claim that Christianity is the first to teach this doctrine, for nearly every one of the older religious systems taught it. So, I repeat, if Mr. Cook claims that the formation of cells and human tissues proves a future life it does not prove Christianity. It would be equally true for Mr. Cook to claim that because the sun rises in the east, because the winds of heaven blow, because water runs down hill, and because twice two are four, that life is continued beyond the grave, and that Christianity is true. They prove it as much as do the formation of cells and living tissues.

The fact is that Christianity has borrowed all she has from older systems. I know not of a tenet, dogma, rite, sacrament, ceremony or moral sentiment taught by Christianity which was not far earlier taught by systems of religion which your forefathers had in this country. If Jesus may be credited with enunciating good morals, it must be insisted upon that morals equally as good were enunciated by the writers of the Vedas, by Manu, by Zoroaster, by Krishna, by Buddha, by Confucius, and great numbers of the other moral teachers and philosophers whom these Oriental countries produced thousands of years ago.

Christianity has nothing new to offer you; nothing better than you already have, nothing more than your country possessed many hundreds of years before Christianity was known in the world. Probably better morals have never been taught than were in the past ages, uttered by the sages and philosophers of your country, and there seems to be little use in throwing them away and taking in their place about the same doctrines revamped over, or in adopting a later system.

But I will not continue my remarks further. I thank you for your attention.

Col. Olcott then stepped forward and said that, doubtless through modesty, Mr. Bennett had suppressed the important facts that after his conviction and sentence the unorthodox public of America, to express their indignation at this arbitrary proceeding, had sent in to the President a petition for his pardon, signed by over 200,000 (two lakhs) of respectable people. This unprecedented proof of their esteem was followed up, after Mr. Bennett's release, by a public reception at one of the most respectable public buildings—Chickening Hall—in the New York City; and upon his reaching London a public banquet was given him by the British Freethinkers, with Mr. Bradlaugh in the chair. These explanatory remarks of Col. Olcott were received with applause and cheers.

The last speech of this eventful occasion was by Kavasji M. Shroff, Esq., Fellow of the Theosophical Society, and Secretary of the Bombay Branch of the National Indian Association, and of the Bombay Society for the Prevention of Cruelty to Animals. In substance and impressiveness of delivery, it was one of the best and most effective efforts of the day.

Mr. K. M. Shroff said :—

MR. CHAIRMAN, LADIES AND GENTLEMEN,—

John Stuart Mill in one of his admirable Essays says—"To suppress an expression of opinion is to rob the human race." Elsewhere it is said—"Errors in opinion may safely be tolerated when reason is left free to combat it." Encouraged by such sentiments emanating from noble minds, I venture to stand before you here to-day, regardless of what the educated men of my age and class may say, to give expression to my views as a staunch Theosophist, inasmuch as I have been intimately connected with the Society for more than three years. I say more than three years, because my connection does not date from the time of the Society's arrival in Bombay, but much prior to that period. I had an opportunity of corresponding with the Founders of the Society when they were in America, and long before the Bombay Society was formed; my friend Col. Olcott having heard of my travels in the United States, as I was subsequently informed, had gone down from Boston to New York only a day after I left the latter city for Bristol in 1874, in order to have a talk with me about India and its people. Most of you are aware that during the Society's stay of three years in Bombay, its indefatigable organizer and worker, our learned lecturer of this evening, gave many public addresses both here and in connection with the Arya Samaj. But I purposely refrained from giving utterance to my thoughts on any of those occasions, because I believed it would be then considered premature, and I wanted time to make myself sufficiently familiar with the Society. Now that a period of full three years has elapsed, during which time I had the best opportunity of watching the intentions, motives and work of the movers of this grand, national cause, I fearlessly but humbly face you to-day as a warm friend and ardent admirer of the Society. The conviction is carried home to my mind—and I wish you to share that conviction—that the Society has been founded on a purely philanthropic basis and is one of the needed organizations for the regeneration of India. To make use of the happy language of Mr. Grant Duff, adopted in his eloquent and very interesting address delivered recently at Madras at the opening of the Agricultural College, let me tell you that the Society has passed through two phases. The first was the "Russian spy" phase, when soon after their advent in India, Madame Blavatsky and Col. Olcott were greeted as Russian spies, and some designing fellow or fellows had so far succeeded in befooling the local authorities that these two personages were closely pursued and watched by Police detectives from day to day and from one town to the other, until the authorities were undeceived, and, in consequence of more sober second thoughts, were compelled to give up their wild-goose chase. Then followed the second phase of "money-making impostors." I regret to say that some of my young, educated but unprincipled and ungrateful countrymen, instead of being thankful to Col. Olcott and the talented lady for their work in behalf of our country, most shamefully turned round and maligned them, called them adventurers, and the columns of an Anglo-Vernacular newspaper were disgracefully soiled with any amount of rubbish, purposely meant to prejudice the people against our friends and lower them in their estimation. But as truth always prevails, our friends toiled on, notwithstanding all hostile and bitter opposition, until the enemies are all now disarmed, and the righteous cause is not only applauded throughout the land from Ceylon to Simla, but under the Banner of Theosophy are enlisted some of the best minds in the country and more are likely to join ere long. To attempt to give you anything like a clear idea as to what is Theosophy, or to convey to you a convincing proof of the science of it, or of the *Yoga Vidya* in the existence and power of which the founders of the Society firmly and not unreasonably believe, would be considered a presumptuous task on my part. To obtain information in regard to it, I would refer you to the first few numbers of the monthly publication, bearing the name of the THEOSOPHIST, the organ of the Society, which publication is in itself a sufficient proof of the earnestness of the disinterested efforts of the Founders of the Society. But nowhere you can find in a small compass a more lucid explanation and more cogent arguments in favour of the objects and work of this

body and of the *Yoga Vidya* in particular than in that most able production of Mr. Sinnett, "The Occult World," a book which does great credit to its author and which has elicited voluminous criticism of varied nature in Europe. The appearance of that book marks an epoch in the brief history of the Theosophical Society. Mr. Sinnett is the Editor of one of the most influential and widely-circulated Journals in India. He is, besides, a gentleman of sterling abilities and high moral character and is greatly respected alike by the official and non-official European classes in the North-Western Provinces where he is better known than on this side of India. When such a master mind as his has taken up the serious and most puzzling question and discussed it with uncommon merit, and when he has shown laudable courage in giving to the European world a book guaranteed with his name, it is but natural that all scoffers and those penny-a-liners who endeavoured to cavil at the good work of the Society should hold their tongue, bow in submission, and confess their inability to fathom a purely psychological subject of which they had never before heard or read anything, although it was studied and acquired thousands of years ago in their own country by their own countrymen.

Gentlemen, while, on the one hand, we are thankful to our Rulers for allowing us to taste the fruits of Western knowledge and creating a general enlightenment in the country, the result of which has been the introduction of new ideas, with the unceasing force of which the country has been making an onward, material progress, we have to deeply deplore, on the other hand, the patent fact that there is a total absence of any provision for the moral well-being and spiritual aspirations of the educated classes whose number is rapidly increasing. Whatever good English education may have done in India, you will readily admit that its tendency has been to make many of us infidels and atheists. While it has supplied us with enough of intellectual food, it has left uncultivated the moral and spiritual nature. We, educated men, are as so many hybrid productions of the British rule in India, if I may be allowed to use the expression. Parsees are neither entirely Parsees, nor are they Europeans in their tastes, virtues, modes of thought and habits of life. Hindoos even do not fare better in this respect. The old, pure Zoroastrianism exists in its mere skeleton form or is dying or dead. The ancient and sublime Hindooism and Buddhism are almost extinct. The hitherto praised systems of Eastern religion and philosophy which once made India and Persia great in the eyes of the then existing nations of the world have been partly obliterated or are fast fading from our view and knowledge; and we, children of the once powerful people, are dwindled down to insignificance among the modern nations of the world, since in the hurry of life, we are only taught to devote our attention and energy to the mere acquirement of a miserable monthly stipend for our livelihood, for the obtaining of which ends we are impressed from our very boyhood with the importance of looking upon the meagre education we receive at schools and colleges as the means, and through whose instrumentality only we are left to plod on in after life without any moral support. Under this state of affairs we know not what port we have been drifting to. With the exception of a few spasmodic attempts made in Bengal some years since, by men like Baboo Keshab Chender Sen and others, no systematic efforts have been made on a grand national basis for the moral and much-needed spiritual elevation of the rising millions of the educated young men. One of the great necessities of the country is to demolish those caste distinctions and false, injurious practices, and ignorant, superstitious beliefs of the people, which only tend to keep them separate and consequently weak. Since it is no policy of the Government to do it, as it keeps itself generally occupied with works intended for the material welfare of the people, any movement for the regeneration of India should be spontaneous on the part of the people and should originate with and be conducted by them alone. When the disinterested, zealous Founders of the Society felt for the moral degradation of the people, and at an enormous personal sacrifice left their happy homes in distant lands and more congenial climate to come and live and labour in our midst; what has been their reward, gentlemen, but to be treated in harsh terms by Anglo-Indian and native newspaper writers who are incapable of appreciating genuine disinterestedness which is incompatible with their own practice of working for the good of the people with the sordid object of making money for themselves? The questions are often asked what do the Theosophists want to do? Why have they come to our country? What do they live here for? What do they want us to believe in? Let me answer you briefly that the Theosophists—I mean the Founders of the Society—do not want from you anything for themselves; they feel for our country, for our morally neglected condition; they are persons of rare attainments, uncommon energy, untiring industry; they, like wise beings, can look below the surface of things as they have existed for generations, and their far-reaching sight enables them to picture to themselves the not very bright future that is in store for us, if we career on for a number of years in the same manner as we have done in the past; the Founders of the Theosophical Society do not preach any fresh doctrines, nor propound any new theories, nor do they want to make converts of us to their beliefs; they do not ask any communities to forsake their religion and to follow theirs; they receive with open arms persons of all castes, creeds, beliefs and shades of opinion; they attempt to revive the study of the ancient religions of India and from their vast erudition and extensive knowledge of the ancient Eastern religions and philosophies, they only month after month lay open before us, in the pages of their monthly publication, stores of their learning, scientific facts and literary productions for which India had been famous time out of mind; they only want us to open our eyes to what existed in our country ages ago, and they try to point us out the stupidity of our hankering after the hollow modern civilization, protest against the importation into India of European vices and evils and particularly that of drunkenness which saps the national foundation; the Theosophists, in short, offer us to accept without reservation the Fatherhood of God and Brotherhood of Man and teach us to unite together as one nation and forming one harmonious whole stand on one common platform of reciprocity and work in combination for the good of India, under the benign influence of the British rule. This is what the Theosophical Society is endeavouring to do. These are its aims, and these its objects.

But, gentlemen, ours is a practical and utilitarian age. Oftentimes it is discussed in our Council that the Society should not only confine itself to the measures I have just described, but should undertake something for the material advancement of the country. The Founder of the Society, himself a most practical man, coming from one of the most practical countries in the world, the United States of America, had this fact in view from the very beginning. If you refer to the files of the THEOSOPHIST you will find what practical suggestions have been made therein and steps taken to bring about the desired object. If the efforts have not been successful in that direction, the people on this side of India have to thank themselves for the lukewarm interest they have hitherto evinced in this cause. We have heard with delight and attention the interesting address just delivered, and from our friend's work in Ceylon for seven months, we are in a position to ascertain how much good could be effected when there is earnestness and perseverance on the part of the worker, *plus* the cheerful co-operation of the surrounding people. It is for us to take up the ideas and develop them and assist in raising a national fund to give effect to the proposals for the amelioration of the condition of the masses. Accustomed as the inhabitants of this country have been to raising subscriptions for any common good in large sums from the limited upper classes only, I am afraid they do not believe in the admirable system of collecting small sums from the people at large as a national subscription, which system obtains in some of the countries of Europe and America. I have no doubt, however, that if strenuous exertions are made, the plan would be feasible. Here I would particularly draw your attention to one thing out of which those uncharitable writers not favourably disposed towards the Society are likely to draw inferences to the detriment of the good cause and to the prejudice of the body. I apprehend they will now say "Look here; the Theosophists are trying to touch the pockets of the people and hoard a fortune for their own gain" &c., &c. Nothing of the sort. The lecturer has distinctly enunciated the scheme upon which he proposes to work. The fund, if raised, will be lodged in the names of a few respectable men in the country and will be utilized at their direction. The Society has never attempted to gain money. It never will. How praiseworthy is its object and how philanthropic its work, that though these two personages have lived in this country for three years they have maintained themselves at their own cost. This is what we should call true benevolence and philanthropy. We are often told that the efforts of the Christian clergymen and missionaries in this country are philanthropic, that their self-sacrifice is great, their devotion ex-

emplary, their perseverance inimitable. Now, let us examine how far this assertion is true. While talking on this subject, I wish it to be clearly understood that I am by no means unfriendly to the missionaries. I am not so narrow-minded or fanatic as to pass any sweeping remarks on their good work or condemn it *in toto*. I admit that since the advent of the British to this country, the missionaries have exercised a wholesome influence throughout the land. I admit that the missionaries have been the pioneers of English education in Hindustan. I admit they have been instrumental in bringing together the rulers and the ruled by their having first studied the native languages and native character and brought the beauties of the same to the notice of the Europeans. But when the epithets "disinterested" and "philanthropic" are applied to their work, they seem anomalous. And why? Simply because the clergy class and the missionaries are paid for their work and amply paid too from the coffers of the State and from the various foreign missions respectively. Such of you as are in the habit of glancing at the items in the Annual Indian Budget must have unfailingly observed that there is an item of more than sixteen lakhs of rupees on the debit side of the Budget, marked as ecclesiastical expenditure. Now, this large sum of sixteen lakhs of rupees drawn annually from the taxpaying poor of the country goes to enrich the British clergy class; and Sir Richard Temple in his very valuable book "India in 1880" says this is by no means a large sum spent after the spiritual welfare of the ruling race in India. I agree with Sir Richard and do not grudge the ruling race this large sum. But what I want to maintain is that if efforts purchased at the expenditure of sixteen lakhs of money belonging to the ryots are called "disinterested and benevolent" it is simply ridiculous and anomalous. Furthermore. Do not for a moment believe that these sixteen lakhs, though in itself a large sum, suffice for all the wants of the ecclesiastical servants of the country. In addition to this large sum from the Indian Treasury, several Christian denominations here have been in the regular receipt of large grants annually from the various foreign missions in Europe and America. All this money goes to keep the British clergy and the missionaries in a dignified and happy condition of life. Every missionary here has a spacious bungalow, carriages, horses and servants at his command, a happy household consisting of a beautiful wife and chubby-looking children, a comfortable salary, with occasional opportunities of sojourning to the hills and periodically going home on furlough. With all these sublunary blessings, his efforts and devotion are styled disinterested and benevolent, as if by his work he has left the people of India under an eternal obligation, without receiving from them a pie or receiving from Europe and America any money.

With all their past glory, I am afraid, the days of Christian missionaries are numbered in India, say what Mr. Joseph Cook and others may. We welcome Mr. Cook to our country as a distinguished visitor. We appreciate and admire his high scholarship, his great oratorical power, his matchless eloquence. But we cannot accept his Christian teachings. He must know that the intelligent Indian mind awakened by the secular education given by the Government is abroad in search of Truth and is not likely to fall an easy prey to the teachings of the missionaries. He must remember that the progress of science has already given a death-blow to Christianity in Europe. Only a few days ago certain facts were given in the local English papers, and it was shown from statistics taken in some large cities in England and on the Continent that an infinitesimal portion of those large populations were church-going people and fewer still were true Christians at heart. Christianity is not the religion for India. Give sons of India education; let education reach those utterly neglected classes in the interior of the country; let the Government adopt measures to dispel that wretched and abject poverty that characterises the land, and I maintain without fear of contradiction that the people instead of accepting any religion of later growth will revert to the study of the ancient religions of their forefathers. As long as they strictly confine their operations to spreading education among the people without interfering with their religions,—which it is doubtful they would ever do—the Christian missionaries are welcome; but in other respects they have no sphere for their work in India. All money spent upon them is wasted.

Having taken up so much of your time, gentlemen, I do not feel justified in detaining you a minute longer with my these desultory remarks. However, before we part this evening, let me assure you that our friends of the Theosophical Society are not impostors, nor have they come here to make money. They ask you merely to join them, feel their influence, assist them in *your* own work without parting with any sums of your money that shall go to their pocket or be spent after their comforts. In evidence of what I say, the statement of Income and Expenditure of the Society laid before you to-day speaks for itself. Let me also assure you that if any of you join the Society with the avowed object of witnessing those occult phenomena, to gratify any vulgar curiosity, you will be sadly disappointed. It is to be regretted that the Indian public should have identified the Founders of this Society with jugglers or conjurors. To view an exhibition of that kind, one had better go to those caterers of public amusements, who every now and then come to Bombay. But let me declare here that Madame Blavatsky, the authoress of "Isis Unveiled," a book justly styled a "monument of human industry and learning," and Col. Olcott of versatile literary talents, are persons, far far superior to any jugglers or conjurors, who have ever treaded the Indian soil. They have come to India not to seek for gold or to enrich themselves with any profitable pursuit, which is the end of most of the people who come from Europe, but they have come here to live till the natural period of their existence, and labour for the cause of Science and Truth in India, and die in harness in this very country of their adoption.

At the conclusion of Mr. Shroff's remarks, the meeting broke into a grand burst of applause. Many respectable Parsi and Hindu Gentlemen crowded up on the platform to express their compliments and thanks to Col. Olcott, Mr. Bennett, and the other speakers.

RESOLUTIONS

Passed at a Special Meeting of the Bombay Branch of the Theosophical Society held on the 15th January, 1882.

At a special meeting of the Bombay Branch of the Theosophical Society, held at the Society's Hall in Breach Candy, on the evening of January 15, 1882, the following resolutions were, upon motion of Dr. Pandurang Gopal, seconded by Mr. Tookaram Tatya, unanimously adopted by acclamation.

Resolved: That the scandalously unfair and misleading report of the Anniversary Meeting of the Parent Theosophical Society, held on the 12th instant at the Framjee Cowasjee Institute, which appeared in the *Times of India* of January 14, deserves public condemnation. We recognise in this, as well as in the previous scurrilous attacks of a like character upon them and ourselves in the Calcutta *Statesman* and other Anglo-Indian and inspired native journals, covered assaults upon the religious ideas of the different castes of India through their proved and unselfish friends, the Founders of the Theosophical Society.

We also declare that, so far from our confidence in Colonel Olcott and Madame Blavatsky being abated by these Christian defamations of their private character, we, the members of the Bombay Branch, feel drawn all the closer to them, and now publicly declare that the labours of the aforesaid Founders—all of which have come under our personal observation—have been unselfish and philanthropic. We recognize in them the true allies of every native of India, whether a Hindoo, a Parsee, a Mussulman, or of any other caste, who would improve the intellectual, moral, or spiritual condition of his countrymen.

REPLIES TO MR. JOSEPH COOK.

The attention of all lovers of fair play is called to the following letters:—

(From PANDIT DAYANAND SARASWATI SWAMI to Mr. JOSEPH COOK.)

WALKESHWAR, BOMBAY.
January 18, 1882.

Sir,—In your public lectures you have affirmed—

(1) That Christianity is of divine origin.

(2) That it is destined to overspread the earth.

(3) That no other religion is of divine origin.

In reply, I maintain that neither of these propositions is true. If you are prepared to make them good, and not ask the people of Aryavarta to accept your statements without proof, I will be happy to meet you for discussion. I name next Sunday even-

ing 5-30, at which time I am to lecture at the Framji Cowasji Institute. Or, if that should not be convenient to you, then you may name your own time and place in Bombay. As neither of us speaks the other's language, I stipulate that our respective arguments shall be translated to the other, and that a short-hand report of the same shall be signed by us both. The discussion must also be held in the presence of respectable witnesses brought by each party, of whom at least three or four shall sign the report with us; and the whole to be placed in pamphlet form, so that the public may judge for themselves which religion is most divine.

દયાનંદ સરસ્વતી,

i. e. DAYANAND SARASWATI.

(From Col. H. S. OLCOTT to Mr. JOSEPH COOK.)

THEOSOPHICAL SOCIETY—PRESIDENT'S OFFICE,

18*th January*, 1882.

Sir,—Those who resort to misleading statements about an opponent are commonly believed to give thus the best proof that they are advocating a weak cause. It pleased you to make before a large audience yesterday certain allegations about my probable motives in coming to India, my standing in America, and the character and objects of the Theosophical Society, which are far from true and clearly belied by the facts. I have too strong a regard for the good opinion of the Asiatic people to permit them to be deceived by such easily refuted calumnies. I have, therefore, set aside other engagements, and on Friday evening, at the Framji Institute, Dhobi Talao, will state my side of the case. I challenge you to meet me at that time, and say what you can against my Society, its cause, or myself.

Your obedient Servant,

H. S. OLCOTT,

President, Theosophical Society.

(From Mr. D. M. BENNETT to Mr. JOSEPH COOK.)

CROW'S NEST BUNGALOW,

MAHALAKSHMI, *January* 18, 1882.

Sir,—You have defamed my character, impugned my motives, and cast a slur upon the whole free-thought party who take the liberty of thinking for themselves. That the Indian public may know whether your several statements are true or false, I shall make, on Friday evening, at 5-30, at the Framji Cowasji Institute, a public statement. On that occasion I invite you to meet me face to face and answer the statements I shall make. Your failure to do so would be construed into an inability to substantiate reckless allegations flung out under the protection of a crowd of sympathizers.

Should you plead other engagements, I may say that to meet your calumnies I have myself put off my engagement. Like yourself I am on a voyage around the world, and have no time to waste.

For the whole truth,

Yours, &c.,

D. M. BENNETT.

The meeting above referred to was accordingly held at the Framji Cowasji Institute on Friday, the 20th January, at 5-30 p. m., and was the most over-whelming triumph the Society has ever had in the Bombay Presidency. The building was crowded to suffocation and the enthusiasm of the native audience knew no bounds. A full report of the proceedings will shortly be published and distributed *gratis*.

Further Development.

As a Christian antidote to the meeting and lecture of the 12th, a lecture delivered by Mr. Joseph Cook on January the 17th, at the Town Hall, was devoted by the Boston orator to the vilification and general misrepresentation of the Theosophical Society and its movement before a native audience and about a dozen or two of Europeans. To allow the reader an opportunity to judge of the *truthfulness* of the Christian lecturer, a few of his many fallacious assumptions and foolish remarks may be quoted from the *Times of India* as reported. Thus—he said that he had never heard the adherents of "theosophy imported from New York" (!?) spoken of with intellectual respect..." He had heard them spoken of *as moon-struck adherents of the creed of the Spiritualists*"....." That wretched movement (Spiritualism) had, he 'confessed,' many supporters among the half-educated populations in the great American towns. It was altogether a wild assertion that there were ten millions of American spiritualists. He had passed to and fro in the American Union on a lecturing tour for the last ten years. But personally he had not the honour of a distant acquaintance with *ten of the spiritualists who deserved to be called men of any intellectual breadth and culture.* He knew a number of old women among men who had been caught by that creed. He spoke strongly, because he felt strongly, and he thought that spiritualism had its influence with those who were not deranged, but were never well arranged. (Laughter.) Spiritualism had been doing immense mischief in the United States.....He supposed that American spiritualism was composed of seven-tenths of fraud, two-tenths of nervous delusion, and as to the remaining one-tenth it might be said that nothing was in it, *or Satan was in it.*" "There was *no scientific evidence given that they were open to the access of evil spirits,** but there were.....high theological men in America who said that they should not ignore what the Bible affirmed concerning the evil spirits and communication from familiar spirits...He was himself a vehement anti-spiritualist. He did not believe that there was ever a scientific instance brought forward in investigatig these topics...Let them have scientific experts called to examine these matters; let them have some books published worthy of their attention. American spiritualists had done nothing of the kind." †

After that, the tornado-like orator, pouncing upon the theosophists, proclaimed "as a shrewd American," he said, his suspicion "that something other than philosophical purpose, underlay their (the theosophists') movement." What was it? According to the "shrewd" and far-seeing Bostonian "these two persons had come to India to study the ancient Indian system of magic and sorcery to *return to the United States to teach tricks to mediums already exposed.*" (!!!) He ridiculed the theosophists and "*proved* how miserable was that movement since by rough calculation and on the authority of their own reports their income did not exceed Rs. 520 a year, which was not enough even for the lighting of some of the civic churches for that period. (Laughter.) Their income was all that had been contributed annually by the 250 millions of the people of this country for the support of that overpowering, audacious and revolutionary Society."

The theosophists ought to feel highly obliged to Mr. J. Cook. They had been generally accused by their enemies before his advent to India of robbing the country, of having come here with the deliberate intention of swindling the natives out of their money; and now they are taken to task for not following the eminently paying policy of the Church of forcing its adherents to disgorge their monies to support some half a dozen or so of truly honest and sincere men, added to thousands of lazy, ignorant, good-for-nothing missionaries as the evangelizing societies do. Up to date, since February 1878, he said "their initiation fees amounted but to Rs. 1,560, while they had actually disbursed since they sailed from New York and until the 31st of December last the sum of Rs. 24,951 for public objects and the Society's affairs." The theosophists are proud to take upon themselves this re-

* We should think not. SCIENCE does not busy itself with "evil spirits" and scorns the very idea of the Christian devil, whose reality is accepted by such *sciolists* as Mr Joseph Cook—dabblers in Science which they would pervert and dishonour if they could.—ED.

† Mr. J Cook conveniently forgets the scientific investigations of such men as Professors Hare and Mapes, of America; of Messrs. Crookes, A R. Wallace and Varley of England; of Professors Wagner and Butlerof of Russia; and finally of Professor Zöllner ofGermany—who investigated the phenomena with Dr Slade. Are we to think that Mr. Cook is an ignoramus who never read anything but his Bible and Psalm-Book, or a false witness, who, knowing he is uttering big falsehoods, prefers to pervert and misrepresent truth, in the hope of his own unscientific ideas triumphing with some innocent fools who may regard him as an authority?—ED.

proach, and to have the world know from such an obstreperous enemy as this that instead of making money out of Theosophy, the cause has cost them large sums out of their own pockets. If the propaganda of Christianity depended, hitherto, as that of Theosophy has upon the labors of missionaries who not only worked without pay but also personally defrayed ninety-four *per cent.* of the entire expenses—we are afraid that that religion would never have troubled the dreams of a single heathen mother. Colonel Olcott in his lecture most pungently retorted upon Mr. Cook that it was true, as he had said, that our modest receipts from all sources would hardly pay for the lighting of a Bombay church, but, all the same, the theosophists had in three years taken into their membership more high-caste Brahmins and Pandits, priests and scholars of other religions than the Hindu, than the whole missionary body had secured in the past century with all the hundreds of millions of pounds they had expended.

Further on, the "shrewd" preacher fell foul of Mr. D. M. Bennett, the "associate of the Theosophical Society," whom, he hoped, "the Society was not going to make a hero;"* and uttered one calumny after another.

"The career of that orator (Mr. Bennett) could not be described to ears polite," said Mr. Cook, using a phraseology usually applied to the devil. We answer that the said career is far easier described than that of more than one American clergyman and preacher—friend of Mr. Cook—we know of. Mr. Bennett was all his life an honourable and an honest man (see foot-note at the beginning of his speech on Jan. 12). If his morality in relation to a female friend—owing to the paid treachery of the latter during his trial—was questioned, and his enemies tried to prove him personally an immoral man; and even, supposing that instance of immorality had been proved, which is not the case—yet let him, *who feels himself free from any like sin*, cast at Mr. Bennett "the first stone." Thousands and tens of thousands among the most *highly respected* members of the Christian community become guilty of *such* a sin, and still the Pharisees of Society do not cast them off, but ever try to screen the guilt, be the adulterers but *church-going* hypocrites. Mr. Cook would have people believe him a sincere Christian? But the vehemence with which he has ever defended clerical culprits in America, and the bitterness with which he denounces an *infidel* here, guilty of a far lesser crime than that the Rev. Henry Ward Beecher has been found guilty of—give us now the right of denouncing him to the Anglo-Indian public as a champion Pharisee. What *honourable* Christian would not prefer associating with an honest infidel rather than with a dishonest and perjured Christian?

"American laws," he said, "were stern against the abuse of the Post Office."—While living in New York, we have received the most obscene and filthy anonymous postal cards, full of personal abuse against us, and that we knew to be written by Christians; yet we never heard that any post office had refused to mail it to us. The trial of Mr. Bennett was *a disgrace* to American Law. He had been guilty of no greater a crime than selling a medical work which was neither written nor published by him. He had sold it and sent it through the mail as dozens of booksellers did *before* and *after* his trial, who were left unmolested—*as they were Christians*—while Mr. Bennett was tried and sentenced because he was an *Infidel*. The American preacher says that while "a majority of the infamous organizations called Liberal Leagues, stood by that man and made him a hero; that man was a convicted poisoner of youth and a violator of the righteous postal enactments. That he no more represented America than Bradlaugh or Mrs. Besant represented England" and he "denounced him as a man who had been convicted under righteous American laws for propagating a profitable and abominable vice."..... *Truth* and *Fact* might answer him, that in such a case the Rev. J. Cook has either to denounce all the Christian booksellers who sold and yet do sell that book in America and Europe, or he has to be denounced himself as—a slanderer. We are afraid that the "righteous postal enactments" are on a par with that "righteous" juryman, *the only one* of the twelve who stood for Rev. H. Ward Beecher's acquittal, while the other eleven jurymen unanimously found him "guilty" in the Tilden-Beecher case.* Yet, Mr. Cook feels very proud of *that* clergyman's acquaintance.

Having blackened Mr. Bennett's character to his heart's content, Mr. J. Cook wound up his lecture by pointing him out as "the man whom the Theosophical Society of Bombay had put in a prominent position as an orator at its last anniversary. The Theosophical Society must disown that orator, or else Bombay and India would have a right to say, that the Theosophical Society was to be measured by the man whom it had pushed to the front." They would have no more "the right to say," such a thing, than the theosophists would have to say that the Christian Church has "to be measured" by the criminal clergymen and even bishops whom its Cooks have always tried to screen from human law, or that the Christianity of Christ is to be judged by a Christian of Mr. Cook's calibre. The Theosophical Society *will not* "disown that orator" so long as it has no better proofs of his guilt than the sentence of the "righteous" American law, or the wicked denunciations of the as "righteous" Mr. Cook. And to his concluding remark that the "man who had been repudiated by the best classes of American infidels, but who had not been repudiated thus far by the Theosophical Society of Bombay," the latter will reply that to our best knowledge this aspersion against "the best classes of American infidels" is an utterly gratuitous one, and can easily be disproved by facts; and lastly, were Mr. Bennett even proved guilty *de facto* and not merely *de jure*, still our Society of "atheists and infidels" would prove itself, by not casting that "sinner" off, a hundred-fold more "*Christlike*" than the Christians of Mr. Cook's class.

That his vile aspersions upon our Society and Mr. Bennett fell upon rather a sterile soil is proved by the fact that at his next lecture in the Town Hall, he was more hissed than applauded; and that a deputation of natives was sent to the Theosophical Head-Quarters to ask the Founders to reply to these aspersions. In accordance with this wish, Col. Olcott and Madame Blavatsky in company with Captain Banon, who was visiting them at that time, proceeded on the following day to hear Mr. Cook's last lecture. Their appearance at the Town Hall was greeted with such a thundering and prolonged applause that it must have stirred up the lecturer's guilty conscience. Otherwise, why should he have opened his discourse with the cowardly remark to the address of the native audience—reminding them "of the presence of four policemen" at the door of the Hall."? It was not only in bad taste, but positively vile, since the natives only availed themselves of their legal right to applaud or hiss at their will and pleasure.† Before coming to Mr. Cook's lecture, four letters were sent to him from the insulted parties, challenging him to prove what he had said of the Theosophical Society, its two Founders, the Vedic religion,

* The "Society" had no such intention, but Mr. J. Cook, notwithstanding his "shrewdness," made "quite a hero" of Mr. Bennett, owing to his malicious slanders upon him.—ED.

* We have no intention of casting upon the Rev. H W. Beecher an uncalled-for slur, or to revive old scandals. Nor do we take upon ourselves the right to decide whether he was guilty or not He may have been as innocent as Mr. Bennett; yet the burden of proof against him, was far heavier than in Mr Bennett's case, and, with the exception of his staunchest friends, his guilt was unanimously proclaimed and believed by all in America. We mention him simply as an hitherto historical character, and to show once more the great unfairness of bigoted Christians.—ED.

† This bad taste and utter lack of gentlemanly tact and discretion were shown by the Boston lecturer a day later at Poona with a still greater prominence. Refused by the non-Christian natives to listen to the Lord's Prayer which he insisted forcing upon them, Mr. Cook wrathfully advised them to pray to their "false gods." Then he quarrelled with two of the Christian missionaries present and insulted the chairman, a respectable European gentleman of Poona, the remarkable lecture coming to a close, to the great delight of the "heathen" audience, amidst a "general Christian row" as the *heathen* editor of a local paper expressed it.—ED.

and Mr. Bennett. Three of the letters are found in the *Report of the Proceedings* farther back, and the fourth from Madame Blavatsky read as follows:

(*From Madame H. P. Blavatsky to Mr. Joseph Cook.*)

Editor's Office of the THEOSOPHIST, Bombay,

20*th January*, 1882.

"Madame Blavatsky, while sending her compliments to Mr. J. Cook, offers him many thanks for the free advertisement of the Theosophical Society—of which she is one of the Founders—and of her work *Isis*, in his highly dramatical and sensational performances called lectures. Mr. Cook had the means of ascertaining last evening what effect his denunciation of, and false statements about the Theosophical Society, on January 17, had upon the native public. The long and unexpected applause of greeting upon the appearance of the two Founders in the Hall shows better than any words the esteem in which Mr. Cook's denunciations are held. Madame Blavatsky especially thanks Mr. Cook for the good taste and tact he exhibited in the opening sentence of his speech, so menacingly referring to four policemen—the mention of whom, as he thought, was capable of checking the expression of the good feelings of the natives towards those whom they know to love them unselfishly, and to have devoted their lives and means to defend them and their children from the demoralizing influence of those who would pervert them from their respective faiths into *missionary* Christianity. These influences are too well known to the rulers and the ruled to need detailed notice. The term "native Christian" in India is almost synonymous with a "drunken and lying rascal" in the mouth of the English themselves. Mr. Cook is welcome to try to tear down the Theosophical Society everywhere he goes—as he will always find Theosophists and Arya Samajists to answer him. At the same time Mr. Cook is warned—unless he would risk to have his triumphant progress through India checked by a disagreeable law-suit—to beware what he says of Madame Blavatsky or Col. Olcott *personally*, as other and more influential persons than an American preacher,—namely, Englishmen,—have found that there are laws in this country to protect even American citizens from malicious calumny. As neither Col. Olcott nor Madame Blavatsky will ever return to America, Mr. Cook's remark that they are trying to learn sorcery here to teach it to mediums in America is absurdly false and truculent—though little else could have been expected from *such* an exemplar of Christian meekness and charity. To show Mr. Cook who is Madame Blavatsky, a printed circular is enclosed. Mr. Cook's aspersions will be fully answered and proved false to-night. If, instead of accepting the challenge, he runs away, all India will be notified of the cowardly act."

He *did* run away. As reports of the proceedings will be published in a separate pamphlet, and a copy sent *gratis* to each of our subscribers in the next number we need only notice, at this time, Mr. Cook's cowardly rejoinder to the four challenges above noted, and append as the sequel a correspondence between Captain Banon and himself at Poona, in which, his unfairness and moral obliquity are most clearly shown.

As men of his kind love to slander people behind their backs, but keep ever aloof and avoid to face those whom they denounce, Mr. Cook took care that his answer to the four challenges should reach the writers when he was already near Poona, and at a secure distance from the Theosophical audience. That answer was handed by a Mussalman to the President at the Framji Hall in the evening, and when he was already on the platform ready to open the meeting. It read thus:

Bombay, January 20, 1882.

COL. OLCOTT,

of the Theosophical Society.

Sir,—I am not open to challenges of which the evident object is to advertise infidelity.

You invite me to sit on your platform with a man whose career has been described in an unanswerable article in *Scribner's Monthly* as "The Apotheosis of Dirt." No honourable man can keep company of this kind.

For using this man as a weapon with which to attack Christianity, the enlightened public sentiment of India will hold the Theosophical Society to a stern account. Men are measured by their heroes. Several days before I received your communication, I was definitely engaged to be in Poona on the night proposed for your meeting in Bombay.

Yours, &c,

JOSEPH COOK.

So was Col. Olcott "engaged to be in Poona on that night:" but he postponed all to vindicate his cause.

In the above letter, the writer objects to sit on the platform with Mr. Bennett—*not* with the theosophists who might rather object to sitting with Mr. Cook, the friend and brother in faith of several reverend scoundrels. And his last sentence implies that he might have overlooked even that objection had he not been *obliged* to keep his engagement.

Therefore, on the following day, the Founders of the Theosophical Society, accompanied by Captain Banon started for Poona by the 2 o'clock mail train and arrived there at 8½ the same evening. At 10 o'clock Mr. Cook had already received the following message from Captain Banon.

[CAPTAIN BANON TO MR. COOK.]

NAPIER HOTEL,

Poona 21, 1882.

SIR,

At Bombay you publicly asserted that my friends Colonel Olcott and Madame Blavatsky, Founders of the Theosophical Society, were persons of no repute in the United States; and that they had come here to learn certain tricks, and arts of Magic that they might teach them to mediums in America already exposed.

You were challenged by Colonel Olcott to face him before the public of Bombay last evening, but instead sent a note to the effect that you could not help "to advertise Infidelity" nor stand upon the same platform with Mr. Bennett.

Madame Blavatsky and Colonel Olcott have, therefore, followed you here, and on their behalf, I, who am not an Infidel, but a Christian officer of the Army, demand that you shall meet Colonel Olcott before the Poona public, and make good your charges.

If you decline, I shall post you as a coward and a slanderer: Mr. Bennett is not here, so you cannot make that excuse.

As I must rejoin my Regiment forthwith I cannot stay over to-morrow and must request an answer early to-morrow morning. On behalf of Colonel Olcott, I stipulate that not a word will be said about religion.

Your obedient servant,

A. BANON, CAPTAIN,

39th N. I.

To the

Revd. JOSEPH COOK.

To this a reply was immediately sent to the Captain and, as anticipated, there was another excuse ready.

[MR. J. COOK'S REPLY.]

Poona, 21*st January*, 1882.

CAPTAIN A. BANON,

39th Bengal N. I.

SIR,

Colonel Olcott and Madame Blavatsky have kept such public company at Bombay that I can have no connection with them.

I am very much surprised at the ludicrously dictatorial tone of your note demanding that I shall accede to their desire to use me as a means of advertising Infidelity.

I hope I shall not be obliged to give your name to the public, as an apologist for those who have publicly fraternized with a man, but just out of Jail, for violating righteous American laws, intended to secure the purity of the mails. My remarks on the enterprises of the Theosophical Society were all justified by its official documents which I cited.

Yours, &c.,

(*Signed*) JOSEPH COOK.

True Copy

A. BANON, CAPTAIN,
39th N. I.

Poona, 22-1-1882.

Thereupon, Captain Banon sent the above two letters to the Editor of the Poona *Dnyan Prakash*,* with an explanatory letter accompanying them. The whole was published in a *Supplement* "Extraordinary" of that paper and distributed all over Poona, and read as above, headed by a short editorial, and followed by the explanatory document. We give both.

DR. COOK EXPOSED.

"WE gladly make room for the following communication from Captain Banon of the Bengal Army regarding Dr. Cook's attack on Madame Blavatsky and Colonel Olcott, the Founders of Theosophy. We have no doubt that the whole correspondence will be read with deep interest by our readers and the general public. The bold challenge offered to Dr. Cook by Captain Banon to make good his charges against Madame Blavatsky and Colonel Olcott, and the refusal of Dr. Cook to accept the challenge so manfully given, will show to the reader that Dr. Cook is really nothing better than "a coward and a slanderer" of honest respectable people. With this necessarily brief preface we give below the whole correspondence sent to us for publication."

TO THE EDITOR OF THE DNYAN PRAKASH.

SIR,—I trust you will kindly publish in your columns my letter to the Revd. J. Cook and his reply thereto, at the same time allowing me to add these few lines in explanation.

During Mr. Cook's course of Lectures in Bombay, when at a loss for argument he descended to personalities, and libelled Col. Olcott and Mr. D. M. Bennett, these gentlemen challenged Mr. Cook to prove his statements in their presence, before a Bombay audience. To ensure fair play, and to allow an injured man to be heard in his defence, I consented to take the Chair. I am proud to reckon Col. Olcott among my friends. Of Mr. Bennett I know little and care less; still the greatest criminal is entitled to be heard in his defence,—even Guiteau in the United States being allowed a fair trial. In addressing the meeting as Chairman, I said that, when, at Mr. Cook's farewell Lecture the evening before, the Native audience signified their disapproval of him, he tried to stifle the adverse expression of opinion by threatening to have any one taken up by the police who might show disapprobation; and that such a despotic bearing was unworthy of a man hailing from a free country like the United States and would not be tolerated there for an instant. I then remarked that I believed that the first duty of a missionary was to the poor and heathen of his own country, and that the immense sums subscribed in Europe and America for foreign missions should of right be spent on the "Heathen" of those countries; that while the poverty, ignorance, and vice of the great towns in Europe and America remained undiminished, any missionary coming out to convert the Hindus was a deserter and a skulker from his own proper work at home; for the Bible tells us to remove the beam from our own eye before attempting to remove the mote from the eye of our neighbour. After Col. Olcott's address on Friday evening (which was enthusiastically received by a crowded audience in the Framjee Cowasjee Institute) I further said that Mr. Cook refused to meet the Colonel and prove his charges on the pretext that he had associated at the late anniversary meeting of the Theosophical Society, with an objectionable person (meaning Mr. Bennett). This was the very excuse of the Pharisees of Jerusalem who objected to receive Christ's teaching because he associated with publicans and sinners; the Pharisees and Mr. Cook, therefore, stood on the same platform of religious intolerance. I have not the least doubt that better Christians than myself might object to sit on the same platform with Mr. Cook because he is an associate of Mr. Ward Beecher in the American Ministry.

Jan. 22, 1882.

A BANON, CAPTAIN,
39th N. I.

Notwithstanding this exposure, we do not entertain the slightest doubt but that Mr. Joseph Cook will proceed on his trumpeting march through India, scattering on his way, everywhere he goes, his most oratorical slanders about our Society, his unmeasured abuse of the "false gods" of the Indians, and his sycophantic praises of the British—to their faces. After his row with his Christian brethren at his first lecture at Poona,* feeling the theosophists at his heels and not caring perhaps to encounter Captain Banon, Mr. Cook shortened his visit at Poona and on the following day vanished without preaching again. He has made himself odious to the orthodox Hindus, ridiculous in the eyes of the young and educated generation, and a "nuisance to the missionary" as one of the Poona *padris* expressed himself, because every lecture of his destroys the fruit of their efforts for years to conciliate, to their religion and themselves, the native community. Who, we ask, but a bumptious fool would even think of advising the English before an audience of 500 Hindus—the rulers in the face of the ruled—that all Government schools should *enforce* Christian morality upon their native pupils! Mr. Cook accuses us of "going against Christianity," of impeding its progress in India. Were that our object, what better ally could we ever find than the eloquent and irrepressible preacher who "hails from Boston!"

A MARRIAGE OF THEOSOPHISTS.

At Rothnay Castle, Simla, on the 28th December, before the Marriage Registrar, Ross Scott, Esq., Bengal Civil Service, to Maria Jane Burnby Hume, only daughter of Allan Hume, C. B., late Secretary to the Government of India.

His Highness Daji Raja Chandrasinghjee, Thakore Saheb of Wadhwan, Councillor of the Theosophical Society, and President of our *Saorashtr* Branch, will arrive in Bombay on the 5th instant. He will be accompanied by Rawal Shree Hurree Singhjee Roop Singhjee of Sihore, a Fellow of our Society.

* The same was sent all over India to every paper of any importance and by this time must already have appeared. We hope the American liberal papers will reprint the correspondence.—ED.

* "At the close of the meeting," says the *Dnyan Prakash* "a ludicrous scene ensued which was any thing but creditable to the persons concerned. Dr. Cook wanted to offer a prayer...whereupon a brother missionary of his said that it was not desirable to say a prayer before...non-Christians. Mr. Cook, however, persisted and said that as he had followed his own way in Bombay he would do so here too; whereupon the previous speaker (Rev. G. Rivington) said that to offer the (Lord's) prayer in the presence of so many non-Christians was like 'throwing pearls before swine.' This reckless remark naturally gave rise to great indignation among the native audience and would have certainly given rise to angry discussion and unpleasant retorts but for the fact that a third well-known missionary volunteered to defend the natives against the cowardly aspersions of his brother missionary. The chairman advising Mr. Cook to abstain from offering a prayer, Mr. Cook, instead of obeying, proceeded to denounce the Chairman and 'to set his authority at naught.'" The Chairman is an English gentleman of position at Poona. "The whole spectacle was disgraceful to a degree, and the meeting dispersed at once without Mr. Cook being allowed to pray."

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 6. BOMBAY, MARCH 1882. No. 30.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.*

A NEEDED EXPLANATION.

A valued friend and correspondent in Upper India writes :—

"We have not had the pleasure of hearing from you since your return to Bombay. We do not want to trespass upon your most valuable time, but we do earnestly pray that you will be pleased to write to us once a month, should you find leisure."

This is from the President of one of our Indian branch Societies, and we print the extract that we may thus answer to many of like tenor that are received by the Founders. Since the Theosophical Society was established we two have had to do all its more important work ; not because our colleagues have been at all unwilling to share the burden, but because enquirers have seemed like the patients of a popular doctor, or the clients of a leading lawyer—reluctant to take advice or instructions from any one in the Society, but ourselves. This was well enough in the infancy of our movement, and by working late in the night, sometimes all night long, the year round, we managed for the first three years to keep up with our official duties. But our coming to India doubled, perhaps trebled, the calls upon our time. We were not relieved from our Western correspondence, while at the same time the whole volume of enquiries, naturally provoked among the people of Asia by our coming, poured in upon us besides. So our magazine was determined upon, and in the *Prospectus* issued at Bombay, in July 1879, it was stated that "the rapid growth of the Society and of the correspondence between the Executive and the Society's branches in various European countries, and with the Aryan, Buddhist, Parsi and Jain scholars who take a deep interest in its work.....has made necessary the publication of the present journal." There is a limit both to physical endurance and to the number of hours in a day. With the most benevolent wishes to oblige, the Founders cannot engage to regularly correspond with anybody, whether in or outside the Society. They will do their best, but our friends will kindly remember that neither Col. Olcott, with lecturing engagements enough to break down a man of less iron endurance, nor the Editor of the THEOSOPHIST with the cares of its management and her indispensable journeys about India for several months each year, can in fairness be reproached for failure to keep up private correspondence even with relatives or nearest personal friends. The more so, when they reflect that much of the guidance and instruction asked, can be found in the pages of our Magazine.

*"THE HERMETIC BRETHREN."**

.....We of the secret knowledge do wrap ourselves in mystery, to avoid the objurgation and importunity of those who conceive that we cannot be philosophers unless we put our knowledge to some worldly use. There is scarcely one who thinks about us who does not believe that our Society has no existence ; because, as he truly declares, he never met any of us. We do not come, as he assuredly expects, to that conspicuous stage, upon which, like himself, as he desires the gaze of the vulgar, every fool may enter, winning wonder if the man's appetite be that empty way ; and when he has obtained it, crying out, "Lo, this is also vanity !"

"Dr. Edmond Dickenson," says Mr. Hargreave Jennings, (Rosicrucians p. 34-35) physician to King Charles the Second, a professed seeker of the hermetic knowledge, produced a book entitled, *De Quinta Essentia Philosophorum* which was printed at Oxford in 1686, and a second time in 1705...In correspondence with a French adept, the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine *Elixir Vitæ*, or potable form of the preternatural *menstruum*, he positively asserts that it is in the hands of the 'Illuminated,' but that, by the time they discover it, they have ceased to desire its uses, being far above them ; and as to life for centuries, being wistful for other things, they decline availing themselves of it. He adds that the adepts are obliged to conceal themselves for the sake of safety, because they would be abandoned in the consolations of the intercourse of this world (if they were not, indeed, exposed to worse risks), supposing that their gifts were proven to the conviction of the bystanders as more than human ; when they would become simply abhorrent. Thus, there are excellent reasons for their conduct ; they proceed with the utmost caution, and instead of making a display of their powers, as vain-glory is the least distinguishing characteristic of these great men, they studiously evade the idea that they have any extraordinary or separate knowledge. They live simply as mere spectators in the world, and they desire to make no disciples, converts, nor confidants. They submit to the obligations of life, and to relationships—†enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private beliefs, giving the world the benefit of their acquirements upto a certain point; seeking only sympathy at some angles of their multiform character, but shutting out curiosity when they do not wish its imperative eyes....This is the reason that the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there are such persons ; or believe that, if there are, their pretensions are an imposition. It is easy to discredit things which we do not understand....."

We came across the above, the other day, in the course of reading, and copy it to show that the difficulty which our sceptical public feels in crediting the existence of the *trans*-Himalayan recluses is no new thing. The jeering pleasantry of Archdeacon Baly, who told the Church Missionary Convention that "Theosophy was a new religion based on juggling tricks" is but the echo of the sneers of the generations in which Thomas Vaughan, Robert Flood, Count St. Germain, Theophrastus Paracelsus and other "Hermetic" philosophers lived and studied. Our Theosophical Society pays the penalty of its reaffirmation of the Truth of Hermetic Science, not merely in receiving the world's ridicule, but also in having it try to ignore

* Extracted from *The Rosicrucians* by Hargreave Jennings. (John Camden Hotten, Piccadilly, W. London.) Further on, we give a review by this able writer of Mr. Sinnett's "Occult World." These passages, as the author tells us, "occur in a letter published by some anonymous members of the Rose-Croix, and are adduced in a translation from the Latin by one of the most famous men of the order, who addressed from the University of Oxford about the period of Oliver Cromwell ; to which University the great English Rosicrucian, Robertus De Fluctibus (Robert Flood) also belonged in the time of James the First and Charles the First."

† Not at all in every instance : it depends upon the degree of their advancement, their earthly ties snapping one after the other as their new spiritual ones are formed.—ED.

a deal of honest work of the practical sort, which we have done, and are doing.

It is cheering, therefore, to find a bit of sound sense in, at least, one Indian paper. Says our excellent *Amrita Bazar Patrika*:

"We hail the appearance of the January number of the THEOSOPHIST with more than ordinary pleasure. It is as usual replete with interesting matter, but the chief interest of the number is centered in an account of the doings of Colonel Olcott in Ceylon published in the *Supplement*. We are sorry we have not space enough to record all that he has done there, but this we say that the Colonel may fairly claim that, whether there be "Himalayan Brothers" or not, there is at least one white man who is acting like a brother to the Sinhalese and will, as occasion permits it, act similarly to the Hindus. If it be not asking too much, we would request the Colonel to come to the city of Palaces and enlighten the Calcutta public on subjects with which he is so familiar and which are calculated to do so much good to the Hindu nation,—subjects of which most of our educated young men are so lamentably ignorant."

Let this be our sufficient answer to the silly though, as alleged, "mostly inspirational" article by the author of *Life beyond the Grave* (*Spiritualist of Jan.* 13) entitled "Spiritual Selfishness." The writer affirms that the "Himalayan Brothers.....wrap themselves in mystery and *pretend* to have a mission to perform, but they make no sign of accomplishing it" and further that "Madame Blavatsky .....cannot show that any practical good comes of being a Theosophist. We have not heard that she has benefited humanity by being a Theosophist".....Perhaps, some members of our various Branches throughout India and Ceylon, who have participated in our practical work, may also feel "inspired" to correct the rather unfortunate "inspiration" of the author of "Life beyond the Grave."

THE "ELIXIR OF LIFE."

(*From a Chela's* Diary.*)

BY G.....M.....F. T. S.

"And Enoch walked with the Elohim. and the Elohim took him."—Genesis.

INTRODUCTION.

[The curious information—for whatsoever else the world may think of it, it will doubtless be acknowledged to be that—contained in the article that follows, merits a few words of introduction. The details given in it on the subject of what has always been considered as one of the darkest and most strictly guarded of the mysteries of the initiation into occultism—from the days of the *Rishis* until these of the Theosophical Society—came to the knowledge of the author in a way that would seem to the ordinary run of Europeans a strange and supernatural manner. He himself, however, we may assure the reader, is a most thorough disbeliever in the *Supernatural*, though he has learned too much to limit the capabilities of the *natural* as some do. Further on, he has to make the following confession of his own belief regarding it. It will be apparent from a careful perusal of the facts, that if the matter be really as stated therein, the author cannot himself be an adept of high grade, as the article in such a case *would never have been written*. Nor does he pretend to be one. He is or rather was for a few years an humble *Chela*. Hence, the converse must consequently be also true, that as regards the higher stages of the mystery he can have no personal experience, but speaks of it only as a close observer left to his own surmises—and no more. He may, therefore, boldly state that during, and—notwithstanding his unfortunately rather too short—stay with some Adepts, he has by actual experiment and observation verified some of the less transcendental, or incipient, parts of the "*Course*." And, though it will be impossible for him to give positive testimony as to what lies beyond, he may yet mention that all his own course of study, training and experience, long, severe, and dangerous as it has often been, leads him to the conviction that every thing is really, as stated,—save some details *purposely veiled*. For causes which cannot be explained to the public, he himself may be unable or unwilling to use the secret he has gained access to. For all that, he is permitted by one to whom, all his reverential affection and gratitude are due—his last *guru*—to divulge for the benefit of Science and Man, and especially for the good of those who are courageous enough to personally make the experiment—the following astounding particulars of the occult methods for prolonging life to a period far beyond the common one.—ED.]

Probably one of the first considerations which move the worldly-minded at present, to solicit initiation into Theosophy is the belief or hope that immediately on joining some extraordinary advantage over the rest of mankind is to be conferred upon the candidate. Some even think that the ultimate result of their initiation will perhaps be exemption from that dissolution which is called the common lot of mankind. The traditions of the "Elixir of Life" said to be in the possession of Kabalists and Alchemists are still cherished by students of Mediæval Occultism—in Europe. The allegory of the *Ab-é-Hyat*, or *Water of Life*, is still credited as a fact by the degraded remnants of the Asiatic esoteric sects ignorant of the *real* GREAT SECRET. The "pungent and fiery Essence," by which Zanoni renewed his existence, still fires the imagination of modern idealists as a possible scientific discovery of the Future.

Theosophically, though the fact is authoritatively declared to be true, the above-named conceptions of the mode of procedure leading to the realisation of the fact, are *known* to be false. The reader may or may not believe it; but as a matter of fact, Theosophical Occultists claim to have communication with (living) Intelligences of an infinitely wider range of observation than is contemplated by the utmost aspirations of Modern Science, all the present "Adepts" of Europe and America—dabblers in the Kabala—notwithstanding. But far even as those superior Intelligences have investigated (or, if preferred, are alleged to have investigated), and remotely as they may have searched by the help of implication and analogy, even *They* have failed to discover in the Infinity anything permanent but——SPACE. ALL IS SUBJECT TO CHANGE. Reflection, therefore, will easily suggest to the reader the further logical inference that in a Universe which is essentially un-permanent in its conditions, nothing can confer permanency. Therefore, no possible substance, even if drawn from the depths of Infinity; no imaginable combination of drugs, whether of our earth or any other, though compounded by even the Highest Intelligence; no system of life or discipline, though directed by the sternest determination and skill—could possibly produce Immutability. For in the universe of solar systems, wherever and however investigated, Immutability necessitates "Non-Being" in the physical sense given it by the Theists—Non-Being being *nothing* in the narrow conceptions of *Western* Religionists—a *reductio ad absurdum*. This is a gratuitous insult even when applied to the *pseudo*-Christian or ecclesiastical Jehovite idea of God.

Consequently, it will be seen that the common ideal conception of "Immortality" is not only essentially wrong, but a physical and metaphysical impossibility. The idea, whether cherished by Theosophists or non-Theosophists, by Christians or Spiritualists, by Materialists or Idealists, is a chimerical illusion. But the actual prolongation of human life is possible for a time so long as to appear miraculous and incredible to those who regard our span of existence as necessarily limited to at most a couple of hundred years. We may break, as it were, the shock of Death, and instead of dying, change a sudden plunge into darkness to a transition into a brighter light. And this may be made so gradual that the passage from one state of existence to another shall have its friction minimised so as to be practically imperceptible. This is a very different matter, and quite within the reach of Occult Science. In this as in all other cases, means properly directed will gain their ends, and causes produce effects. Of course, and the only question is, what are these causes, and how, in their turn, are they to be produced. To lift, as far as may be allowed, the veil of this department of Occultism, is the object of the present article.

We must premise by reminding the reader of two Theosophic doctrines, often inculcated in "Isis" as well as in various "articles" in this and other magazines. They are (*a*) that ultimately the Kosmos is *one*—one under infinite variations and manifestations and (*b*) that the so-called MAN is a "compound being"—composite not only in the exoteric scientific sense of being a congeries of living so-called material Units, but also in the esoteric sense of being a succession of seven forms or parts of self, interblended with each other. To put it more clearly we might say that the more

* A *Chela* is the pupil and disciple of an Initiated *Guru* or Master.—ED.

ethereal forms are but duplicates of the same aspect,—each finer one lying within the inter-atomic spaces of the next grosser. We would have the reader understand that these are no subtleties, no "spiritualities" at all in the Christo-Spiritualistic sense. In the actual man reflected in your mirror are really several men, or several parts of one composite man; each the exact counterpart of the other, but the "atomic conditions" (for want of a better word) of each of which are so arranged that its atoms interpenetrate those of the next "grosser" form. It does not, for our present purpose, matter how the Theosophists, Spiritualists, Buddhists, Kabalists, or Vedantins, count, separate, classify, arrange or name these,—as that war of terms may be postponed to another occasion. Neither does it matter what relation each of these men has to various "elements" of the Kosmos, of which he forms a part. This knowledge, though of vital importance otherwise, need not be explained or discussed now. Nor does it much more concern us that the Scientists deny the existence of such an arrangement, because their instruments are inadequate to make their senses perceive it. We will simply reply—"get better instruments and keener senses, and *eventually* you will."

All we have to say is, that if you are anxious to drink of the Elixir of Life and live a thousand years or so, you must take our word for the matter at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or the so-called exact science—laughs at it.

So, then, we have arrived at the point where we have determined—literally, *not* metaphorically—to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This "next" is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process (hints of which will be found further on) we have to prepare for this physiological transformation.

How are we to do it? In the first place we have the actual, visible material body—MAN, so called, though, in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. We see, moreover, that in process of time any cut or lesion upon skin, however flesh-deep, has a tendency to replace the lost and reunite the severed parts together. A piece of lost cuticle will be very soon replaced with another skin, mixing flesh with other flesh. Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body—the fourth of the *seven* (having attracted and assimilated to itself the second) and which is so more ethereal than the physical one—may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them.....We can say no more. The Magdalene is not the only one who could be accused of having "*seven* spirits" in her, as the men who have a lesser number of spirits—(what a misnomer that word!)—in them—are not few or exceptional. These are the frequent failures of nature—the incomplete men and women.* Each of these has in turn to survive the preceding and more dense one and then *die*. The exception is the *sixth* when absorbed into and blended with the *seventh*. The "Dhatu"* of the old Hindu physiologist had a dual meaning, the esoteric side of which corresponds with the Tibetan "Zung" (the seven principles of the body).

We, Asiatics, have a proverb, probably handed down to us, and by the Hindus repeated ignorantly, as to its esoteric meaning. It has been known ever since the old Rishis mingled familiarly with the simple and noble people they taught and led on. The Devas had whispered into every man's ear—*Thou only*—if thou wilt—art "immortal." Combining with this is the saying of a Western author that if any man could just realise for an instant that he had to die some day, he would die that instant. The *Illuminated* will perceive that between these two sayings, rightly understood, stands revealed the whole secret of LONGEVITY. We only die when our will ceases to be strong enough to make us live. In the majority of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical conditions become so intense as to weaken, for one single instant, our "clutch on life," or the tenacity of the WILL to exist. Till then, however severe may be the disease, however sharp the pang, we are only sick or wounded, as the case may be. This explains the cases of sudden deaths from joy, fright, pain, grief, or such other causes. The sense of a life-task consummated, of the worthlessness of one's existence, *if sufficiently realised*, is sufficient to kill a person as surely as poison or a rifle-bullet. On the other hand, a stern determination to continue to live, has, in fact, carried many past *the crisis* of the most mortal disease, in full safety.

First, then, must be the determination—the WILL—the conviction of certainty, to survive and continue.† Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, but *a settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation.* In a word, the would-be "Immortal" must be on his watch night and day, guarding Self against—Himself. To live, to LIVE—to LIVE—must be his unswerving resolve. He must as little as possible allow himself to be turned aside from it. It may be said that this is the most concentrated form of selfishness,—that it is utterly opposed to our Theosophic professions of benevolence, and disinterestedness, and regard for the good of humanity. Well, viewed in a short-sighted way, it is so. But to do good, as in every thing else, a man *must have* time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive, for there comes a moment when no exertion or restless watch are any more needed: the moment, when the turning point is safely passed. For the present, as we deal with aspirants and not with advanced *chelas*,

* This is not to be taken as meaning that such persons are thoroughly destitute of some one or several of the seven principles: a man born without an arm has still its ethereal counterpart; but that they are so latent that they cannot be developed, and consequently are to be considered as *non*-existing.—ED.

* Dhatu—the seven principal substances of the human body—chyle, flesh, blood, fat, bones, marrow, semen.

† Col. Olcott has epigrammatically explained the creative or rather the re-creative, power of the Will, in his *Buddhist Catechism*. He there shows—of course, speaking on behalf of the Southern Buddhists—that this Will to live, if not extinguished in the present life, leaps over the chasm of bodily death, and recombines the *Skandhas*, or groups of qualities that made up the individual, into a new personality. Man is, therefore, reborn as the result of his own unsatisfied yearning for objective existence. Col. Olcott puts it in this way:

Q. 123.....*What is that in man which gives him the impression of having a permanent individuality?*

"A. *Tanha*, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having *Tanha*, will have a rebirth through the influence of *Karma*.

Q. 124. *What is it that is reborn?*

A. A new aggregation of Skandhas, or individuality, caused by the last yearnings of the dying person.

Q. 128 *To what cause must we attribute the differences in the combination of the Five Skandhas which make every individual differ from every other individual?*

A. To the *Karma* of the individual in the next preceding birth.

Q. 129 *What is the force or energy that is at work, under the guidance of Karma, to produce the new being?*

A. *Tanha*—the "Will to Live."

in the first stage a determined, dogged resolution, and an enlightened concentration of Self on Self, are all that is absolutely necessary. It must not, however, be considered that the candidate is required to be unhuman or brutal in his negligence of others. Such a recklessly selfish course would be as injurious to him as the contrary one of expending his vital energy on the gratification of his physical desires. All that is required from him, is a purely negative attitude. Until the POINT is reached, he must not "lay out" his energy in lavish or fiery devotion to any cause, however noble, however "good," however elevated.* Such, we can solemnly assure the reader, would bring its reward in many ways—perhaps in another life, perhaps in this world—but it would tend to shorten the existence it is desired to preserve, as surely as self-indulgence and profligacy. That is why very few of the truly great men of the world (of course, the unprincipled adventurers who have applied great powers to bad uses are out of the question)—the martyrs, the heroes, the founders of religions, the liberators of nations, the leaders of reforms—ever became members of the long-lived "Brotherhood of Adepts" ~~and~~ were ~~at first~~ and for long years accused of *selfishness*. (And that is also why, the Yogis, and the Fakirs of modern India—most of whom are acting now but on the *dead-letter* tradition, are required if they would be considered living up to the principles of their profession—to appear *entirely dead* to every inward feeling or emotion.) Notwithstanding the purity of their hearts, the greatness of their aspirations, the disinterestedness of their self-sacrifice, they *could not, for they had missed the hour*... They may at times have exercised powers which the world called miraculous; they may have electrified man and compelled Nature by fiery and self-devoted Will; they may have been possessed of a so-called superhuman intelligence; they may have even had knowledge of, and communion with members of our own occult Brotherhood; but, having deliberately resolved to devote their vital energy to the welfare of others, rather than to themselves; and, when perishing on the cross or the scaffold, or falling, sword in hand, upon the battle-field, or sinking exhausted after a successful consummation of the life-object, on death-beds in their chambers, they have all alike had to cry out at last: "Eloh Eloh-Lama Sabachthani!"

So far so good. But, given the will to live, however powerful, we have seen that in the ordinary course of mundane life, the throes of dissolution cannot be checked. The desperate, and again and again renewed, struggle of the Kosmic elements to proceed with a career of change despite the will that is checking them, like a pair of runaway horses struggling against the determined driver holding them in, are so cumulatively powerful, that the utmost efforts of the *untrained* human will acting within an *unprepared* body become ultimately useless. The highest intrepidity of the bravest soldier; the intensest desire of the yearning lover; the hungry greed of the unsatisfied miser; the most undoubting faith of the sternest fanatic; the practised insensibility to pain of the hardiest red Indian brave or half-trained Hindu Yogi; the most deliberate philosophy of the calmest thinker—all alike fail at last. Indeed, sceptics will allege in opposition to the verities of this article that, as a matter of experience, it is often observed that the mildest and most irresolute of minds and the weakest of physical frames are often seen to resist "Death" longer than the powerful will of the high-spirited and obstinately-egotistic man, and the iron frame of the labourer, the warrior and the athlete. In reality, however, the key to the secret of these apparently contradictory phenomena is the true conception of the very thing we have already said. If the physical development of the gross "outer shell" proceeds on parallel lines and at an equal rate with that of the will, it stands to reason that no advantage *for the purpose of overcoming it*, is attained by the latter. The acquisition of improved breechloaders by one modern army confers no absolute superiority if the enemy also becomes possessed of them. Consequently it will be at once apparent, to those who think on the subject, that much of the training by which what is known as "a powerful and determined nature" perfects itself for its own purposes on the stage of the visible world, necessitating and *being useless* without a parallel development of the "gross" and so-called animal frame, is, in short, neutralised, for the purpose at present treated of, by the fact that its own action has armed the enemy with weapons equal to its own. The *violence* of the impulse to dissolution is rendered equal to the will to oppose it; and being gradually cumulative, while the will-power is gradually exhausted, the former triumphs at last. On the other hand, it may happen that an essentially weak and vascillating will-power, residing in a weak and undeveloped animal frame, may be so *reinforced* by some unsatisfied desire—the *Ichcha* (*wish*),—as it is called by the Indian Occultists (as, for instance, a mother's heart yearning to remain and support her fatherless children)—as to keep down and vanquish, for a short time, the physical throes of a body to which it has become temporarily superior.

The whole *rationale* then, of the first condition of continued existence in this world, is *(a)* the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense) tendencies of the atoms composing the "gross" and palpable animal frame, to hurry on at a particular period in a certain course of kosmic change; and *(b)* to so weaken the concrete action of that animal frame as to make it more amenable to the power of the Will. To defeat an army, *you must demoralise and throw it into disorder.*

To do this, then, is the real object of all the rites, ceremonies, fasts, "prayers," meditations, initiations and procedures of self-discipline enjoined by various esoteric Eastern sects, from that course of pure and elevated aspiration which leads to the higher phases of Adeptism Real, down to the fearful and disgusting ordeals which the adherent of the "Left-hand Road" has to pass through, all the time maintaining his equilibrium. The procedures have their merits and their demerits, their separate uses and abuses, their essential and non-essential parts, their various veils, mummeries, and labyrinths. But in all, the result aimed at is reached, if by different processes. The Will is strengthened, encouraged and directed, and the elements opposing its action are *demoralised.* Now, to any one who has thought out and connected the various evolution-theories, as taken, not from any occult source, but from the ordinary scientific manuals accessible to all—from the hypothesis of the latest variation in the habits of species—say the acquisition of carnivorous habits by the New Zealand parrot, for instance—to the farthest glimpses backwards into Space and Eternity afforded by the "*Fire-Mist*" doctrine, it will be apparent that they all rest on one basis. That basis is, that the impulse once given to a hypothetical Unit has a tendency to continue itself; and consequently, that anything "done" by something at a certain time and certain place tends to be renewed at analogous other times and places.

Such is the admitted *rationale* of heredity and atavism. That the same things apply to our ordinary conduct is apparent from the notorious ease with which "habits,"—bad or good—as the case may be—are acquired, and it will not be questioned that this applies, as a rule, as much to the moral and intellectual as to the physical world.

(To be continued.)

* On page 151 of Mr. Sinnett's *Occult World*, the author's much abused and still more doubted correspondent assures him that none yet of HIS "degree are like the stern hero of Bulwer's" Zanoni..." the heartless morally dried-up mummies some would fancy us to be"...and adds that few of them "would care to play the part in life of a dessicated pansy between the leaves of a volume of solemn poetry." But our adept omits saying that *one or two degrees higher* and he will have to submit for a period of years to such a mummifying process unless, indeed, he would luntarily give up a life-long labour and—DIE.—ED.

BUDDHIST MORALS.

In a recent issue of the *China Mail* appears an account of the destruction of the "Temple of Longevity," one of the richest and most famous Buddhist Viharas at Canton, China, by an infuriated mob of Buddhist laymen. For some time past complaints have been made of the immoral lives of the priests of this temple, but they appear to have neglected paying attention even to warnings from the Nam-hoi, Chief Magistrate. At last three women were seen to enter the building, an outcry was made, the populace rushed in, but the women had escaped by the back door. The mob, however, found "ladies' toilet-boxes, ornaments and embroidered shoes," and thereupon beat and drove out the priests, and tore the ancient building stone from stone until not a vestige remained. Even this did not satisfy their outraged sense of propriety, for, the *Mail* tells us, they set fire to the ruins and consumed the last stick of its roof timbers that lay in the wreck. It is said that the (Abbot) Chief Priest fell upon his knees before the Nam-hoi, and implored his help, but was made to feel the force of his Worship's toe after being reminded that "timely warnings had been disregarded." The Magistrate, on the 15th November last, issued an official proclamation beginning as follows:—"Whereas the priests of the Ch'eung-Shau monastery have disobeyed the official proclamation by allowing women to enter the temple and detaining them there, and the people of the neighbourhood have suddenly surrounded and set fire to the building, the superior authorities have now ordered a detachment of over a thousand soldiers to be stationed along the streets to extinguish what fire there be still remaining," &c. The proclamation contains not one word in censure of the act of retribution; from which it is to be inferred that it met with official approval.

Turning to Bishop Bigandet's excellent work on Burmese Buddhism, "The Life or Legend of Gautama, &c.", we find (pp 290, 291) that :—

"Popular opinion [in Burma] is inflexible and inexorable on the point of celibacy, which is considered essential to every one that has a pretension to be called a Rahan, [in Ceylon termed Rahat, or Arahat]. The people can never be brought to look upon any person as a priest or minister of religion unless he lives in that state. Any infringement of this most essential regulation on the part of a Rahan is visited with an immediate punishment. The people of the place assemble at the Kiaong (Vihara, temple) of the offender, sometimes driving him out with stones. He is stripped of his clothes; and often public punishment, even that of death, is inflicted upon him, by order of Government. The poor wretch is looked upon as an outcast and the woman whom he has seduced shares in his shame, confusion, and disgrace. Such an extraordinary opinion, so deeply rooted in the mind of a people rather noted for the licentiousness of their manners, certainly deserves the attention of every diligent observer of human nature."

The sociologist will be struck with the stern regard here seen to be felt both among the Chinese and Burmese Buddhists for the reputation of their priests. The same feeling prevails in Tibet, where one who is included in the sacerdotal order, whether as lama or ordained priest, is punished with death for breach of the rule of chastity. He and the woman are either bound together with ropes and flung into the nearest stream or pond to drown, or buried to the chin in the ground and left to die by inches. The lavish honour shown to the Buddhist priesthood in all Buddhistic countries, is the popular tribute to the supposed high moral excellence of a class of men who profess to imitate the character, and follow the precepts of Lord Buddha. And candour will compel every fair man to say with the Romish Bishop of Rangoon, that their moral characters are, as a rule, blameless. Lazy, they are beyond doubt, and too often selfish and ignorant; but the cases of sexual indulgence among members of the Sangha are comparatively very rare. Col. Olcott's experience, in Ceylon, tallies with Bishop Bigandet's, in Burma. The vengeance taken upon recreant priests in China and Burma is the more impressive since we can recall no instance among Christians of religious houses having been demolished by mobs, because of the immoralities of clergymen or priests. And yet there has been provocation of that sort often enough given, unless rumour has belied some world-famous Reverends and some thousands more of their profession in Europe and America.

NEW AND SCIENTIFIC EXPLANATION OF THE ESOTERIC "WHEEL, FULL OF EYES."—The Revd. (Harlequin) De Witt Talmadge has a modern application for his texts. "And the wheels were full of eyes," Ezekiel said, as he came out of one of his remarkable visions. "And the wheels were full of eyes," Talmadge repeated on a recent Sunday. "And what but the wheels of the Printing Press?" (!) he continued all aglow probably with the original idea. "Other wheels are blind. They roll on, pulling or crushing. The manufacturer's wheel, how it grinds the operator with fatigue, and rolls over nerves, and muscles, and bones, and heart, not knowing what it does? The sewing-machine wheel sees not the aches and pains fastened to it—tighter than the band that moves it, sharper than the needle which it plies. Every moment of every hour of every month of every year there are hundreds of thousands of wheels of mechanism, wheels of enterprise, wheels of hand-work in motion, but they are eyeless. Not so the eyes of the Printing Press. Their entire business is to look and report. They are full of optic nerves from axle to periphery. They are like those spoken of by Ezekiel as full of eyes, sharp eyes, near-sighted, far-sighted. They look up. They look down. They look far away. They take in the next street, the next hemisphere. Eyes of criticism, eyes of investigation, eyes that twinkle with mirth, eyes glowing with indignation, eyes tender with love, eyes of suspicion, eyes of hope, blue eyes, black eyes, green eyes, holy eyes, evil eyes, sore eyes, political eyes, literary eyes, historical eyes, religious eyes, eyes that see every thing. 'And the wheels were full of eyes.'"

Shades of Ezekiel, pity there is no asylum or hydropathic building near Talmadge where he might *wash* his *eyes*! Let us hope the American Board of Foreign Missions may send him to India, to complete the work the loud J. Cook so well began—for our side! We need all the pulpit lunatics they can spare.

A CRITICISM UPON THE "MIGHTY PROBLEMS OF BRAHMA, ISWARA AND MAYA."

BY DORASAMY IYER.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—As a member of a Reading-Room of Salem, which has recently subscribed for your Journal, I beg to state that, although the questions to which my article refers, appeared in the THEOSOPHIST two years ago, yet as I read them only a few days since, and as they, even now, appear to continue to draw the attention of the people in this part of the country, I will, with your permission, undertake to answer them. I would, therefore, request that you may be pleased to re-insert the said questions together with my article for the convenience of your Vedanta readers.

Yours faithfully,

DORASAMY IYER,

District Munsiff of Salem.

Salem, 5th January 1882.

Instead of republishing the article above referred to, it is far better that the Vedanta scholars interested in the discussion should turn to the back numbers of the THEOSOPHIST. They will find it on page 87, column 2 in the January number of the year 1880. It was written by "Sri Paravastu Venkata Rungacharia Arya Vara Guru" and directed against our friend, the learned Sanskrit Professor of Benares, Pramada Das Mittra, who answered it very ably there and then in the same number. The present article—criticizing that which was itself intended as a scathing criticism—comes rather late in the day; but,

as our *Journal* was founded precisely for the object of fathoming the intricate metaphysics of India's philosophies, we give it room with pleasure. Confessing our inability to decide between the three opponents, we leave the task of awarding the palm of Vedanta scholarship to those qualified better than ourselves to judge of the respective merits of the three *Pundits*, only hoping that the "MIGHTY PROBLEMS" that follow, may finally themselves be solved.—ED.

In the THEOSOPHIST of January 1880, which only a few days ago, I happened to read for the first time, I met with a subject whose importance as a philosophy is unparalleled, but which has been dwelt upon in so fallacious a manner that one who sees that fallacy would be guilty of forgetting his duty to the truth-seeking portion of the public, should he neglect to expose it. Moreover, it is a subject which has ever engaged the minds of the educated orthodox Hindoos—at least in the southern part of the Peninsula—and with which the Theosophists of India cannot but feel deeply and unavoidably concerned. My answer, therefore, ought to be published.

The article in question is headed "Brahma, Iswara and Maya, by Sri Paravastu Venkata Rungacharia Arya Vara Guru;" it contains a series of questions which their author calls "Mighty Problems," and it specifies certain "Bhashyas" (*Commentaries*) including those of Sankara, and warns the Theosophists not to trust to the explanations of Professor Pramada Das Mittra, before they discover by which of the said "Bhashyas" they (the problems) are the clearer solved.

Finally, while admitting that the views of Pramada Das Mittra are quite in accordance with the doctrine of Sankara, the author informs the public that he means to refute the doctrine of "Advita." Sri P. V. R. A. V. Guru's criticism was followed in the same number by a reply from the Professor, who gave an erudite explanation of the general principles of the doctrine. I do not undertake to explain here the doctrine, but will simply point out the absurdity of the first critic's questions themselves. Such fallacies should be destroyed—never criticised or even answered, as their very nature forbids of any arguing. An exposition (as that by the above-named Professor in his answer) of the general principles to which the questions refer is all that is required. An attempt to inculcate the subject itself would prove fruitless; for, while the questioner—unable to comprehend or appreciate the inculcation—would always construe his own lack of comprehension into an incapability of those he questions, he would, at the same time, continue to pride himself upon his questions as if they were insolvable, only because—as he thinks—they are skilfully framed.

It is not for the first time that such questions are asked. They are trite ones, and are being constantly echoed by certain sections of people, who neither have learnt nor are they willing to learn the "Advita" doctrine with anything like a system; and, therefore, are only prone to ignorantly shout their satisfaction, at what they regard as an able attack upon the Advitees.* This well-known fact renders it the more desirable to analyze the intrinsic value of the said questions.

The first four apparently form one set:—

(1.) "Whether (Moksha) beatitude or salvation is or is not the (Purushartha) end, which a human being should aspire to? If not, all human effort for acquiring knowledge and wisdom, such as the study of Vedanta science, would be vain."

(2.) "If, however, it be the end aspired, who is the aspirer?"

(3.) "For whose sake does he aspire?"

(4.) "What sort of thing is the object aspired to?"

The reader will at once perceive that these four questions which the writer puts to the followers of Sankara, and of which the third is, forsooth, one of the mightiest of the "Mighty Problems," are all answered by himself. For, he says:—"According to his (Sankara's) doctrine, being one with Brahma, eternal bliss (Brahma Ananda) is, indeed, the end and aim of man." It thus becomes apparent that the critic, instead of setting forth at once his objections to the doctrine, prefers to lose time over idle words.

Then follows another set, consisting of the following questions:—

(1.) "Is the being who is the aspirer essentially Brahma or any other?"

(2.) "If he is in reality a Brahma, what has he to aspire for?"

(3.) "If not, will he newly become a Brahma?"

The first question is evidently preliminary to the other two. But P. V. R. uses the word "essentially" in the first, and the phrase "in reality" in the second. The word "essentially" refers only to what forms the essence in contradistinction to what is non-essential in the aspirer. If he has used the phrase "in reality" in the same sense as "essentially," then these three questions are unwarranted by reason. For, though it be said that the aspirer *is* essentially Brahma, yet he has to aspire after beatitude according to the doctrine quoted by P. V. R., because the aspirer is (according to the wording of the questions) composed of the essence *and* of what is not the essence, and is, therefore, not "One with Brahma" which is purely an essential whole; and, further, the third question would be inconsistent with the first. However, judging his meaning of the term "in reality" from the third question (*viz.*, "If not, will he *newly* become a Brahma?" or, in other words, will the aspirer, who is not at all Brahma, become Brahma?) irrespectively of the first question, it can be said that P. V. R. has not used it to convey the same meaning as "essentially," and that the second and third questions refer to the whole of what constitutes man without distinction as to what is "essential" and what is not. Again, both the second and third questions are inconsistent with the question No. 1, which is the basic one. In any case, the character of those three questions shows that P. V. R. relying barely upon prepossessions, confused and probably borrowed them without any definite reasons or decisive views of his own.

Then comes the query "Can one thing become another?" P. V. R. considers it to be an axiom that one thing *cannot* become another, and has, thereupon, built the interrogatory arguments which precede that question. It thus becomes apparent that if he is not thoroughly convinced of its being axiomatic truth, then is he constrained to confess that those arguments are entirely fallacious. To make him so confess, I would simply ask him to reflect, for a moment, upon what perceptibly surrounds him. If he does it, he cannot possibly fail to see that Nature is incessantly effecting changes, through some process or other, in all of her departments. It would suffice to draw his attention to but a few of the most common changes taking place in nature to upset all his arguments. For instance, an active human frame to-day—is turned to dust to-morrow. A huge tree covered with fresh leaves, fragrant blossoms and fruit, may be reduced to ashes in a second: the ugly, creeping caterpillar of one day becomes the beautiful and swift butterfly of the morrow; and the dumb, soft and harmless worm is metamorphosed into the buzzing, winged wasp, and furnished with a venomous sting, from one day to the other. As P. V. R. is a Hindu, I would also remind him of the "Sidhis," of *Anima* and *Mahima*, *Garima* and *Laghima*—the opposite qualities, which the *Sidhas* are said to be able to attain at their will and pleasure.

A single glance at the succeeding part of his discourse will at once show that all the other questions asked by him, have an exclusive bearing upon the absurd answers which *he* has framed for himself either through

* The *Advitees* are one of the two sects of the Vedanta system. It rejects the idea of a *personal* God, holding that the Paramátma (or Universal Soul) and Atma (the human soul,) are identical. They are advanced highly spiritual Pantheists, though they reject the name; but we find no other equivalent for their belief in the English language.—ED.

ignorance, or with the object of enabling himself to put forward those questions. Hence he has no right to defy other people to explain away his own absurdities. Again the prefix "Perhaps" used by him before every new set of answers, clearly shows that P. Venkata Rungacharia has not even taken pains to enquire about the principles and reasons upon which the doctrines of the *Advita* rest. Therefore, none need be told that his attempt to deal with a subject of which he is ignorant, is utterly reprehensible.

He crowns his difficulties with the final question—"Would there be on the face of the earth any such thing (or being) as seeking one's own annihilation ?"—the question showing itself inconsistent even with *his own* hypothesis, namely, that the Advitees seek their annihilation. Again, besides having reference to nothing loftier than mere earthly things, that question is clearly opposed to the fact of deliberate and premeditated suicides occurring even among those men who reject belief in a future life. Nor is suicide confined to mankind only. Records based upon scientific observation tell us that even scorpions will sting themselves to death when apprehending the approach of fire. And many are the instances that might be adduced to convince him that there is "on the face of the earth such a thing as seeking one's own annihilation." Having apparently satisfied himself of the unanswerable wisdom of his question, P. V. R. comes with its help to the following conclusion :—"Hence it follows that by beatitude is meant something, which, far from annihilating the soul, would endow it with some particular thing not already possessed."

This conclusion, far from deserving any attention, plainly shows that while the critic was writing one part of his article he had forgotten what he had written in the preceding part. From his own expression—"far from annihilating the soul" it becomes evident that P. V. R. supposes Sankara's doctrine of "Moksha" to teach the *annihilation* of the soul; whereas in a preceding paragraph he says:—"According to his (Sankara's) doctrine, 'being one with Brahma,' eternal bliss (*Brahma Ananda*) is, indeed, the end and aim of man," and he sets this as the starting point for his subsequent discussion. Every one knows that the two meanings (according to dictionaries) of the phrases "being one with Brahma" and—"annihilation of the soul" differ as greatly as light from darkness. And that P. V. R. himself attached no other meaning to them is clear from his question—"Would there be on the face of the earth any such thing as seeking one's own annihilation ?"

There is one more objection to P. V. R's article. I refer the readers to its heading : *Brahma, Iswara and Maya*, "by Shri Paravastu Venkata Runga Charya Arya Varaguru." The title means that the article treats of those three subjects in an explanatory way, while, in reality, it consists but of a few questions of the same character as the above quoted, and not a word is to be found in it of either *Brahma, Iswara*, or *Maya*. Cautiously omitting to give his own explanations of either of those terms and unwilling (perhaps unable) to say more than that by beatitude is meant "something endowing the soul with some particular thing," P. V. R. had no right to give to his article that splendid title.

The expressions of P. V. R. as well as the mode in which he has dealt with the subject, reminds one of the "analysis" on which the Atheists ground their denial of the existence of God. This analysis is confined to the most patent part of Nature. It need hardly be argued that to try to solve the question by analyzing *matter* is as reasonable as to go on digging into the earth, to see whether there exists in it that particular planet. Without going into an analysis of their arguments here, it is enough to say that their reasons are as childish, and their arguments as fallacious as those of P. V. R.

But, even in the arguments of the atheists there exist no more glaring inconsistencies and contradictions than we find in P. V. R's article. I leave it to the readers to judge how far P. V. R. is under the above circumstances justified in publishing an article in your valuable Journal read by so many erudite and truth-seeking men and upon so solemn a subject as the "Advita Doctrine," but to treat it in a most flippant way.

I would not, nay need not, represent the greatness of Sreemat Bhagavân Sankara Charya. But, let the reader bear in mind that He appeared in the world at a time when the study of Sanskrit philosophies was not as greatly neglected as it is at present; and nevertheless, He convinced all those of His contemporaries who knew Him personally, of the correctness of His doctrines so thoroughly and so cogently, and during His career, evinced so abundantly the possession of supernatural powers that even His most vehement opponents became His disciples, and finally conceiving the greatest veneration for Him, actually worshipped the great Sankara Charya.

Indeed, no philosophy or doctrine, which is unable to stand the test of logic and reasoning, deserves any regard. And the best mode of testing its soundness is to discuss it without prejudice or fear, and, setting forth every reasonable doubt and difficulty, to get them explained. That this is the mode adopted by the students of the Advita Philosophy is clear from many of the Advita treatises. P.V.R. is welcome with all those who share his views to offer questions; but he has no right to intrude upon the valuable time of the learned readers, with his problems abounding but in palpable and self-evident absurdities. Any one acquainted with the lectures of a genuine Vedanta scholar, one who has both the theoretical and practical knowledge of the Advita philosophy can explain away with the utmost ease any of his objections, and show him, at the same time, that any attempt to refute the doctrines of such a Divine Personage as Sankara Charya is about as reasonable as to seek to blow out the light of the Sun.* Even among those who are not illiterate, there are many who have never cared to acquire either the theoretical or practical knowledge of the Advita philosophy. Some of them consider it as Pantheism; while others say that it is based upon mere conjectures. All such mistakes arise from ignorance and blind assumptions.

One word more to the Theosophists. Let them know that any one who disputes the Advita Doctrine is no Yogi. This is as true as that no genuine Adept or Yogi can possibly ever doubt the soundness of its teachings. If any man disputes *Advita*, he should immediately be asked if he claims to be a genuine Yogi.

By answering in the negative, he would speak but the truth. Advita is the most sublime philosophy. It is both theoretical and practical. It has been and can at any time be demonstrated both by reason and practice. And when the Theosophists come to that stage of philosophical enquiry (which they seem fast approaching) where they will have to ask themselves—"Whether the practices of *Yoga* tend to 'Moksha' and if so, how ?"—then will they find satisfactory solutions to those questions nowhere but in the Advita philosophy. It is not an exaggeration to say that each link in the chain of reasoning which leads to the Doctrine of Advita is by itself a complete and true philosophy and the noblest food for thought.

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* The indignation of our esteemed correspondent is natural, and we respect it, since he appears to be a true Vedantin and a fervent disciple of Sankara Charya. But his wrath might find a far larger outlet than the innocent article written in 1880, by the gentleman of the long name. Mr. Dorasamy Iyer should turn it against a fitter opponent, such one, for instance, as Major G. A. Jacob of the Bombay Staff Corps and the Inspector of Army Schools, who has furnished the missionaries with a "Manual of Hindu Pantheism," upon the Vedântasâra. (See *Trübner's Oriental Series.*) In it the learned gentleman who wrote it "to provide the missionaries" with a weapon against the "Heathen"—bungles up and confuses with a most charming carelessness the various *gunas* of the system. So, he makes no difference between "Maya" (ignorance) which constitutes the causal body of Ishwar and the "Maya" constituting the causal body of *jiva;* one "Maya" being of pure *satva guna*, and the other of impure *satva guna;* the said author, moreover, mistakes the words for pure and impure *satva guna* in the original Sanskrit—for Brahma itself ! —ED.

A NEW SABHA AT BUDDHA GAYA.

An esteemed correspondent at Buddha Gaya, Babu Indra Narion Chokroborty, M. A., B. L., sends us an interesting account of the recent visit, to that hallowed spot, of Pandit Kumar Sreekrishna Prasanna Sen, Editor of the *Dharma Procharok*, and Secretary to the "Bharotborshia Arya Dharma Procharinee Sabha." This gifted young man is described as an orator of great power and eloquence, and a Pandit, learned in the text and meaning of the Vedas, Purans and Shastras. His lectures were attended by all the nobility and gentry of the neighbourhood, who were deeply impressed with his exposition of the Vedic religion, and his appeals to them to aid in restoring its ancient splendour and glory. His efforts for the establishment of a branch of the "Arya Dharma Procharinee Sabha" at Gaya, were crowned with brilliant success. For seven consecutive days, the indefatigable orator lectured before large and enthusiastic audiences, sometimes twice and thrice on the same day. On the eve of his departure, the lecturer, accompanied by a crowd of friends, paid a visit to Buddha Gaya, and was profoundly impressed at seeing the magnificent monument erected on the place where the immortal Sakya Singha, the great Gautama Rishi, became Buddha. Standing before the splendid temple of Gaya, now under repair, he remarked that "the memory of true greatness can never perish...!"

The subjects of his several lectures were "True Progress," "The Freeing of India from Evil Spirits," "On the Degradation of the Sonaton Arya Dharma," "Practical Religion," "Moorti Poojan, or Image Worship"—in which he gave a beautiful interpretation from a 'Satwik' point of view. Then a grand lecture was delivered by the Arya Missionary at the "Tikari House of the wealthy Raja Rao Bahadur," at which the audience was invited to adopt measures for the establishment of an "Arya Dharma Sabha." During this speech "he vehemently denounced drinking and immorality, and handled so ably the subject, that even those who are more or less addicted to such abominable vices" loudly applauded the orator..."Then a subscription list went round, the Raja subscribing Rs. 1,000, and immediately paying it in cash, and the munificent Maharanee of Tikari, promising a similar sum, if not more, as we were made to understand by her Naib Dewan. It was resolved, during this meeting, that a sum of Rs. 7,000 should be raised, for the purpose of building a Sabha house, in which Sanskrit and the Shastras should be taught *gratis*."

"Another lecture was delivered by Babu Kumar Shree-Krishna, on the same day, before the school boys at the house of Rai-Sham Lall Mittra, for the purpose of advising them to establish a "Suneeti Soncharinee Sabha," which has accordingly been established..."

We congratulate the learned lecturer upon his successful visit to Gaya, and hope the new Sabha may be the means of doing great good to India.

REINCARNATIONS IN TIBET.

So little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper,—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not,—actually came out with the following bit of valuable information :—

"It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65.....

The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (?!!) who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority."

A more ignorant assertion could hardly have been made. It may be argued that "Christian" writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Head-quarters, we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our "Celestial" Brother losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being "an incarnation of Buddha," we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was "an incarnation of Buddha, who never dies." The "Dug-pa * or Red Caps" belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines—into the Shammar sect, that, in opposition to the reformed "Gyelukpas," the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or "Sang-gyas"—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especiallly its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird's-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Lhassa,† were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.‡ Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the "heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no

* The term "Dug-pa" in Tibet is deprecatory. They themselves pronounce it "Dŭg-pa" from the root to "bind" (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of "Dug-pa" *mischief*-makers, *sorcerers*. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.—ED.

† Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhassa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

‡ See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C.B., F.R.S., Trübner & Co., London.—ED.

farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa*—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.†

The regular system of the Lamaïc incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Gön-pa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy, (which is practised to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized) that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalaï-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans "a rude and ignorant race," whose "Deb Rajah is dependent upon the Dalaï-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalaï-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.‡

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. "It was, indeed," it reads, "at about the period of Hiuen-Thsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyani or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form*; but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time, as Max Müller says:—"The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. XIV., *Introduction.*)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.† But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Arahat Buddhism of Tibet, offers a contrast as great as the snow-trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.‡ A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam, —that province which had always been the stronghold

* We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lha-ssa. The Lamas deny it.—Ed.

† We are well aware that the name is generally written *Pugdal*, but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phäg-dal derives its name from Phag pa (phäg—eminent in holiness, Buddha-like, spiritual; and *pha-man*, father) the title of "Awalokiteswara," the Boddhisatwa who incarnates himself in the Dalaï Lama of Lha-ssa. The valley of the Ganges, where Buddha preached and lived, is also called "Phäg-yul," the holy, spiritual land; the word *phag* coming from the one root—Phä or Phö being the corruption of Fo—(or Buddha) as the Tibetan alphabet contains no letter F.—Ed.

‡ Says Mr. Markham in *Tibet* (p. XVII *Preface*): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474" (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani and on his death he relinquished the attainment of Buddha-hood that he might be born again and again for the benefit of mankind .... When he died, his successor was found as an infant by the possession of certain divine marks.

* Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism*, for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they make of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.—Ed.

† The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalaï-Lama and his people, with the three letters of the three Jesuits in the *Appendix*, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalaï-Lamas and the Tibetans than "their devilish *God the Father*"..... "vindictive devils"....." fiends who know how to dissemble," who are "cowardly, arrogant, and proud"....." dirty and immoral," &c., &c., &c., all in the same strain for the sake of truth and Christian charity!—Ed.

‡ As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-bye, which might be applied with as much justice to the Christian as to the Tibetan clergy.—(See App. *Tibet* p. 306).—Ed.

and the hot-bed of the "Shammar" or Bhön rites,*—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accomplished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,† who was converted by her from the Bhön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagri of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha,—into the language of the country". (See Markam's *Tibet.*)‡

Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuits, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om*, the other his *Han*, the third—his *Hoong*. Or, (Sanskrit:)—*Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his "body," the other, his "heart" and the third, his—— word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Dukpa Shab-tung, who had been defeated by the Gyalukpas of Gay-don Toob-pa,*—invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rimbochay—thus starting a third "Gem" in opposition to the two Gyalukpa "Gems." But this "Gem" never rose to the eminence of a Majesty, least of all was he ever considered a "Gem of Learning" or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good for ever. No Dharma Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the Dharma Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached where the orphans of Red-caps, and the converted Shammars should be instructed in the "Good Doctrine" of the Gyalukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated Dharma Rajahs are sent and installed at Bhootan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlows*, who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no "Dharma Raja" was ever considered as an incarnation of Buddha. The expression that the latter "never dies" applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyan. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are one as Amita-pho† (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated "Phag-pa" or "saintly men" (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the "Holy Lha" which we hope to publish in our next.

"N. S." OF GUZERAT WHO SENDS US A PANEGYRIC upon British rule in India is informed that his article will not be published as it is political and anonymous.

WE HAVE TO ACKNOWLEDGE WITH OUR GRATEFUL thanks receipt of a double copy of two fine Persian books presented to the Journal and the Library of the Theosophical Society by the author, Mr. Manekji Limji Hataria, of Teheran, Persia, who sent instructions to that effect to Mr. Nusserwanji Shapoorji Sooj of Bombay, to whom our thanks are equally due. Our personal ignorance of the Persian language forces us to postpone our notice of the works in the present issue, but we expect to give a review of both at an early date from the pen of one of the Persian scholars belonging to our Society.

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* The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhön religion—itself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha's name in it means nothing.—ED.

† A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun—a *Ghelung-ma*, or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.—ED.

‡ But, what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tda-shi Lama's half-sister—and the superior of the nunnery on the Lake Yam-dog-ecbo or Piate-Lake, was one of such reincarnations.—ED.

* The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the "Perfect Lama," or Panchhen—the precious jewel from the words—*Pan-chhen* great teacher, and "Rim-bochay" priceless jewel. While the Dalai Lama is only Gyalba Rim-bochay, or "gem of kingly majesty" the Tda-shi Lama of Tzi-gadze is Panchhen Rimbochay or the *Gem of Wisdom and Learning.*—ED.

† In Tibetan *pho* and pha—pronounced with a soft labial breath-like sound—means at the same time "man, father." So *pha-yul* is native land; *pho-nya*, angel, messenger of good news; *pha-me*, ancestors &c., &c.

KOOT-HOOMI IN AUSTRALIA.

Our friend Mr. Terry, of Melbourne, is fortunate in having access to a *clairvoyante* of exceptionally good lucidity, as he informs us. Quite recently she claims to have seen in her trances the *Kama-rupa* (double) of a living man, who is thus described by Mr. Terry in a letter received by us by the last Australian mail.

"An intelligence clothed in human form, wearing an Eastern costume, and having a dark complexion, but not so dark as the average Hindoo, professing to be Koot-Hoomi, presented himself to my *clairvoyante*, and I conversed with him. Though there was nothing in the conversation inconsistent with the character assumed, there were still no *proofs* of identity. I will experiment further. I must have evidence as a basis of belief."

The description is vague and may suit any one of some thousands of Kashmiris and Brahmins of various families. Koot-Hoomi is, in fact, of a light complexion. Having asked his attention to the foregoing, we are authorized to say on his behalf that he will not yet affirm or deny the truth of this vision. Mr. Terry promises to make further experiments, the issue of which he will await. We will say, however, that K.H. has before now both been seen by *clairvoyants* and "controlled" a medium, as we are told.

1881.

Writing to the Editor of the *Medium and Day-break*, the Right Hon. the Countess Marie of Caithness gives the public some new and very original views upon the fatal figures of the year 1881. We quote from the letter, as the speculations of the learned writer support many of our own assertions given in the THEOSOPHIST regarding the fatal year, our views, as usual, having been a good deal derided by the profane papers at the time.

..."Perhaps it is not generally known in England, that some time in the year 1879, after the death of a Danish gentleman in America, some very old papers were found, which at first could not be deciphered, but, in 1880, they were discovered to be in Danish, and to have been written by Tycho Brahé, the celebrated Danish astronomer, born in 1546. These papers contained a prophecy relating to the importance of the year 1881, which would be the end, and the beginning of a Cycle, and foretelling great troubles which were to happen in the few years following, which, he said, would be most eventful. The celebrated astronomer, Kepler, was his assistant at Benatek, where he died in 1601; and to the advice of Tycho Brahé, the great Kepler is said to have owed much.

Strange to say, I have felt so deep an impression all along that the year 1881 was to be as eventful in some spiritual sense as had been predicted of it in a material sense, by so many and such widely different sources (some of these popular predictions have even been sold in pamphlets in the streets of Paris), that I do not think I have written a letter or note, or used the date in any way for the last ten months, without underlining the pregnant numbers, feeling each time I did so that it was the time of fulfilment.

There is yet another remarkable coincidence regarding this date, 1881—1+8=9, 8+1=9—to be found in the seventeenth chapter of Genesis; in which we read that the Lord God Almighty renewed the Covenant with Abram, thenceforward to be called by a "NEW NAME," (A-Brahman, or Son of God) when he was ninety years old and nine; promising that he should be the father of many nations, and calling upon him to walk before him and to be PERFECT. The union of God and man naturally involves the idea of man's most perfect state.

Now, we find that the age of Abraham at that particular time, 99 multiplied by the 19 years of the metonic cycle, gives us again the eventful date of 1881.

Again and again I have summed up the mystic numbers—1+8+8+1=18, which divided by three, bring forth the three mysterious sixes, or 666, the number of the Beast (which may mean Denial, the Spirit of Unbelief and Materialism, for we are told in the Revelation that it is also the number of the Man), and while doing so, I received the following solution, which I have much pleasure in transmitting to you for consideration.

In Adam (or Earth-man) was sown the seed of eternal life, which was to germinate in the womb of Mother Earth for nine months of 666 years each month (this being the number of the animal man); at the expiration of which period it would be brought to the birth in the year of grace 1881, which summed Kabbalistically—1+8+8+1=18. Now 18 divided by 3 gives, as we have seen, 666. The seed was quickened at the sixth month (A.M., 4000) by Christ, the Anointed, at his first coming, for there has been no introduction into the world of anything but the breath of the higher life, the Christ into the Adam, or the Divine Life of Light and Love into the seed prepared in the earth 1881 years ago by Christ the Anointed, at his first coming.

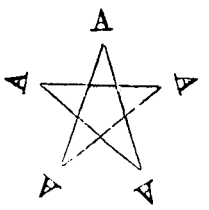
Now let us see if this can be proved Kabbalistically:—

Six months of 666 years each, would give 3996 years or 3+9+9+6=27, and three months more of 666 year, each month, would give 1998, or 1+9+9+8=27; but now add these two products together Kabbalistically—2+7+2+7=18. We obtain always eighteen—which, divided by 3, give 666, the mystic number; and the two sums of the whole nine months of 666 years each—$\frac{5994}{1998}$—5+9+9+4=27, or 2+7=9, surely the nine months of gestation! at the fulfilment of which period the Man (evidently the higher or more perfect and divine man) is to succeed the earthly, or animal man; or, in other words, the Son of Adam or man is ready to become the Son of God, and to be measured by the measure of the angel.

The celebrated Abracadabra, or Pentacle of the Pagan Theosophists, gives the best explanation of the mysterious number 666, as follows:—

ABRACADABRA.....A
ABRACADABR
ABRACADAB
ABRACADA.....A
ABRACAD
ABRACA.....A
ABRAC
ABRA .....A
ABR
AB
A .....A

The first capital letter, A, occurs five times at the end of the lines, which five letters A, reunited, give the form of the Pentagram, the emblem of Man, the Microcosm, thus:—



The total number of the letters forming the celebrated Abracadabra, written as a Triangle, gives 66 when Kabbalistically added together, which is the square of the Ternary, and consequently the squaring of the circle.

The author of the Apocalypse, the key to the Christian Kabbala, has composed the number of the Beast (which may mean Idolatry, or, perhaps, Materialism), by adding another 6 to the complete number of 12 (6+6=12) of the Abracadabra, which thus gives, when Kabbalistically reckoned, 666 or 18, the number assigned by the Tarot to Darkness, the hieroglyph of night, of the moon, of the profane, of the wolf, and of the lobster; an obscure and mysterious number of which the Kabbalistic key is nine the number of initiation.

The Sacred Kabbala says on this subject:—

"Let him who has intelligence (or the key to Kabbalistic numbers) calculate the number of the Beast, for it is the number of Man, and this number is 666. It is, in fact, the decade of Pythagoras multiplied by itself, and added to the sum of the Triangular Pentacle of Abracadabra (the number of the Microcosm, or divine man, which we have seen to be 12). It is the summary of all the magic of the ancient world; the entire programme of the genius of humanity, which the divine genius of the Gospels would absorb or supplant."

So much for the Kabbala; and the Prophet Daniel says on this subject: "The wise shall understand." (Daniel xii, 10.)

Hoping the light I have been helped to throw on these interesting subjects may be of some use to your many intelligent readers, I remain, dear sir, sincerely yours,

MARIE CAITHNESS.

November 18, 1881.

PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

To the Editor of the "Theosophist."

Permit me to thank you for the review of my "Philosophy of Spirit," which appears in the December issue of your valuable journal; and I hope that ere long we may have a corresponding serial in this country. But while appreciating the very courteous tone of the article, I feel that my Reviewer has failed to understand my position in several important points, and, failing in this, has conveyed what I think to be an erroneous impression; and with your permission I would attempt to correct them, as I am sure my Reviewer wishes to do me justice. The financial success of my venture in publishing the work is but of very small importance; but what to me is of great value, is the recognition that my humble efforts to place the literature of ancient India (or a very small portion of it) in a more favorable light than is generally presented, to the English reader—is appreciated by those in whose interest it was written and published. I gather the work would have been generally acceptable by the class of readers who are likely to be attracted thereto, had it not been for the needless introduction of a claimant to the authorship of the Mahabharata in Busiris the Ancient—a Spirit or Angel. (I am at a loss to account for the use of such terms as "disembodied angel;" and "dead angel," by the Reviewer, as "dead people" of any kind find no place in my vocabulary.) If my Reviewer does not understand the system and its phraseology, which I use, is it wise or courteous to misrepresent that of which he is ignorant? That system of spiritual ethics is based upon scientific law, operative in the production of the phenomenal world, by influx from an inner world, not cognizable by, or subject to, the sensuous degree of the mind, which can alone deal with objects that are visible on the plane of appearances. Like the system unfolded in the Bhagavata Gita,—with which, in general, it quite harmonises,—it is cognizant of the *three* discreeted degrees of receptive life, in all states and spheres: and at the same time, of *three continuous* degrees on each plane. This is a general definition of the leading principles in the system of thought; and the *key* for unlocking all the systems involved therein, is the knowledge of the great "Law of Correspondences;" which must ever remain a mystery to those who are unable to distinguish between continuous and discreeted degrees.

This involves some comprehension of the *descent* of life, as well of the ascending scale in the continuity of being and perhaps this has not been the subject of study by that school of thought of which my Reviewer is a representative.*

According to the teaching of my Guru—at whose feet I sit—every human organism, or embodiment, if we will, contains within it *twelve* degrees. The three lowest or more external pertain to the *animal:* the next three to the *human:* the next three to the *angelic:* and the most interior three to the *deific*. In our present state of conscious life, these are understood as *principles*, but on each of their own specific planes, they are manifested in *forms*. This quite agrees with the truth declared by a learned Swami, (p. 48 in the THEOSOPHIST for November 1881) who says: "Those who wish to know the reason for polytheism, let them have soul-communion with Holy and Higher Spirits, (or gods,) who, whenever reached by man, show him by what they teach and prove to him, that if man has to worship the deity it is under the shape of many *devas* and not *one* god."

I am not guilty of the folly to presume to *teach* Eastern minds, especially those who are practical and experimental adepts. No one is more aware than I am that the (so-called) West has very much to learn from that ancient School which has its living Representatives in Asia; but I trust I may be pardoned if I venture to express an opinion that the totality and *finality* of wisdom is not in the exclusive custody of any one given system of thought or religion. To my humble view, he rises to the greatest altitude, who can sense the underlying harmony in all and every system of human thought and expression.* To me, it is a question of development; and the world of humanity would be ultimated and live to little or no purpose, if progression were absent from the Index that marks the various stages of embodied life upon this planet. This thought is quite in accord with that given forth by the President-Founder of the Hindu Sabha, in the short article following the one from which I have already quoted. He says: "In using the term 'Yogi' we mean simply an adept whose spiritual Ego is capable of Dhyan and Samadhi, and consider all differences of mode and form as the accidents of the nationality in which he was born and trained. The Hindu public, in their pardonable national vanity, may believe that Yoga-Siddhi is possible only for born Hindus."†

The first two degrees—Dhyan and Samadhi‡—I believe are attainable, even in this uncouth climate, by a certain class; but the third, Siddhi, is out of question for men who like myself are actively engaged in commercial pursuits from morn till eve; but which pursuits are as needful for the progress of Humanity as the purely contemplative and ascetic devotee of the East.

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* The learned author seems to have misunderstood the secret meaning of the said degrees. There are "nine gems or jewels, called 'Navanidhi,'" or the highest nine *degrees of initiation*, in groups of three—of "Raja Yoga," so called in contradistinction to the *seven* degrees of "Hatha-Yog," the highest of which—the *eighth*—is "Samadhi" (self-induced trance) and which are known as the "eight Siddhis of Hatha-yog," or "Asta Siddhis." Being but an humble pupil of Brahman-pundits learned in the esoteric interpretation of their Bhagavad-Gitâ, the "Reviewer" confesses to know little of the Western "School of Thought" which interprets *our* sacred Books in its own way. But, he is pretty sure of his facts when related to Eastern or Aryan esotericism. And knowing the difference between "Para" (high) and "Apara" (low); be ween "Brahma" and "Jivaghana;" between the human spirit still enslaved by "Sopâdhi" (material conditions,) and the spirit that has freed itself from them (as adjusted by and described in the Chhandogya-Upanisad and in the Bhagavad-Gitâ)—he claims to be right when calling a "Presence" or Spirit who appears in such a human form as to allow his face to be reproduced in a portrait—"a *dead* angel" &c. The human spirit after death being gradually delivered from the trammels of material conditions and forced (the purest as the less pure) to pass through a long series of forms *loses all form* once that he reaches Brahmaloka, from whence no spirit, whether one or a congeries of them—while overshadowing the elect mortals will assume *any* form. (See the teachings of Sankarâchârya, Râmânuja, &c.)—D. M., the "Reviewer."

* Such is the policy of our Journal and of the Theosophical Society. Therefore, we invite such discussions and welcome them.—ED.

† They would be very foolish if they did—but they do *not*. The "Siddhis" of the *Hatha* Yog are for all and may be attained by every one, and without initiation—like in the case of some highly-developed mediums—*natural-born* magicians. But no one can attain even to the first of the nine "niddhis"—except he studies *Raja* Yoga under a competent *initiated* Adept, and can never reach them unless he is regularly initiated into the mysteries by one of the *highest* living *Sid dha* or adepts.—D. M., the "Reviewer."

‡ "Dhyan and Samadhi" are not the first, but the last and highest degrees, *Samadhi* being the eighth consummation of *Hatha Yog*.—D. M.

May I be allowed to demur to the statement made by my Reviewer, in which he says: "There are some sublime ideas, &c., as well as strange misconceptions owing to the predetermined idea of the author, and his strong desire to identify Modern Spiritualism with the most ancient philosophies of the world." It is not to the words used that I object to, but to what underlies; and which is conveyed in the term Modern Spiritualism. Whatever may have been the action of some professed representatives (in the press) of this great movement, towards the Theosophical School and its representatives; until the issue is fairly drawn and recognized by their respective adherents, it surely is not for the profit of either to place themselves in the attitude of antagonism to each other. To my view the one is the natural co-relative of the other. Spiritualism, as popularly understood, is yet in a too undeveloped condition, to have formed a science and philosophy of its own, and until that is formulated, I hope I may be excused from being treated as an advocate of the crude system that, for the present, passes under this term. For my own part, I use the term *spirit*, in its generic sense, *i. e.*, as applicable to "states of being" and to that which is the active force in all forms of life, so that I can hardly be held to sustain the alleged spiritualistic doctrine that 'Phenomenal manifestations in séance-rooms are the work of the spirits of the dead."

I would request the attention of my courteous Reviewer to the very able article in the THEOSOPHIST for October 1881, entitled "Fragments of Occult Truth"; and he will find that the views put forth in my work, in my comments, run on tolerably near parallel lines. Making allowance for the standpoint—and I am not ignorant of the whereabouts of that,—there is not much actual conflict. The writer of that article fixes the spiritual Ego in state No 6. and this is exactly where we place the "perfect man," (see my prior definition of the twelve states or degrees,) next to which comes the Angel, the lowest or external of which is our seventh. And it is at this stage where the "All of Memory" is gained, and from which altitude, the cycles of existence can be clearly discerned.

Occult Philosophy, as propounded in the article referred to, gives no uncertain sound on the doctrine of Re-incarnation, as popularly understood, and with which our Philosophy is in perfect accord.

If I understand the philosophy of occultism, as there set forth, it appears to teach the doctrine of annihilation, even of the spiritual Ego, and makes the various Egos separate and distinct *Entities*.* I could wish that the author had been more explicit as to the meaning of this term. If it can be rationally shown and "demonstrated" that the 'spirit', proper is something distinct, and apart from, the Ego, or Egos, then we can freely accord to the author of that article an assent to the statement "*we know* that they (the explanations) are true."† It appears to amount to what is popularly understood as "conditional immortality," and if the teachings of Occult Philosophy, as expounded, are absolute truths,‡ and if conscious continuity of being is confined alone to the Eastern Adept, and if only "one" appears as the efflorescence of each age, then the outlook for Humanity is gloomy indeed.*

My *Guru*, or Revelator, teaches me differently, and tells me that "nothing is lost," and that within *every* atom of human life form, there is contained, in its inmost recess, a germ of the absolute life, which can, and will, be unfolded in the various states of its ascendancy, until it is awakened on the plane of "Identity" with the absolute, *i.e.*, so far as we, in present conditions, can comprehend this term. But, as the writer of that brilliant article promises to continue the series, I wait for further delineations, meanwhile congratulating him on the addition to general knowledge, that he has undoubtedly given forth.

The references I have utilized from the THEOSOPHIST, are to show to my Reviewer that my terms, though differently worded, yet have a similar meaning to the terms used by the occult world of thought; and this brings me to the subject of "Busiris the Ancient," to whom I applied the term Angel. (I have already shown that, as I use it, it refers to the *perfect man*—which is the Angel, not on the plane of personality, or even individuality, but on that of *identity*.) Perchance my Reviewer, and those for whom he speaks, may be led to modify, and to accept as a compliment rather an adverse judgment when I explain what is involved. He affects to ignore Revelations and Revelators, and, therefore, I must take another course.†

The basic mundane fact is, that the Mahabharata was written by an ancient Sage, or *Rishi*, and that the name he is, or was, known by, is *Krishna Dwypayen Vyasa*. Now here *we* have an actual person, and unless he still lives on this mortal plane, he must have ascended, by virtue of his adeptship, to states and spheres, far, far above (I prefer the term *within*) the plane of personality: in short, while he was once a person, neither my Reviewer nor myself would think of him *now* as a person. If in earth life, he was a person to whom we may fairly attribute adeptship—and that of the very highest degree,—has he *lost* power in his ascent from mundane embodiment to the interior spheres? If as a mortal man he had attained and exercised the powers of the seventh and eighth degree of *Yoga-Siddhi*:‡ has his spiritul Ego less power now in his present state of being? If so, then all philosophy, including that of Occultism, is vain, and the *ultima-thule* of life is physical embodiment: immortality is the dream, and past and future are—nothing! If the adept can project his astral body (*Linga Sharira*) at will, under certain conditions, (for even the highest adept, as acknowledged by *Koot Hoomi* is subject to the law of condition) what is there to prevent the propulsion,—not of his astral body, but of that to which the astral body corresponded to while in physical embodiment? I maintain that he has—not less, but added powers: and, finding suitable conditions, he can *influence* and make his action known, and what we should term *presence* manifest,—not in objective, materialised form, liable to be classed as *a spook* or an *elemental*, but, in *subjective form*. What I mean by "subjective form," I credit my Reviewer with knowing, so I need not explain further.§

One thing is certain, and that is, the Communicating Intelligence did not, on the occasion referred to, descend to the plane of *personality*. Had he done so, he would have announced the *Rishi's name*. For a purpose, which I understand, that Intelligence *assumed* a spiritual *nom de plume*, which on the plane communicated from is "Busi-

* Not so. There can be no annihilation for the "Spiritual Ego—as an INDIVIDUALITY"—though often as a "PERSONALITY." The complete *dropping out* of some one or several specific days from our memory out of the many thousands that divide our life, does not mean annihilation of that *Life* but only of those few special days.—D. M.

† The *Individual* Ego is one—infinite and immortal as it is a part of the WHOLE. And though it manifests itself during the consecutive cycles of Life under a numberless series of *personal*, human Egos, each of whom being born in It will resurrect in It (save those annihilated for being barren)—yet it is distinct from each of the personal Egos: even as a day of man's life is distinct from that life itself. Though born at the first, and dead at the last of the twenty-four hours, each day that brought its fruits, will find itself resurrected in the Eternity of Life and Rest.—D. M.

‡ They are "absolute truths" for those who believe in them as a result of *knowledge*, not of *faith*.—D. M.

* The adepts never claimed anything of the kind to our knowledge. Future articles now crowded out for want of space, may prove it in our next number. We disclaim most emphatically such a perverse and selfish doctrine and so does.—D. M.

† All of us we ignore and *reject* revelations from materializing *personal* "Spirits." None of us ever will reject or deny "revelations" (we call them *inspirations*) from *subjective* Spirit, the congeries of the "Dyan-Chohans" or what we call "Planetary Spirits."—D. M.

‡ The eighth or highest Siddhi is—"Samadhi"; and it does not take the liberated human Spirit beyond the lowest *Deva-loka* which is not the abode of the highest sages; certainly not what we term "Mukti" and the Buddhists "Nirvana."—D. M.

§ Then why give his *portrait*, and thus degrade the Infinite by dragging it into the *finite*?—D. M.

ris the Ancient." Had the communication been made to me,—even through the same "Medium" under diverse conditions, it would not have been the same.

Then what about the person of the ancient Indian *Rishi*? My *Guru* has imparted to me the *modus operandi* by which the "Bhagavata Gita" was ultimated. What is called the *Rishi*,—says Krishna Dwapayen.—was a man, whose interiors were opened, and while in this state the (—shall I say?) vision passed before—not his outer, but his inner eye (I do not stay to explain what I mean by this,) and the result of that ecstasy was the committal to writing of the wondrous Vision.

My Reviewer might object, and say it was evolved by the *Rishi*, the man's own-self. But here, it all turns upon what is involved in "the man's own-self." I have *partially* attempted, in my volume, especially in the chapters on the Human Organism, and "The Microcosm," to unfold the mystery of the Self-hood, the rest pertains to the highest domain of Spiritual, or Occult Philosophy, and which would require not only many volumes (for it involves the "Book of Life") to unfold, but at the same time, language to delineate, and minds to comprehend, even could it be reduced to language. In a few words,—so my *Guru* teaches me,—every *apparent* differentiated spirit-atom of life is the outcome, or most external expression of some specific angelic Life, (that is, as high, or interior as it can be traced from our side) and the specific "angel"—composed of numbers that man cannot enumerate,—supplies the Influx of Vitality to maintain its own expression, even on the most external plane of manifestation; and that "Angel" has its expression not merely in one portion of embodied humanity, not alone in one race, or nationality, but in every portion of the human race; and as a result of this, the manifestation of the inner to the outer life would be by name, form or symbol, according to conditions.

This being so, and I might almost challenge contradiction, there is no reason why the same Angel that was embodied in the person of the ancient Indian Rishi, should not put in a *subjective appearance*, and, under the symbol of "Busiris the Ancient" claim the real authorship of the "Mahabharata."*

Until I wrote the New Version of the *Bhagavat Gita*, I never composed a poem, nor could ever produce poetry; and I do not suppose I could do the like again, unless under similar conditions: then, who was the real author? I leave the answer; but, if my courteous Reviewer will meet me reverently, in the "adytum" to which he has significantly alluded, I will there unfold to him the secret. Outside *that* I neither can nor will. I trust that what has been advanced will exonerate me from a "superstitious belief in spirits," especially when I have shown that it is the "unclothed atom of life," in the ascending scale that I refer to; and the terms, *spirits*, *angels*, *gods*, are merely words to express the emancipated Ego in its various degrees, or states of being. Remembering that Occult Philosophy has been mainly confined to the Professors and Adepts of the East for ages, who have kept it to themselves, the wonder is that the most advanced Western minds have been able to gather as much as they have.† When we,—speaking of the School of Thought which I represent,—deal with materialised "Spirit" Forms, and the usual psychic phenomena, we know that these are only *representative*, and symbolical forms, animated and produced by an agency foreign to those who witness the same. Who and what this agency is, forms no part of my present subject to elucidate. One statement, however, I make, and that is, our system of philosophy admits of no hiatus between the inmost life-principle,—or spirit proper as occultism teaches in the "Fragments of Occult Truth," and the form by which it is expressed in any state of manifestation. What that speaks of as the *reliquiæ*, *eidolons*, or *elementaries*, we teach, are the forms in process of "casting off," what on that plane of being, is the external environment, similar to, and corresponding with, the dissolution of the physical body at what we call death.

My Reviewer chides me for proclaiming pernicious doctrines, and tells me, that "No Adept, or Initiate, of any philosophical system would ever recognise in the above sentence, (the doctrine that all that is, is right,) anything but a dangerous and very pernicious doctrine." By this, I can clearly discern I am not face to face with an adept. Such an one would recognize and acknowledge the truth of what I wrote. I am well aware that such a statement cannot be received by those who are on the "plane of appearances": but the adept, if a true and genuine one, knows well enough of the altitude, or the degree in the ascent, where it is clearly discerned.*

What says that living Representative *Koot-Hoomi Lal Singh*; (whether a mortal man, or an Internal Power, it matters not for my present purpose)? "Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, *has been able to bend an iron destiny from its fixed course*, (the italics are mine) and nations have gone out like torches dropped into the water in the engulfing blackness of ruin." If the meaning of this is not in accord with my "doctrine," I know not what it is.†

Again, he says: "There never was a time within or before the so-called historic period when our predecessors were not moulding events, and 'making history', the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. *The cycles must run their rounds.*"‡

A stupendous claim, like this, coming as it "professedly" does, from one of a Brotherhood secreted from the vulgar gaze and knowledge in the recesses of the Himalayas, to the ordinary mind is incredible, and the enquiry may well be made, "who and what manner of man is this that speaketh thus?" For one mind at least, I can vouch, that even such a statement is neither incredible nor incomprehensible.

One more and I have done. My Reviewer states that the *Gita* is certainly far posterior to "the Mahabharata," and though anteceding Christianity and the New Testament, is posterior to the Old Testament, at least, to its oldest parts."

I cannot conceive that any one would hazard such a statement without being quite sure of his ground. It would confer an inestimable boon on the literary world at large, and on the students of Biblical lore in particular, if the Reviewer would give forth his views on this subject, as it might help to throw a light upon one of the most obscure problems of the age, referring to the authenticity and chronology of what are called, Sacred Writings.§

I will not trespass further on your valuable space, and must apologise for referring to what might appear extraneous, but it gives me the opportunity, while respectfully meeting my Reviewer, to deal with the general subject of

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* For the same reason as given in my Review: the name was generated in and evolved from a human physical, not spiritual, brain. It has nothing Aryan in it and is thoroughly misleading.—D. M.

† And when those "Professors" and "Adepts" did or do chance to come they are forthwith taken for somebody else and their very existence and identity refused being recognized.—D. M.

* The volume "Philosophy of Spirit," having been written for and dedicated to those, the great majority among whom is on such "plane of appearances" and the adepts and advanced *chelas* alone having the faculty to read between the lines,—I am forced to adhere to my original opinion.—D. M.

† I am sorry to say—it is not. Our Master's words apply to the destiny of *nations*, not in any wise to the actions in daily life of every individual.—D. M.

‡ See the "Occult World," by A. P. Sinnett, pp. 126 and 135.

§ There are many good reasons not only to "hazard" but to positively *affirm* the statement. I will now give but one: Kapila, the author of *Sankya* philosophy, is mentioned in the "Bhagavad-Gita," and Kapila was nearly a contemporary of Gautama Buddha. The system of the latter was taken to task by Kapila, and there was enmity, between the two systems.—D. M.

Occult or, as I term it, Spiritual Philosophy, as propounded by a School of Thought, with which it is my inestimable privilege to be associated: and which perchance may be in closer alliance with "The Order" spoken of, than my Reviewer thinks.*

Higher Broughton,
Manchester, January 12, 1882.

(Concluded from the last number.)

THE MYSTERIOUS BROTHERS—AN OLD TALE RETOLD.

BY PETER DAVIDSON, F. T. S.

He told me that he was one of the seven friends, who all wandered up and down the world with the same view of perfecting themselves in their studies; that at parting they always appointed another meeting at the end of twenty years, in a certain city which was mentioned; and that the first who came, waited for the rest. I perceived, without his telling me, that Broussa was the city appointed for their present meeting. There were few of them there already, and appeared to converse with one another, with a freedom that spoke rather an old acquaintance, than an accidental meeting. In a long conversation with a man of great parts, it is natural to run over abundance of curious topics. Religion and natural philosophy took up our thoughts by turns, and at last, we fell upon chemistry, alchemy, and the Kabala. I told him, that all these, and especially the notion of the Philosopher's Stone, were now regarded by most men of sense, as mere fiction and chimeras. That, returned he, ought not to surprise you, for, in the first place, we ought to suffer nothing to astonish us in this life; *the true sage hears all things without being scandalised at them;* but though he may have so much complaisance, as not to shock any ignorant person when he talks of these things, *yet is he obliged, do you think, to sink his understanding to a level with vulgar minds, because they are not able to raise their thoughts to an equality with his?* When I speak of a sage, said he, I mean that kind of man to whom alone the title of philosopher properly belongs. *He has no sort of tie to the world, he sees all things die and revive without concern; he has more riches in his power than the greatest of Kings, but he tramples them under his feet, and this generous contempt sets him ever in the midst of indigence above the power of events.*

There I stopped him. With all these fine maxims, said I, the sage dies as well as other people. What imports it, therefore, to me, to have been either a fool, or a philosopher if wisdom hath no prerogative over folly, and one is no more a shield against death than the other? "Alas," said he, "I perceive you are absolutely unacquainted with sublime science, and have never known true philosophy. Learn from me my friend, such a one as I have described dies indeed, for death is a debt which nature exacts and from which, therefore, no man can be exempt, yet he dies not before the utmost time fixed. But then you must observe that this period approaches near a thousand years and to the extent of that time a sage may live. He arrives at this through the knowledge he has of the true medicine. By this means, he is able to ward off whatever may impede or hinder the animal functions, or destroy the temperature of his nature. By that, he is enabled to acquire the knowledge of whatever is left within the cognisance of man. The first man knew them by his reason; but it was this same reason that blotted them again from his mind; for having attained to this kind of natural knowledge, he began to mingle therewith his own notions and ideas. By this confusion, which was the effect of a foolish curiosity, he rendered imperfect even the work of his creator, and this error it is, that the sage labours to redress. The rest of animals act only by their instinct, by which they preserve themselves, as at their first institution, and live as long now, as when the world first began. Man is yet a great deal more perfect; but, has he still preserved that prerogative we mentioned, or has he not lost long ago the glorious privilege of living a thousand years, which with so much care he should have studied to preserve? This then it is, that the true sages have retrieved, and that you may no more be led into mistakes; let me assure you, that this is what they call the Philosopher's Stone, which is not a chimerical science, as some half-read people fancy, but a thing solid and sound. On the other hand, it is certainly known, but to a few, and indeed it is impossible it should be made known to most part of mankind, whom avarice or debauch destroy, or whom an impetuous desire of life kills."

Surprised at all I heard; "And would you then persuade me," said I, "that all who have possessed the Philosopher's Stone, have likewise lived a thousand years?" "Without doubt" returned he gravely, "for whenever a mortal is favoured with that blessing, it depends entirely on himself to reach the age of a thousand years, as in his state of innocence the first man might have done." I told him that there had been in our country some of those happy mortals that were said to have possessed this life-giving stone, and yet had never extended their days to such a length as to go with that decrepitness, that must attend such an excessive age, into another state. "But," continued he, "don't you know that the appellation of a Philosopher, is much prostituted; let me tell you once again, there is none properly such, but those who live to the age I have mentioned." At last, I took the liberty to mention the illustrious Flamel, who, I said, had possessed the Philosopher's Stone, but was dead to all intents and purposes for all that. At the mention of his name, he smiled at my simplicity. As I had by this time begun to yield some degree of credit to his discourse, I was surprised he should make a doubt of what I advanced upon this head. The Dervise observed this, and could not help saying with an air of mirth. "And do you really think the thing so? Do you actually believe Flamel is dead?"—No, no, my friend continued he, don't deceive yourself, Flamel is living still, neither he nor his wife are yet at all acquainted with the dead. It is not above three years ago since I left both the one and the other *in the Indies*, and he is, said he, one of my best friends; upon which he was going to tell me how their acquaintance grew, but stopping himself short of a sudden, "That," said he, "is little to the purpose. I will rather give you his true history, with respect to which, in your country, I dare say, you are not very well acquainted."

We, sages, continued he, though rare in the world, *yet are of all sects and professions*, neither is there any inequality amongst us on that account. A little before the time of Flamel, there was a Jew of our fraternity; but, as through his whole life, he had a most ardent affection for his family, he could not help desiring to see them after he once came to the knowledge of their being settled in France. We foresaw the danger of the thing, and did all that in us lay, to divert him from this journey, in which we often succeeded. At last, however, the passion of seeing his family grew so strong upon him that go he would; but at the time of his departure, he made us a solemn promise to return to us as soon as it was possible. In a word he arrived at Paris, which was, as it is now, the capital of the kingdom and found there his father's descendants in the highest esteem among the Jews. Amongst others, there was a Rabbi, who had a genius for the true philosophy, and who had long been in search of the great secret. Our friend did not hesitate at making himself known to his relation; on the contrary, he entered in to strict friendship with him, and gave him abundance of light,

* The "Reviewer" offers his most sincere respects to Mr. William Oxley, whom he thanks for the superb copy of the "Philosophy of Spirit" presented to him by that gentleman. He also begs leave to say that he believes he *does* know something of the "Order" hinted at, nor is he utterly ignorant of the degree of connection existing between it and Mr. Oxley's "School of Thought."—D. M.

But as the first matter is a long time preparing, he contented himself with putting into writing the whole series of the process, and to convince his nephew that he had not amused him with falsehoods, he made projection in his presence on thirty ocques (an ocque is three pounds) of base metal and turned it into pure gold. The Rabbi, full of admiration, did all he could to persuade our brother to remain with him, but in vain; because he, on the other hand, was resolved not to break his word with us. The Jew, when he found this, changed his affection into mortal hatred, and his avarice stifling all principles of nature and religion, he resolved to extinguish one of the lights of the universe. Dissembling, however, his black design, he besought the sage in the tenderest manner, to remain with him only for a few days. During this interval he plotted and executed his execrable purpose of murdering our brother, and made himself master of his medicine. Such horrible actions never remaining long unpunished, some other black things, he had done, came to light, for which the Jew was thrown into prison, convicted, and buried alive.

The Jews fell soon after under a severe persecution at Paris, as without doubt you have heard. Flamel, more reasonable than the rest of his countrymen, entered into a strict friendship with some of them; and as his great honesty and unblemished probity were well known, a Jew merchant entrusted him with all his books and papers, among which were those of the Jew which had been burnt and the book that our brother had left with him. The merchant, taken up no doubt with his own affairs, and with the care of his trade, had never considered this valuable piece with any attention; but Flamel, whose curiosity led him to examine it more closely, perceiving several pictures of furnaces and alembics, and other vessels, he began immediately to apprehend that in this book was contained the grand secret. He got the first leaf of the book, which was in Hebrew, translated, and with the little he met with therein, he was confirmed in his opinion; but knowing that the affair required prudence and circumspection, he took, in order to avoid all discovery, the following steps. He went into Spain, and as the Jews were everywhere settled throughout that country, in every place that he came to, he applied himself to the most learned, engaging each of them to translate a page of his book; having thus obtained our entire version, he set out again for Paris. He brought back with him a faithful friend of his, to help him in the work, and with whom he intended to share the secret; but a raging fever carried him off, and deprived Flamel of his associate. When, therefore, he came home, he and his wife entered together upon the work, and arriving in process of time at the secret, acquired immense riches, which they employed in building public edifices, and doing good to a multitude of people.

Fame is frequently a very dangerous evil; but a true sage knows how to extricate himself from all kinds of peril. Flamel saw plainly that the prevailing notion of his having the Philosopher's Stone, might be fatal both to his liberty and life; he, therefore, bent all his thoughts on the contriving of some method for extricating himself out of this danger, and having at last struck out one, he took care to execute it immediately, and found means to secure their flight, by spreading a report of his wife's death, and his own. By his advice, she feigned herself sick of a distemper, which had its usual course, so that by the time she was said to die, she had reached the frontiers of Switzerland, where he had directed her to wait for him. They buried in her stead a wooden image, dressed up, and that nothing might be wanting to the ceremonial, it was interred in one of the churches that they had founded. Some time after, he had recourse to the like stratagem for his own security, and having buried another wooden image, he, by the time the funeral was over, joined his wife. You will easily perceive that there was no great difficulty in all this, since, in every country, if a man has money, physicians and priests are always at his service ready to say or do whatever he directs them. To give the thing still the better grace, and to prevent the least suspicion of the stratagem, Flamel made his last will and testament in a legal form, wherein he particularly desired that his corpse might be interred near that of his dear wife, and that a pyramid should be erected to their memories. Since that time, both of them have led a philosophic life, sometimes in one country, sometimes in another. This, depend upon it, is the true history of Flamel and his wife, and not the one you have heard at Paris, where there are very few who have ever had the least glimpse of the wisdom.

This story appeared to me what I think it must appear to every one, equally singular and strange, and the more so, as it was told me by a Mohammedan, who I have all the reason in the world to believe never set one foot in France. As to the rest, I report this matter purely as an historian, and I have ever passed by abundance of circumstances more remarkable than any I have related, the truth of which, however, he affirmed. I shall content myself, therefore, with saying that we are apt to entertain too mean notions of the learning of the Mohammedan, for certainly this man was a person in all respects of extensive knowledge and a superior genius." (*Voyage du Lucas. Tom.* 1 p.79—90.)

Whether as the Byga, Chundra-ud-Deen, met by "Louis" at the midnight hour midst the crypts of the ruined city of Dowletabad, as described in "Art Magic;" the old and grave gentleman who visited the young Jacob Bœhme; the mysterious Signor Gualdi, of Venice; the Indian "stranger"—at the obsequies of the ashes of Baron de Palm, in America—who disappeared so mysteriously from the crowd; or, a few years ago, the strange De Lasa—(perchance in French—"de Lhassa?") or Cagliostro, of Parisian story; it matters but little, for truly those mysterious "beings" termed Brothers, Rosicrucians, &c., have been met with in every clime, from the crowded streets of "Civilised" (!) London, to the silent crypts of crumbling temples in the "uncivilised" desert; in short, wherever a mighty and beneficent purpose may call them or where genuine merit may attract them from their hermetic reticence, for one generation may recognise them by one name in a certain country, and the succeeding, or another generation meet them as some one else in a foreign land.

THE AMAZONS OF THE LORD.

The "Salvation Army," the new Christian revivalist party, composed of hysterical females and gentlemen of questionable sanity, and even reputation, may win many a "bloody victory" against the Devil, but no one would think of denying that in Europe and America, it is fast becoming a nuisance. Add to this the fact that there is hardly a paper in the localities infested by these fanatics, but is reporting cases of salvationists being brought into court to answer charges—some of which no decent person would care to be arraigned upon, and an idea can be formed of the degree of holiness that is attached to this howling and vociferating mob of zealots. The fact is that under the pretext of "saving souls" they are tearing to shreds the last bits of the reputation left to popular Christianity by the late Revisers of the Bible. The Salvation Army is simply a libel upon true religion. In this century of progress and universal denial, the age which finds not contempt enough in its adamantine bosom, for the "superstitious practices" of the Spiritualists—who believe in ghosts—and the equally "superstitious" doings of the Theosophists—who do not believe in them—the existence of such a thing as the Salvation Army with its crazy staff of female officers and budget of pretended "divine *miracles*" is a standing disgrace. We use a harsh word purposely, for nothing milder will do. The fact of huge crowds numbering many thousands being allowed to roam about the streets in full and unrestrained liberty, from the first day of the year to the last—is in itself a loud protest against the assumption that our age has outgrown the days of sombre mediæval fanaticism. We will say more: the "Army" needs but a trifling encouragement to follow in the steps

of the Alexandrian mobs of old—when "Saint" Cyril led them to their bloody work. Judging from newspaper report, it requires but a slight additional assurance of impunity, and scenes like those that happened in the days of "Saint" Cyril, will be once more enacted. At the instigation of other such holy worthies,—of a female "General" Booth, or a "Captain" Tight—we may yet see people dragged into churches by the *Christian* mob, there killed by the clubs of the catechists, their corpses "cut to pieces, the flesh scraped from the bones with shells and the remnants cast into a fire.*"

As the "Salvation Army" threatens to invade India, it will not be amiss to acquaint our Hindu readers with some of its doings. We will first consider what the religious organs have to say of that unasked—and we are warranted to add unwelcome—ally, since, invited to take the command at the head of the new Crusaders—"the bishops and clergy declined the honor of leading the advanced guard of the Lamb's army." If the refusal was due to a dim recollection of the ragged mob, 400,000 strong, of the early crusaders travelling through Germany on their way to Palestine, and led on by a goat and a goose, in the latter of whom the Holy Ghost, as alleged, had taken up his Head-quarters,† the English clergy have done wisely to decline.

The *Weekly Register* of September 24, seemingly in great disgust, gives a report of the "Council of War" of the Salvation Army held at Exeter Hall under the presidency of "General" Booth. "The attendance was so great that an overflow meeting had to be held;" it says.

"The president said they had now 245 stations; although five years ago they had only twenty-six. Their officers numbered 470, as against thirty-six five years ago. Their income was formerly reckoned at £4,000 per annum. It was now considerably more than £ 50,000. The meetings which were held in different parts of the country numbered 46,000 per week. They had 7,000 soldiers prepared to face mobs and speak and sing. The last projected undertaking of the Army is architectural rather than military. It is proposed to build a gigantic "temple" to accommodate 7,000 officers, soldiers, recruits, &c. &c. in which services are to be held day and night perpetually—or rather as long as the Army holds together"—adds the Catholic organ with an eye to its speedy routing.

Quite a respectable outfit to start with—as we see, and on that strength, it takes on the airs of a conqueror. Hatched, and permitted to grow and develop in civilized countries, supposed to use the same scale of justice for all their subjects and citizens; to enforce outward respect for the faith of all, and to never allow brutal or even an unwelcome interference with private individuals, we find, nevertheless, the warriors of the gigantic, unruly mob, quietly let off for assaults and batteries with easy fines; and that, where the gatherings of a handful of religionists of a *non*-Christian faith, would have been forbidden for lesser offences, and its leaders, furnished with free board and lodging at the expense of Government, in one of the State-prisons. This, in an age which revises and corrects its *infallible* scriptures, boasts of religious impartiality, and swells its ranks of agnostics daily. Thus several John Chinamen of America complain of having been throttled by "Salvationists" and sat upon for being "Joss-worshippers." The defendants are let off with a paltry fine, and the moment after, the "*grande armeé*" is permitted to go on with its boisterous religious carnival unmolested by the police, and with no protest whatever from the educated classes, to whom it affords "free sights and the greatest amusement." But the comedy will soon change into a tragedy, if we know anything of human nature. Fanaticism, when unrestrained, must either grow or die, and the latter does not seem to be the case with Salvation Army. At Southwark (England)—

"A new and most dangerous innovation was introduced by the 'captains' of the various sections of the Salvation Army stationed in Bermondsey and Walworth, in that portion of their work of evangelization which is technically known as the 'Army's march-out.' During the summer months it has been the custom to head the procession with a banner; but on Tuesday evening upwards of half a dozen separate processions turned out, and perambulated the principal streets in Bermondsey and East-street, Walworth, preceded by squads of boys from twelve to fifteen years of age, each furnished with bull's-eye lanterns with coloured glasses, which they waved about in time to the tunes of the hymns sung by those in the rear, causing the utmost terror and fright to both horses and drivers. In addtion to the howling, and shouting of the Army, the shopkeepers and inhabitants complain that, under the plea of having been converted, a number of the worst roughs and 'corner-men' in the district have joined the ranks of the Army, and under the pretence of religious fervour lead the processions, assaulting foot passengers, who are further maltreated and robbed by their companions who accompany the 'march out.' at the same time the stalls and shop-boards are stripped of the goods exposed for sale. In East-street, Walworth, which is one of the most frequented of the streetmarkets of South London, and which receives the special attention of the Army, the shop and stall-keepers and the costermongers have made common cause against the processionists, and it is feared that in the event of the Army carrying out their threat to perambulate that thoroughfare during the business hours of Saturday night and Sunday morning a collision between the 'costers' and the Army is inevitable, and must result in serious injury—especially to the Army. As an instance of the indiscreet conduct of some of the officers and the temper of the people, during the march, one of the female officers who had been shouting and waving her handkerchief as if 'possessed,' suddenly rushed at a man who was standing at his stall smoking a pipe, and shouting out, 'That is your devil,' tore the pipe from his mouth, at the same time scratching him severely. The assault was replied to by a terrific blow on the mouth, which felled the enthusiast to the ground, and several of the male officers coming to the rescue were similarly treated, and the bystanders taking up the quarrel, the Army was routed in every direction. The chief authorities of the M, L, and P divisions of metropolitan police (the district division) have appealed to the good sense and reason of the leaders to curtail these demonstrations, but in vain, and as by 'moving on' the Army commit no breach of the Street Regulations Act, the police are almost powerless to interfere, except in the case of a disturbance, which seems, in the present temper of the inhabitants, inevitable."

Besides this, a number of "Salvationists" are daily found guilty by the courts of having deserted to the "Enemy." The newspaper reports show the Salvation gang yielding a very considerable percentage of culprits for everything from the petty crime of picking pockets to that of burglary, seduction and rape. To this, as in the case of the clergy, we will be answered that a few black sheep do not disgrace a flock of white lambs. But when we see the best and most prominent of the latter, acting like dangerous monomaniacs, and allowed to do so publicly on highways and thoroughfares to the annoyance of peaceable citizens, people have a right to think that it might be time to check the dangerous virus before it infects the whole body.

Fortunately, we, "infidels" are not the only party on the opposition side. Here and there we find violent protests and words of warning in the Anglo-Indian press. So a correspondent of the *Bombay Gazette* complains that the

"*Bombay Guardian* of the 26th November publishes, without a word of indignant comment, an extract from a religious journal bearing the appropriate title of the *War Cry*, which, in its insane and hysterical fanaticism, surpasses anything I (he) ever saw in print. It is an address delivered at a meeting in Bristol by a certain Mrs. Booth, who appears to hold a command in a corps of religious zealots calling themselves the 'Salvation Army,' which corps, she says, numbers no less than '20,000 blood-and fire soldiers, men and women, ready to attack any sinner they come across, any day in the week and all the day on Sunday.'"

In India "any sinner" means every Hindu, Parsi, Mussulman, or even nominal Christian. It may be a useful precaution, therefore, to reprint extracts from the speech delivered by this new Amazon of the Lord, as we find it in the above correspondence. The phillippic is ungrammatical and vulgar, yet throughout impregnated with that

*Draper's *Conflict between Religion and Science*, pp. 65.

† Draper's "History of the Intellectual Development of Europe."

undisguised spirit of menace, which carries one back to the dark ages of the mediæval period. The *Gazette* writer fails not to fling *en passant* at the Theosophists (who do not believe in "miracles" and laugh at the very name) one of the many stupid accusations invented by their enemics, known to be a falsehood, yet readily caught up and maintained by the papers, which can thrive but by flattering public prejudices.

"After the 'General' and several of her brother and sister officers have described some miracles which they claim to have performed, but of which no details are given, Mrs. Booth comes on the platform. 'I was thinking,' she says, 'as our friends were speaking, that people say the age of miracles is past, but you see it has not. If it had, it has come back again. You have been hearing records of quite as wonderful things as anything recorded in the Acts of the Apostles, and, with my own eyes and ears, I have verified a good many of the statements to which you have listened.' The Theosophists will have to look to their laurels on the arrival of Mrs. Booth's detachment of the 'Salvation Army.' The little tricks by which they have succeeded in astonishing the natives are *bien peu de chose* in comparison with the miracles of the apostles and those 'quite as wonderful' of Mrs. Booth and her disciples,* he adds. 'Now mind,' she says, addressing her army, 'what God has called you to, as Salvation Army soldiers, is to go forth to the conquest of the world for Jesus. That is our work. We have done with civilian measures. We have done with gentle invitations. We have done with sending out the messengers and saying: 'The feast is ready, if you will please to come.' We have done with all that, and have come to military measures. We are going *to compel them to come in*; and, as the General said at the opening, 'When we have done with the volunteers, we shall have the press-gang, and will send these soldiers after the sinners, and will harass the life out of them till they get saved.' Having effected all that was possible by the *suaviter in modo*, they will resort to the *fortiter in re*. 'God,' she continues, 'is going to raise a people who will be desperately determined in individual and collective warfare, thrusting His Kingdom on the attention of men whether they will or no; perchance He is beginning,' she shrieks, 'the GREAT, GRAND, LAST WORLD SWEEP (the capital letters, it may be presumed, show the *fortissimo* notes of the address) in which He is going to sweep millions into His Kingdom, and He will do it by such men and women as these in this hall, making them hotter, and more powerful, and more successful as they go on.' To a gentleman who, it appears, occupies the proud position of 'the squire of a country town,' she says, 'I was glad to see your letter to Mrs. So-and-So.' 'Yes,' he said, 'I have got some of my people blessed, and they are coming up.' She said, 'Wait a bit, and by God's help, we will screw them up. We will provoke to love and good works.'"

"He (God) is going to do it (lead) the "army," by such men and women, as these"—she said—"and by His grace we will spend every drop of blood in our bodies, and lay our children and our lives on the altar; but we will do it." It is not clear what purpose she imagines would be answered by spending the blood, or laying the lives and children of these "soldiers of blood and fire" on the "altar" or how such a sacrifice could be by "His grace;" but it is perfectly clear that the soldiers of the Salvation Army are of the stuff of which martyrs and religious persecutors are made; men and women who would cheerfully march to the fagot singing hymns, and who, if unfortunately they ever get the upper hand, will quite as cheerfully, light the fagot to consume those who refuse to be converted by more gentle means. If the age of miracles be not past, that of religious martyrs is. Contempt, ridicule, and indifference are found now-a-days more efficient to combat fanatical insanity than all the modes of torture ever invented by religious fanaticism....Addressing the "unconverted," she says:—

"We are getting hold of these neglected masses all over the country, and God is making out of them red-hot, blood-and-fire soldiers, and we are going to send them to India and Africa." This is sending coals to Newcastle with a vengeance. The threat of sending to these climes "red-hot blood-and-fire soldiers," to make people "hotter" and "screw them up" calls, in my opinion, for the interference of Government.....

Mrs Booth concludes her speech by an appeal to the pockets of her audience. "I hope," she says, "we shall have some thousands of pounds sent in for the Salvation Temple What," she exclaims, "if this should be the dawning of that day which shall culminate in the temple on the top of the mountains, which all nations are to flow unto, and bring all their treasures and lay them at the feet of the King of Kings!" or in other words, I presume, pay the said treasures into some bank to the credit of Mrs B. and her brother and sister officers, the self-appointed, or divinely appointed, secretaries and treasurers. To stimulate her hearers to the realization of this ecstatic financial vision, she gives a glowing description of what the promised temple is and is not to be. "It shall," she says, "be a Salvation Temple. We will have no bosh in it, no hodge-podge, no mongrel Christianity, no starch. We will have Salvation in it, and only *Salvation*. Salvation all the way up and right to the end, all day and all night, for ever while it stands, God helping us. *Out with your offering!* Here is a chance for you to sell your houses and lands and put your money into God's Salvation Temple. I shall expect a good many offerings by the first post to-morrow morning. Amen!"

The correspondent laughs at this; we do not, for we have studied history and believe in cycles and recurring events. To buy the right of caricaturing the Jesuits, society had to spend the lives of fifty millions of human beings burnt alive, tortured to death, and otherwise killed during that period of Christianity when the Church reigned supreme.

The ancestors of "Don Basilio," *Rosina's* music teacher, have a bloody record, which oceans of witty jokes can hardly obliterate. Cruelty is the child of fanaticism, and history is full of examples of the children of martyrs of one kind or another having become oppressors and tyrants. Nay, the very martyrs of a majority themselves, have often been known to turn around when the smart of their own sufferings had been forgotten in the flush of subsequent triumph, and to bully, wrong, or torture a new generation of heterodox. Of all cruel bigots, the Spanish Catholics have, perhaps, earned the most shameful reputation. Their savagery towards the Jews and heretics in Spain, and the wild Indians of their new-found Americas, makes a dark blot upon the history of the race. Says Major J. W. Powell, U. S. A., the illustrious explorer of the Colorado river:—

"Those old Spanish conquerors had a monstrous greed for gold, and a wonderful lust for saving souls. Treasures they must have; if not on earth, why, then, in heaven; and when they failed to find heathen temples bedecked with silver, they propitiated Heaven, by squeezing the heathens themselves. There is yet extant a copy of a record, made by a heathen artist, to express his conceptions of the demands of the conquerors. In one part of the picture we have a lake, and, near by, stands a priest pouring water on the head of a native. On the other side, a poor Indian has a cord about his throat. Lines run from these two groups, to a central figure, a man with beard and full Spanish panoply. The interpretation of the picture-writing is this: 'Be Baptized, as this saved heathen; or be hanged as that damned heathen.'" *

How much less ready to do so, are they of the "Salvation Army"? Were not the strong hand of modern law efficient to repress these "red-hot, blood-and-fire soldiers," they would not only menacingly hiss but might also burn.

ON PAGE 143 OF THIS ISSUE, WILL BE FOUND AN article "Brahma, Iswara and Maya" being a reply by Mr. Dorasamy Iyer to Sri Paravastu Venkata Rungacharia Arya Vara Guru. In publishing it, we have merely shown that spirit of impartiality and fairness which is the characteristic feature of this Journal and of our Society. On the same principle, we shall, with pleasure, insert any rejoinder S. P. V. R. might desire to send to the present article, although we do not approve of such a feeling of bitterness among the Hindoos as has been shown by our present correspondent towards his opponent.—ED.

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* We would thank the writer to inform us whon the "Theosophists" have claimed "laurels" for any such absurdity. We leave belief in "miracles" to the Christian bigots, and their *tacit* admission—silence implying consent;—to those who, though widely known in private circles as unbelievers and even atheists, can never find the moral courage to confess their unbelief publicly. Those revenge themselves on Spiritualists and Theosophists who deny that any thing *Supernatural can* ever take place; but they will never dare to laugh publicly or express a doubt concerning Christian, biblical "miracles." But when has a *base* and *cowardly* majority ever failed to take advantage of honest and courageous minority!—ED.

* EXPLORATION OF THE COLORADO RIVER OF THE WEST AND ITS TRIBUTARIES. By Major J. W. Powell, U.S.A.

FRAGMENTS OF OCCULT TRUTH.

(No. 2 OF THE SERIES.)

Mr. W. H. Terry, F. T. S., of Melbourne, Australia, whose letter on "Spirits Embodied and Disembodied" called forth certain explanations published under the above heading in the October number of the THEOSOPHIST, finds our elucidation of the occult mysteries underlying the external facts of spiritualism, an unsatisfactory solution of the difficulties presented to the mind even by "the few instances of assumed spirit communication" which he originally presented for consideration. The letter in which he replies to our explanations is as follows:—

"In the THEOSOPHIST for October, in conjunction with my letter on "Spirits Embodied and Disembodied," appears an outline from your pen of Occult Philosophy intended as a reply to my strictures on the attitude of some Theosophists in relation to Spiritualism. The theory there propounded, although it may absolve the Occultist from inconsistency in the direction indicated by me, does not, in my opinion, satisfactorily explain even the few instances of assumed spirit communication quoted in my letter, but of that anon.

"I am desirous not only of arriving at "Truth" myself, but of assisting others in the same direction, and how can we better do this than by presenting the result of our experiences in search of it?

"Theosophy (as I understand it) is a knowledge of the secrets of nature acquired by intercourse with God; it is not to be assumed, however, that the latter expression implies direct communion with the Great Spirit of the Universe, but rather *rapport* with the higher spheres of spirit, the Great Vortex of Spiritual Knowledge.*

"The result of my experiences up to the present time has been to show that the Human Spirit not only retains its individuality and memory of all that is worth retaining of its earthly existence, but as it ascends by a series of progressive unfoldments to higher states of existence, knowing more of God and his works, it becomes a vehicle for the transmission of "God Knowledge" to its less favourably situated brethren in earth life.

"Now you say you *know* that the Occult theory is correct. I might, with equal justice, say I *know* that my theory is, because all my experiences so far confirm it; but it is only in this sense that I do know; further experience may modify or change my belief, for I am not so presumptuous as to imagine I have reached the *ultima thule* of knowledge in this direction. So far my position stands best, for as yet you have only unfolded a theory whilst I have given facts which, even were your theory substantiated, would not be entirely covered by it. I will not, however, analyze either the theory or the facts as most of the readers of the THEOSOPHIST who are familiar with the subject treated upon, will be able to judge for themselves, but will add some further reasons why I am constrained to believe in the continuity of individuality and the preservation of the unity of soul and spirit after the dissolution of the more material physical body. First then during my early experiments my arm was influenced by what purported to be disembodied human spirits who wrote in handwritings different from my own and whose earthly autographs I had never seen. Moreover, I was generally alone when these writings were done. Yet when subsequently I was enabled to compare them with the autographs of the writer whose spirit professed to control my arm, they were found to be *facsimiles* of the automatic writing. Again for the past fifteen years an intelligence who professes to have existed on this earth in human form upwards of a century since, and who exhibits a distinct individuality, has conversed with me by magnetic impression, and occasionally orally through various media, has advised me on medical and other matters pertaining to the welfare of humanity, has comforted and consoled me in distress, and encouraged me in well-doing. He has been seen again and again by seers and seeresses who describe him as a fine intelligent and benevolent-looking man. For the period I mention, I have ever found him wise and truthful, and he endorses the spiritual theory of the continued personality of spirit and its progression from plane to plane as it increases in wisdom and purity, can it be wonderd at that I should attach importance to, and have some faith in, this intelligence, a faith founded upon a substantial experience?

"You speak of the deterioration of mediums as a natural sequence of mediumship; in that I might almost say I know you err for I have had media whose whole natures have refined and beautified on the practice of their mediumship, but it is the wise use of it that leads to this result: excess of any good thing inverts its issue. I am quite aware of the tendency to deterioration in public media, *especially* those who are mediums for materialization and purley physical phenomena, but there are adequate causes to account for this within the spiritual philosophy, the first of which is the psychological influence of those who come to witness the phenomena with minds full of suspicion and animated with a desire to detect what they have in many instances decided beforehand to be a fraud; secondly, the influences from the spiritual side attracted by such conditions; thirdly, the more material nature of the lower order of spirits, which facilitates their manifesting in this direction; fourthly, the deterioration of moral tone that inevitably follows the decadence of the religious sentiment (which in many cases was the primary motor to the pursuit of mediumship) when its practice becomes purely a matter of business. Are not these causes adequate to account for the deterioration of tone and moral decadence of many media? Surrounding a medium of this class with good moral influences and so circumstancing him as to keep the selfish propensities in abeyance, will prevent all this. I have an instance in the person of Mr. George Sprigg who, for five years, has been a medium for materialization. During the year I have known him, his health and intellect have undoubtedly improved rather than deteriorated and as far as a most intimate acquaintance will allow me to judge, his moral nature has not deteriorated one iota."

The main point on which our correspondent insists, is that he has had intercourse with a spirit himself and cannot, therefore, be talked out of a conviction that spirits exist. The teaching he has received by subjective impressions, and oral communications through other mediums,—(we say "other" because our correspondent is clearly mediumistic himself, which accounts for the tenacity of his belief,)—constitute a substantial experience, which is fortified by the testimony of some seers who have perceived, in a shape visible to them, the individuality conversing with our correspondent and describe him as a being of a dignified appearance and apparently an elevated type of mind. "You say" writes our correspondent "you *know* the occult theory is correct; I might with equal justice say I *know* that my theory is." Here lies the all important difficulty. Who shall decide,—says the familiar proverb—when doctors disagree—that is to say, when people both professing to *know*, make statements that are incompatible with each other. (Clearly in such a case one of the conflicting statements rests on a misconception of what constitutes *knowing* of what real knowledge consists). This question takes us up into an elevated region of metaphysics; but it is only by the light of metaphysics that we can possibly secure a sufficiently wide-reaching prospect of the questions to be dealt with, to feel sure we are not misled by the mere shows and seeming of its minor details.

What constitutes real knowledge? The question lies at the very threshold of occult study. We say so, not merely because of the prominent way in which it crops up in this discussion, but, because as a fact, having nothing to do with the questions now raised by Mr. Terry, nor with Spiritualism, nor with any controversies in the ordinary world, that query is, in actual practice, the first put before a regular student of occultism, who is taken in hand by the Professors of the Occult World. And the student is taught,—or is led to see,—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. So far the statement seems to deal with abstractions too vague to challenge denial. Each school of thinkers will admit so much, reserving to itself the assumption that the illusory effects are those considerations which have fascinated its rivals; the eternal verities its own conclusions. But we no sooner come to a clear understanding as to what mental presentiments must be classed as illusory effects, than we find the first proposition of Occult Philosophy at war with the whole current practice of the world at large, as regards all classes of scientific investigation. All physi-

*We object to this definition. "Theosophy" means "*divine*" or *God-Wisdom*.—ED.

cal science, and a good deal of what the Western world is pleased to call metaphysical speculation, rests on the crude and superficial belief that the only way in which ideas can get into the mind, is through the channels of the senses. The physicist devotes all his efforts to the careful elimination from the mass of materials on which he builds up his conclusions, of everything except that which he conceives to be real fact—and it is exactly that which he conceives to be real fact,—anything clearly appealing to the senses—which the profound philosophy of Eastern Occultism deliberately condemns at starting as, in its nature, illusory effects, transitory *secondary* consequences of the real underlying fact. And in acting thus, does Occult Philosophy make an arbitrary choice between rival methods, as a chemist might select one or other of two different methods of analysis? Not at all. Real philosophy cannot make any choice arbitrarily: there is but one eternal verity and, in pursuit of that, thought is forced to travel along one road. The knowledge which appeals to the senses cannot but deal with illusory effects, for all the forms of this world and its material combinations are but pictures in the great dissolving view of evolution; there is no eternity in any of them. By mere influence from physical facts, science, proceeding on its own methods, will recognize that there was a time in its history before any of the life germs on this earth (whatever they may be) had settled into the forms in which they manifest themselves now. Assuredly there will come a time when all these forms will disappear in the progress of cosmic change. What preceded them, provoking their evolution from fiery nebulæ, what traces will they leave behind? From nothing they came; into nothing they will return according to the doubly irrational reply which is the only logical inference from the physical philosophy which makes them the real facts,—the only basis of real knowledge.

Of course, it must be remembered that the unreal knowledge, proceeding from the observation of illusory, because transitory and secondary effects, hangs together satisfactorily as regards the short chain it is able to construct. This it is which leads so many, in many respects powerful, minds, to be blindly contented with it. Some of the laws of matter can be detected (if not understood) by mere observation of matter. But it is obvious that the something out of which matter proceeded, the something into which it will return, cannot be observed by material senses. In what other way can observation be extended beyond the range of material senses? Only if it can be so extended, is any knowledge attainable by Man which has to do with eternal verities and primal causes, which is real as distinguished from the transitory and the unreal? Promptly, in ignorance of the methods by which observation can be extended beyond the range of the senses, the physicist declares,—concerning the hypothetical eternal verities you can only dream and indulge in illusory conjecture—all mere brain-spun fancy. Thus the world at large, not content with hugging illusions and calling them realities, spurns the reality and denounces it as illusion.

But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? Now the consistent materialist who honestly believes that a man is simply a structure of gas, phosphates, &c., functioning within itself entirely, would have to be answered by reference to facts which it is unnecessary to rehearse in dealing with controversialists who recognise at all events that the living body includes a spiritual principle, and that the spiritual principle is capable of a life apart from the body when the body itself is dead. There can be no difficulty for a spiritualist in the way of the conception that if the spirit of a man lives, observes, thinks, and communicates its impressions, after the body is burned or buried, so under peculiar conditions, that same spirit, *may* separate itself from the body temporarily during life and may thus get into such relation with the world of spirit, as to take direct cognisance of its phenomena. Now it is quite clear that relatively to our own, at all events, such a world is a world of eternal verities. We know that *this* world is fleeting and transitory. It is readily conceivable, and all analogies suggest the conclusion, which every sort of spiritual statement confirms, that the world of spirit is more durable. So, as that knowledge is real which lasts, and that is unreal which passes away, the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge,* the spirit of man which lives imprisoned in the body and is merely led through the senses with crumbs of knowledge, possesses the unreal only.

But when the imprisoned spirit does not itself rise into direct relations with the world of spirit, but is visited by an emanation from the world of spirit,—or by *a spirit*, (to work with the spiritualistic hypothesis for a moment,) is it entitled to assume that it is coming into possession of real knowledge? Certainly not; for though discussing spiritual things, it is acquiring its knowledge in no way which essentially differs from the method by which mere knowledge of the purely physical sort, knowledge of illusory effects is acquired. The spiritualist, even when himself a medium sitting in receipt of communications, is taking in knowledge just as unreal, just as untrustworthy, and liable to be distorted by an erroneous observation as that which is dealt with by the wholly unspiritual observer of matter. This is the point we have been leading up to and is our reply to Mr. Terry's contention that when we say we *know* the occult theory is correct, he might with equal justice say he *knows* his theory is. It was a very natural thing for him to say, but, in reality, he is entirely unjustified in saying it. He is not in a position to trust to his own observation. Will the reader please refrain even for an instant from imagining that the form of our argument rests in any sort of way on an arrogant personal claim set up in opposition to that of our correspondent? It is enough for us to know at second hand, that the theory set forth in our preceding article, is correct. There *are* those who know, of real personal knowledge, and they are living men who can communicate their knowledge to other living men, who, in receiving it, however commonplace themselves, are not subject to fall into the mistakes which ordinary men may clearly be liable to make when they attempt to take their teaching from the "spirit world" direct.

Who possess the real knowledge as contradistinguished from the unreal?—the student of Occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply—"the adepts alone possess the real knowledge, their minds alone *being en rapport* with the universal mind." Now it is the teaching of the adepts† that Spiritualists,—in ninety-nine cases of a hundred—are mistaken when they think themselves in contact with the spirits of departed friends, or with such benevolent beings of another sphere as him with whom our present correspondent believes himself to converse; and to us, who know something of who, and what the adepts are, that is conclusive as to the fact. But the fact being so, every conception of Spiritualism which conflicts with it must be explainable—every incident of Spiritualism must be susceptible to transfer to some group of phenomena which

* As in the case, say—of an initiated adept,—who brings back upon earth with him the clear and distinct recollection—correct to a detail—of facts gathered, and the information obtained in the invisible sphere of *Realities*.—Ed.

† Those real, genuine adepts who neither thrust themselves upon the public notice, nor do they invite us at the top of their voices:—"Come all ye, poor ignorant fools, come to me...come to learn from me *who has nothing more to learn* since he has made himself omniscient—how to reach "Christ-State" and Buddha-State..."—Our adepts compare themselves neither with Christ nor Buddha; not even with Ammonius Sakka—the Theodidaktos or the "God-Taught" Seer; but they may be all that combined, and much more, since they are a *Body of men*—not one isolated, *self*-taught individual.—Ed.

can be shown to be something different from what Spiritualists imagine it. While the phenomena of Spiritualism are thrown off in all directions so freely, it is nearly impossible to follow them up in every case and, as regards the general subject, it is best to try and explain, as we sought to do in the last of these articles, why the phenomena of Spiritualism *cannot be* what Spiritualists think them, rather than why each in turn is actually something else. But it is only due to our correspondent whose letters have furnished the text of this occult sermon, that the special incidents he quotes should be discussed in detail. First then as regards the automatic writing of which Mr. Terry speaks:—We need not go further than the personal experience of the Editor of this magazine to show Mr. Terry that the production through a medium's arm of handwriting, the *facsimile* of that produced in life by an alleged spirit, is no proof of the alleged spirit's identity at all,—nor even of its *individuality*. A certain Russian lady who was afflicted or gifted (whichever way the reader likes, to put it) with mediumship in her youth was "controlled" for about six years by a "spirit" who came evening after evening and wrote reams through the child's arm in the usual automatic way. The spirit professed to be that of an old lady who had lived in a part of Russia far away from that in which she was then manifesting herself. She gave many details of her life and family and told how her son had committed suicide. Sometimes the son came himself (in spirit) and controlled the little medium's arm and gave long accounts of his remorse and sufferings consequent on the crime of self-murder. The old lady was eloquent on the subject of Heaven and its inhabitants including the Virgin Mary. Needless to say that she was garrulous concerning the circumstances of her own death, and the interesting ceremony of the last sacrament. But she also wrote of worldly matters. She gave a detailed account of a petition she had presented to the Emperor Nicholas and the text of it, *verbatim*. She wrote partly in Russian, partly in German, which the child-medium at the time knew very slightly. Eventually one of the young lady's relatives went to the place where the spirit had lived. Yes: she was well remembered; she had been troubled by a dissolute son who committed suicide; she had gone away to Norway where it was believed she had died, &c., &c. All the automatic communications were verified, in short, and the petition was turned up in the archives of the Home Office at St. Petersburg. The handwriting was perfectly reproduced. Now what better identification could a spirit have? Would not Mr. Terry on such an experience say—"I *know* that the spirits of dead persons can communicate and prove their continued individuality"? A year after the identification of the deceased person at the place where she had lived and of the petition, &c., there came to T * * * where the young medium and her people were living, an officer who proved out to be the nephew of the "spirit." He chanced to show the child a miniature. She recognised it as that of the spirit. Explanations ensued and it turned out that Madam——the officer's aunt, was not dead at all; nor was her son. In all other respects the mediumistic communications were perfectly well substantiated. The son had attempted to commit suicide, but the bullet with which he had shot himself had been extracted, and his life had been saved.

Now, without going further, this story as a mere statement of facts, is enough to answer Mr. Terry's story about the automatic writing through him. It shows that without the instrumentality of any deceased person's "spirit" at all, automatic writing attributed by spiritualists to the agency of such spirits may take place; therefore, that no weight can be attached to the experiences on which Mr. Terry partly relies, when he says or implies that he *knows* his theory is correct. But we may go somewhat further and endeavour to account for the Russian story at any rate by the occult "hypothesis," as some of our readers will no doubt regard it. Who, or what was the intelligence writing through the hand of the Russian child-medium? The Devil?—as the priests of the Greek Church contended; some lying spirit?—as the spiritualists might suggest; the elementaries?—as some readers of occult literature might conceive. No; it was the fifth principle of the medium herself, her animal, or physical soul, the portion of the Universal PROTEUS, and it acted as the soul of the clairvoyant acts during the sleep of the body. The officer, who ultimately visited T....., and showed the miniature, had been acquainted with the family several years previously. The medium had seen the picture when quite a young child, but had forgotten it utterly. She had also played with various things that had belonged to Madame ————and had been in her nephew's possession.

Preserving faithfully the memory of all it saw and heard in the "Astral Light, or in the "Soul of Things" (many readers will, no doubt, comprehend the allusion here to the book of that name) while playing with the miniature and other trifles, the young medium's inner-self, years afterwards, owing to some associations of memory, began one day unconsciously reproducing these pictures. Little by little the inner-self or fifth principle, was drawn into the current of those personal or individual associations, and Madam ————'s emanations, and once the mediumistic impulse given—*bon voyage*—nothing would arrest its progress. The facts accurately observed by the "Flying Soul" were inextricably mixed up with pure fancy derived from the teaching to which the medium had been subjected, and hence the account of Heaven and the Virgin Mary.

Mutatis mutandis a similar explanation would, in all probability, meet the case not merely of the automatic writing, of which Mr. Terry speaks, but also of the guiding or protecting spirit, who mentally impresses him, and has been seen by seers and seeresses. That the teaching of this intelligence confirms the spiritualistic doctrine of progression from place to place and so forth, is strongly an indication of its real emanation from Mr. Terry's own mind and the fact that the supposed spirit has been seen by clairvoyant mediums cannot be taken as proof of its objective existence. The pictures in the astral light present all the appearance of reality to those who can discern them, and Madam ——'s appearance was as real to our medium in T... as that of any spirit ever materialized in the wonderful séance-room of the Eddy Brothers in America, though the good lady herself all the while was quietly attending to her knitting with the breadth of Europe between her and the family circle which she had unconsciously entered as a spectral guest.

The difficulty of distinguishing between the creations of the seer's brain and spectral or spiritual phenomena really external to himself,* appears to be the cause of the confusion into which untrained, uninitiated observers fall when natural mediumistic gifts enable them to cross the threshold of the world of spirit and awake to a perception of the wonders hanging like an *aura* around the physical planet. From Socrates to Swedenborg, from Swedenborg to the latest clairvoyant, no *uninitiated* seer ever saw quite correctly. But whatever confusing influences have been brought to bear on natural seers of past times, none have been beset with the artificial bewilderments that operate to cloud the faculties of the modern spiritualistic medium. A great mass of prepossessions occupy his mind at starting; every observation he makes, is twisted into the mould of an elaborate predetermined theory, and every picture presented to his finer senses is distorted to suit the expectations of his fancy and coloured to the complexion of a previously formulated creed. The spiritualist may honestly believe himself a seeker after truth, but the spiritualist, who is himself in any degree a medium, is fascinated by the creations of his faith and borne away on an induced current into a

* The few exceptional cases of genuine spirit-communications will be treated of, in one of the future parts of "Fragments"—as the greatest attention and caution must be bestowed upon the subject to avoid every possible misunderstanding. Before we rebuild a house, we have to pull down the old structure. We know that we shall displease many and receive no thanks for it. But it cannot be helped. The Spiritualists having insisted upon having our opinion, we must be left to proceed systematically—ED.

phantasmagorial world peopled with his own imaginings. Their apparent reality confirms the conjectures from which they spring, and all suggestions which claim a reconsideration of their character seem almost a blasphemy to their eager devotee. But to the student of occult philosophy there is a grander beauty in the consistent teaching of adeptship, than in the startling excitement of mediumistic revelation, while over it all there shines, for him, the solemn light of absolute truthfulness. Mediumship may afford sudden glimpses of unsuspected wonder,—as bits of a strange landscape may be momentarily revealed by lightning, but the science of adeptship casts the steady light of day upon the whole scene. Surely the spiritualists, who have at least shot leagues ahead, in intelligence, of the mere materialistic moles of their purblind generation,—insofar as they recognize that there *is* a landscape to be seen if it can only be lighted up,—will not deliberately prefer to guess at its features by the help of occasional flashes from the fitful planes of mediumship, but will accept the aid of that nobler illumination which the elevated genius and untiring exertion of Occult Sages of the East have provided for those whose spiritual intentions enable them to appreciate its sublimity, and confide their aspirations to its guidance.

WHICH THE TRUTH, AND WHICH A LIE?

> "For if the truth of God hath more abounded through my LIE unto his glory; why yet am I also judged as a sinner?"—
>
> *Romans III*, 7

MR. JOSEPH COOK, in one of his exquisite lectures at Bombay—namely, that of January 19,—devoted generally to the enlightenment of the benighted natives of this city, on the beatific truths of missionary Christianity, and especially to the demolition of Spiritualism and Theosophy,—came down very hard upon the former. "That wretched movement," he said, (Spiritualism) which had supporters only "among the half-educated populations in the great American towns,.....had been doing immense mischief in the United States.....Spiritualism was composed of seven-tenths of fraud; two-tenths of nervous delusion, and in the remaining one-tenth.....nothing was in it, or Satan was in it"...Personally, he had not "the honour of a distant acquaintance *with ten of the Spiritualists who deserved to be called men of any intellectual breadth and culture*"...

It may, therefore, interest our readers to know that this great lecturer who thundered against the Spiritualists and ourselves, was at one time *un*intellectual enough to attend a Spiritualistic *séance* at Boston to test the veracity of Spiritualistic phenomena; as also *truthful* enough, for once, to put his name and autograph signature to the little letter we reproduce for the benefit of our readers. It is needless to say where all right-minded Indians have to seek for truth: whether in the present ranting speeches of Mr. Cook or in the modest letter which he has *deigned* to sign. Now that Mr. Cook has put himself at a safe distance from the Theosophists, and has again taken to the pleasant task of slandering us in the city of Calcutta, we may as well show him in his true colours. We draw, therefore, the attention of those of our friends in the "City of Palaces," who may not have seen the *Bombay Gazette* of February 17 to a letter which appeared on that date in that paper. We quote it *verbatim* with a request to put it side by side with his lecture of January 19 and to judge for themselves of the *reliability* of the statements of the Rev. gentleman. We would say nothing further than this, that Mr. Cook seems to take scrupulously for his guidance in life the verse from the *Romans* placed as a motto at the head of our remarks.

(From the *Bombay Gazette* of 17th February 1882.)

MR. JOSEPH COOK AND THE SPIRITUALISTS.

To the Editor of the "Bombay Gazette."

Sir,—Mr. Joseph Cook, when recently lecturing here, expressed himself very scornfully of Spiritualism and all its works.

If you will refer to page 35 of a work, "The Scientific Basis of Spiritualism" published in Boston by Colby and Rich, 1881, you will see Mr. Joseph Cook's signature to an account of certain phenomena which he vouches for as not explicable by any theory of fraud. Here is the whole extract:—

Report of the Observers of the Sargent experiment in Psychography in Boston, 13th March 1880.

At the house of Epes Sargent, on the evening of Saturday, March 13, the undersigned saw two clean slates placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and, on opening the slates, found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table! After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gasburners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

(Signed.) F. E BUNDY, M. D.
Do. EPES SARGENT.
Do. JOHN C. KINNEY.
Do. HENRY G. WHITE.
Do. JOSEPH COOK.

Boston, March 13, 1880.

It is further mentioned in the book in question that "Mr. Cook was well abused by the religious journals for testifying to what he saw." The abuse has evidently not been thrown away upon Mr. Cook; it has converted him from the error of his ways, and he now seeks to convert others by abusing them in his TURN.

THE SAMAJEES THAT INDIA NEEDS.

A correspondent, writing from Lahore, under date, February 17, informs us that our esteemed friend, Pandit Gopi Nath, Editor, *Mittra Vilasa*, Lahore, delivered, at Rawalpindi, where he had been called, a lecture on the 13th idem, in the house of Sirdar Nihal Singh. The subject was; "What Samajees are needed in Aryavarta?" Babu Mangal Sen, Head Accountant of the P. N. S. Ry., gave the lecturer all the necessary assistance. The hall "was nicely decorated and fully crowded." During the course of his lecture, our young friend declared that the Samajees "most needed in Aryavarta are those which make it incumbent upon themselves to preach the cause of UNIVERSAL BROTHERHOOD and try to create *union* in the country instead of sectarian strife and disunion," and not those which, on the plea of ignorance, "abuse their ancestors, their Shastras, their true leaders and all their brothers, who, unlike them, are the true followers of the doctrines their highly revered ancestors had preached and declared through their valuable manuscripts." It is those classes of so-called "reformers" that are doing the "greatest harm to the cause of nationality and Universal Brotherhood, both of which are, without the least doubt, among the chief wants of India." The lecturer then "denounced vehemently the policy of the Arya and Brahmo Samajis,*" the members of which, "without knowing what truly philosophical religion their ancestors have taught, without even trying to learn what their sacred Shastras have preached, without attempting to understand what their sacred Shastras contain, and without being able to read even the alphabet

* A passage which we admire the least in this able lecture. Hence we would have our friends of the Arya and Brahmo Samajees distinctly understand that, by publishing the above, we do not mean to express our approval or otherwise of what our friend, Pandit Gopi Nath, may have said. We merely give room to the report of his lecture as we have received it, and in the same spirit of impartiality, as we would show to any other sentiments delivered in favour of either of the two Samajees referred to, if such were sent to us. We strictly adhere to our cardinal principle of mutual toleration and respect for the *sincere* beliefs and opinions of others, whether we agree with them or not. Personally we feel a profound respect for Swamiji Dayanand Saraswati, the founder of the Arya Samaj, although we feel bound to confess that we do not agree with all his views; and we are constrained to say nearly as much of the founder of the "New Dispensation," with whose teachings *personally* we disagree from first to last.—ED.

of the language in which their sacred books are written, think it the duty of 'civilization' to condemn every thing therein mentioned. Thus the Araya Samajists and the Brahmos create a hatred in the hearts of the millions of people of Aryavarta, many of whose sons would rather die, than tread the same path which the members of these new Samajees have chosen." It was simply because they (the Samjists) had "received their poor bit of English education" that they thought themselves bound to deride all they could not understand; and were even led to the conclusion that "their own forefathers—those who have left, for the benefit of their posterity, the grandest philosophies and such occult systems as *Yoga* and *Dnyana*, and have shown them the way to acquire a knowledge of the secret forces of nature—were mere fools!"

Our correspondent adds that though the lecturer did not mention in his address the name of any of the Samajees, yet the effect "produced on the members of the Arya and Brahmo Samajees was so overpowering that their heads were bowed down in shame." Pandit Gopi Nath concluded his lecture "among loud cheers and acclamations."

We are further informed that after the lecture, Lala Hans Raj, Secretary of the Arya Samaj, arose, and began to defend the policy of his Samaj. Remarking that their chief object was "to spread civilization among the people of Aryavarta," he added that the chief reason why their Samaj was not respected, as it should be, was that his "countrymen were not civilized and education had not yet taken a sufficiently deep root in their minds." The Arya Samajists were therefore "obliged to use strong language, when facing an uncivilized public, if they had to show to them that they were going a wrong way." He concluded by expressing his opinion that "unless the country was throughout civilized and the nation educated, it was impossible to create anything like an Universal Brotherhood or a bond of union among its inhabitants."

To this, however, the lecturer had a ready answer. He enquired of the speaker "what relation could education and civilization possibly bear to a Brotherly Union and what kind of civilization was it that India needed." He said that "if union was held as impossible until every class of Society in the country was civilized and had received education, how was it then that there existed such a strong bond of *union* and regard for each other in countries like Afganistan, for instance, whose inhabitants were far from being civilized or, still worse Zululand, whose people were mere savages?" He expressed his opinion that English education would but "spoil the country" if the educated young men believed that "civilization" consisted in "expressing sympathy for European corrupted customs and manners which were so highly antipathetic to the people of this country." If, to put on a coat, a pair of trousers and boots after the European fashion, was the whole outcome of that modern "civilization" which "their brothers" have accepted, then, he added,—"Shame on such education and this kind of civilization! "He preferred, in such a case," he said, to see his "Mother-Land remain for ever uncivilized and her sons no better educated than were the Zulus—every man among whom, was ready to die for his brother and would never think of hesitating to sacrifice his life for the good of his country and the sake of national unity—than to live to see it civilized like the members of the new Samajees, who were known'—he said, "to hate their brother countrymen only because the latter abhorred European vices, which they themselves so liked". As regards the "Civilization that India needs" the lecturer "referred to Col. Olcott's public address at Tinnevelly, which is published in the January No. of the third Vol. of the THEOSOPHIST." To these remarks, we are told Lala Hans Raj made "no reply and all the other members of the Samaj remained silent."

A Native Christian then rose in his turn and spoke. "Whatever may be our religion," he said—"whether some of our countrymen be Hindus or Mahomedans, Buddhists, Christians or Jews &c., this difference in their religions can, in no way, prevent them from uniting closely and sympathizing with one another and cultivating a feeling of Universal Brotherhood among themselves." He fully "concurred with the lecturer's views" and emphatically declared that "if civilization or any kind of education or anything else would have an effect of alienating us from each other or making us one another's enemy, then let such an education and such a civilization be openly denounced." "This Bengalee although a Christian," writes enthusiastically our correspondent, "showed such sincere impartiality in his address, that the audience applauded unanimously to his utterance." The meeting then adjourned amidst general greetings; and the audience, "gathering round the lecturer, expressed a desire that he should, at least once a month, visit Rawalpindi and deliver there an address." They also showed their readiness "to establish a Samaj on the principles which he had enunciated, those of a Universel Brotherhood," if he would but take upon himself to visit them monthly.

The above needs no comment. We are happy to see that the influence of the work in which we are fairly engaged, is steadily spreading and that the idea of an Universal Brotherhood, which,—heeding neither the advice nor the warnings of the misanthropists and pessimists,—we have started, will soon have reached all the remotest corners of India.

CORRECT DEFINITIONS AND INCORRECT INSINUATIONS.

A wise and just interpretation of the main objects of our Society was given by our esteemed contemporary of the *Mahratta* of Poona in its issue of January 22. Says the editorial:—

"When we reduce the definition of Theosophy to the simplest form, we find that Theosophy is nothing but waking up natives to know and to feel that they are *natives*. If we are right, in defining Theosophy, and we hope we are, Theosophy appears to approach nearer the future religion of India, than does Christianity or any other foreign religion. Theosophy, so far as we have been able to know, tries to create nothing new, casts no slur upon any religion of India, and, above all, is intended to keep the fire of nationality alive in the breast of every native. One's religion, caste and creed are ever dear to him, and, if any attempts are desirable to create anything like an Indian nation made of one people, professing the same caste, speaking the same language, fired by the same love of their country, hankering after the same goal of ambition, having the same likes and same dislikes, in short, it can only be done by infusing a feeling of Universal Brotherhood. Theosophy, unlike Christianity, tries to bring about the consummation, devoutly to be wished, not by *destroying* but by *constructing* the materials at present existing in India. Colonel Olcott, Madame Blavatsky, and their brother Theosophists, naturally, therefore, resent any insult given to us, our ancient religions and institutions."

We heartily thank our colleagues of the *Mahratta* for these kind and profoundly true words. They are right; and that paper is thus one of the first, though we sincerely hope it will not be the last, to appreciate, at their correct value, our humble but unselfish and untiring efforts toward the realization (however partial) of that which has hitherto been always regarded by the pessimists as a vain glorious utopy. That our labor,—a labor of love though it be, yet one which had, since its very beginning, to be carried on by its pioneers through thorny and rocky paths—begins to be appreciated by the natives, is our best reward. Evidently our Aryan Brothers commence perceiving that our Society is not quite the dark plotting centre full of *man-traps* and threatening secret motives it is usually represented to be, by our cruelest enemies; nor is its work confined to, or solely bent upon, bringing the natives back to "degrading beliefs and superstitions in an anthropomorphic and now long exploded *supernaturalism*"—as some other less cruel, still uncom-

promising opponents of ours would maintain, ignorantly pronouncing both the Theosophical movement and our occult experiments (the latter indeed but a very small part of its work) no better than a delusion and a snare.

Then, there is another of our friendly and patriotic contemporaries, *Amrita Bazar Patrika*, also noticing the Society and showing as kind an appreciation of our work as we can ever hope for, by saying that:—"The society has done one great good, and we feel that even here, in Bengal. People have learnt *to respect their forefathers, and their philosophy, their civilization and religion.*" And "The anniversary ceremony of the Theosophical Society was a very successful one this year. We wish our educated men would lay to heart the sage counsels of Colonel Olcott, the President-Founder of the Society."

Thus, to refute the ignorant and malevolent insinuations of the Materialists, and the no less ignorant, and perchance, still more malevolent accusations of some Spiritualists, we have but to refer them to some native papers in India and to the hundreds of letters we receive from all parts of the great Peninsula, thanking us—some enthusiastically—for the "great work of national regeneration" we have undertaken. So strong is the animus of the Spiritualists against us whom they ought to regard—were they wise—and treat as their Brothers, that seldom do we receive our weekly number of the *Spiritualist* without finding in it half a dozen of malicious flings at the Theosophists. Thus the *Spiritualist* of January 13—a number nearly entirely devoted to Colonel Olcott and Madame Blavatsky, the former being taken to task for his "Elementaries," and the latter for her "spiritual selfishness"*—opens with an editorial "A Blot in Buddha's Life." We have rarely come across a column in which the subject treated, was made so transparently subservient to the animus of the author, directed against the object of his attack. The great Buddha, and the alleged desertion of his young wife are used as a weapon to hit our President with. "*Colonel Olcott, formerly a Spiritualist, afterwards a Theosophist, seems now to have turned a Buddhist,* for he has been establishing Buddhist schools in Ceylon, and has written a Buddhist Catechism which is circulating extensively in India..." Hence—the fling at Buddha,—"the great religious teacher of Eastern nations" from no admirer of whom—"have we ever heard any comment upon a dark feature of Buddha's life, assuming for the moment *that he ever lived at all and that his supposed career is not a myth.*" Thus, rather assume utter ignorance of an historical fact† than miss an opportunity of hitting (as he hopes but fails to) Colonel Olcott, who from a Spiritualist and a Theosophist has "turned Buddhist." We pity the writer, capable of exhibiting such a spirit of narrow-minded vindictiveness, that it crowds out entirely, even to an appearance of logical reasoning in him. Just as though a Buddhist could not be at the same time a Theosophist and even a Spiritualist! The writer is cordially invited to add to the above three appellations those of a Brahmin and a Parsi, as Colonel Olcott, notwithstanding his Buddhist religion, works with as much fervour for the regeneration and purification of dying Brahminism and Zoroastrianism as he does for his co-religionists. Having laid the foundation of a national Buddhist Fund for the spread of education in Ceylon, he is preparing to do the same for the Hindus and Parsis. We are a "Universal Brotherhood", let it be remembered. Our Society represents no one faith or race, but every faith as every race; and each of those "heathen" who join us,‡ because of their mystical and religious inclinations, do so with an ardent object of understanding the hidden beauties of their ancient and respective creeds the better; with a hope of fathoming—by breaking through the thick crust of bigoted dogma—the depths of true religious and spiritual thought. And, as each of them dives into the apparently fathomless abyss of metaphysical abstractions and Eastern symbology, and clears away the accumulated rubbish of the ages, he discovers that one and the *same* TRUTH underlies them all. In what other religion of our day can be found the noble universal tolerance for all other faiths such as taught in Buddhism? What other creed enforces such practical proofs of brotherly love and mutual toleration better or more effectually than does the *godless* faith preached by the Holy Master Sakya Muni? Truly might we repeat with Professor Max Müller, that there are sentences in the inscriptions of King Asoka "which might be read with advantage by our own missionaries, though they are now more than 2,000 years old." Such inscriptions on the rocks of Girnar, Dhouli and Kapurdijiri as—

"Piyadasi, the King, beloved of the gods, desires that the ascetics of all creeds might reside in all places. All these ascetics profess alike the command which people should exercise over themselves, and the purity of the Soul. But people have different opinions and different inclinations.

And again:—

"A man ought to honour his faith, but he should never abuse the faith of others....There are even circumstances where *the religion of others ought to be honoured.* And in acting thus, *a man fortifies his own faith and assists the faith of others.*"

Had our President found in Christianity, and Spiritualism the same precepts *practically* exemplified, he might, perhaps, at this hour, have remained as he was. Having found in both, however, nought but dogmatism, bigotry and an unrelenting spirit of persecution, he turned to that which to him appears the consummation of the ideal of brotherly love and of freedom of thought for all.

We regret then to find the spirit of such dogmatic intolerance in a leading spiritual paper advocating a movement which professes to be an improvement upon sectarian Christiainity. It throws no additional lustre upon the writer; but repeating his words: "Rather the reverse."

STRANGE MANIFESTATIONS.

To the Editor of the "Theosophist."

MADAME,

On the last page of No. 4 of "Psychic notes," a correspondent is made to state that he, together with a few friends, "*out of mere curiosity and for the fun of the thing,*" arranged a series of *séances.* The first was unsuccessful, but the remaining ones were productive of *proofs innumerable.*" And yet none of the parties present was a "conjuror, mesmerist; medium or spiritualist"!

Is this possible? I always thought that the presence of a medium at *séances* was a necessary condition of manifestations. Or can it be that some one at the *séances* in question was,—if that were possible,—an *unconscious* medium?

Your opinion will be highly valued by

Yours obediently,

H.

Editor's Note.—The possible explanation of such manifestations can be found only in one of the following three hypotheses:—

(1) The presence of a medium—either conscious or unconscious.

(2) The presence of an adept, or his influence; although no adept would trouble himself with such—(what to him are)—trifles. Or,—which is the most probable,—

(3) The combined result of the magnetic aura of the per-

* To make his point a little clearer, and our "Selfishness" the more apparent, the "inspired" writer ought to have used at least the word "Theosophical" instead of "Spiritual." The title of his article pays back the compliment in the same coin to the Spiritualists themselves.—ED.

† We advise the writer of the editorial to turn to Prof. Max Müller's *Chips*, Vol I p 219 Art, "Buddhism" in which the learned Sanskritist establishes "the true historical character" of the Founder of Buddhism and takes to task even Sir W. Jones for his identifying Buddha with mythical heroes. —ED.

‡ Many are those who join for quite different and various objects. We speak here but of the mystics.—ED.

sons present, forming a strong battery. This would be very likely to produce such manifestations, whether there were a medium present or not.

No fourth hypothesis we can think of, would answer.

WHIPPED INTO ADMISSION.

When the Heliocentric system was finally and irretrievably established, and no escape from it was found possible, the Church, letting go the "Joshua stopping the sun" *miracle*, passed the word among the faithful, and the—"We have always said so"—policy was swiftly adopted. When, after denying pointblank occult phenomena, denouncing them from first to last as an out-and-out jugglery, and calling names all those who believed in them, the *Civil and Military Gazette* of Lahore found itself badly cornered by the determined testimony of a clever, professional conjuror, who, refusing to make his good faith subservient to public prejudice, confessed to Mr. Eglinton's phenomena being "genuine," it forthwith turned round and declared that it is all as it should be, and that the *Gazette* had never denied it. Like the "five foolish virgins" of the parable, who forgot their oil and fell asleep over their lamps, it now knocks at the door, and tries to assure the public that it has always kept "wide awake" over the subject, and that it has never been caught nodding or kicking in its beatific sleep of blank denial. Of course not: it was but collecting its thoughts. And now that the "Bridegroom" in the shape of an undeniable phenomenon is there, the outcome of the *Gazette's* profound meditations may be found in the following ungraceful admission, and the still more clumsy attempt at an explanation.

"Mr. Kellar, the conjuror," says the *Gazette*, "is very much surprised by what he experienced at a spiritualist *séance* held recently at No. 1, Commercial Buildings, Calcutta. Mr. Kellar has himself been doing some very surprising things in the way of rivalling the spiritualist feats but what he saw on this occasion in the matter of flying, or floating, as he terms it, beats anything that could be achieved, he says, even by Messsrs. Maskelyne and Cook. Among other things, he desbribes how he held on to a Mr. Eglinton, who, rising into the air, actually lifted Mr. Kellar several inches off his feet! This case of the conjuror out-conjured, has occurred before in the ancient times, as no doubt our readers may remember having read, and when such a one finds himself beaten at his own weapons, we can understand his feeling surprised and overcrowded. As far as we can gather from his description of the *séance* in the *Indian Daily News*, the position of these floating gentlemen is not so safe as it might be. For instance, Mr. Eglinton, while high in air, 'fell heavily on the table,' owing to another gentleman who held Mr. Kellar's left hand having let go. Nor, indeed, have the neophytes quite a pleasant time of it, for Mr. Kellar says that at one time his chair was jerked from under him with great force, a rude practical joke which shows that the spirits have not, at any rate, learned manners in their disembodied state. We cannot understand that, in the present stage of scientific progress, a man like Mr. Kellar, presumably familiar with all the actual and possible developments of hanky-panky, should be surprised at anything. He has probably seen and heard a good deal of mesmerism and electro-biology. He no doubt can himself practise that familiar feat of the power of will called forcing a card. He knows that we are at present in the A.B.C. of the science of Electricity and Magnetism, of which one of the less known developments is called odyllic force. If the magnetic power of some men can be supposed to actually mould living beings to their will, and act at pleasure on all their nerves and senses, making them smell, taste, see, feel, speak, move—actually think—at the fantasy of the operator, there should be nothing wonderful in another development of the same galvanic power, moving tables and chairs, carrying pianoes through the air, or playing violins. When Mr. Eglinton has discovered the means of applying the magnetic current of many joined hands and many subdued wills to overcoming the power of gravity on his own person, before many years are out, doubtless, this development of galvanic science will be applied to some useful purpose, instead of being merely an instrument of hanky-panky. At present it is doubtless in the awkwardness of its extreme infancy, for it exposes the operator to the risk of breaking his neck, and it is applied in such an exhausting and inartistic way as to leave those who exercise, it utterly prostrate, at the end of an exhibition, like an exhausted Dufaure box. The human mind appears unable to realise that there are as good fish in the sea of nature as ever came out of it. One would have supposed that, at the present stage of scientific discovery, our minds would have been in a receptive state, ready to admit any wonder sufficiently proved by evidence—say by the same amount of evidence on which we would hang a man. But no. A says to B 'I have never seen a sea-serpent, have you?' 'No,' says B 'and no more has C—' so the rest of the alphabet, all grave, discreet, respectable letters may swear to the sea-serpent, of whose existence they have been eye-witnesses; but A and B 'who would believe them in a matter of murder' will not believe them regarding the existence of a monster conger eel. We only say this by way of example. Far be it from us to assert the existence of this eel, though Major Senior, the Humane Society Medallist, saw, described, and drew it in the Gulf of Aden. But incredulity, be it remembered, existed in the case of the Kraken, till two fishermen one day cut off and brought to the Savants eighteen feet of one of that disagreeable Calamery's tentacles. And so it is, and will be, in the matter of the floating and banjo-playing of Mr. Eglinton and his brother spiritualists, till some fine day one of the scientific electricians takes out a patent for charging human beings with galvanic power, after the same manner that a Dufaure box is charged with electricity."

This is what we should call "a turning-coat policy" effected with the dexterity of a "Davenport Brother." To hear the *Civil and Military Gazette* reproaching other people for not keeping their minds "in a receptive state, ready to admit any wonder sufficiently proved on evidence" is as amusing as to read of the converted wolf in the *golden legend* preaching in the Desert Christianity. Not later back than in July last, the *Gazette* sweepingly proclaimed every experimenter in occult science and medium—an impostor and a juggler as every Theosophist, and Spiritualist—a deluded fool. And now it admits that the world is "in the A.B.C. of the science of Electricity and Magnetism"!—a fact enounced and repeated in our journal *ad nauseam usque*;—and, falls back upon "the less known developments of odyllic force"—we spell it *odylic*—with a readiness quite proportionate to its denial of that force but a few months back. In the cases of levitation, however, we suspect the *Gazette's* scientifically trained mind would find itself at sea altogether; and our benevolent contemporary would have to seek, in its great perplexity, counsel with the Theosophical Society. The levitation phenomenon has nought to do with the odylic freaks of the electricity known to orthodox sience, but everything with the mystery of the interchange of correlative forces. We published the key to it four years ago, in *Isis Unveiled* (Vol. I pp. xxiii, xxiv. Art. Æthrobacy.) Let any man's body be charged (whether consciously or otherwise) with the polarity of the spot which supports him (be it a natural soil, or a floor of whatever description) and the similar polarity will shoot his body off in the air like a child's balloon. It is no reason because the possibility of such a polaric assimilation has not yet come under the observation of the Royal Society, why some descendants of those whose forefathers have experimented for numberless ages upon the hidden powers of the human body—should not have cognizance of it. Naturally—the power manifests itself, but in extremely rare cases—in some nervous diseases of that kind which baffle science in all its phases; to produce it artificially, the person who guides it must be partially, if not wholly, acquainted with that which, in the Sanskrit works on Occultism, is called the "Nava Niddhi" or the *nine jewels* of Raja Yoga.* The most perfect "Samadhi," the highest of the "Siddhis" of "Hatha-Yoga" can at best guide the subject to the threshold of the world of *invisible* matter, not to

* The student of Yoga philosophy must not confound these nine degrees of Initiation, with the "Asta Siddhis" or the minor eight degrees of "Hatha-Yoga." In knowledge and powers, the latter stand in the same proportion to the former as rudiments of Arithmetic to the highest degrees of Mathematics.—Ed.

those of the world of spirit, where the hidden and subtler potencies of nature lie dormant until disturbed.....

But as this will prove Greek to the *Civil and Military Gazette*, we have to speak to it in its own language. By saying that the day may come when human beings will be charged with galvanic power—"after the same manner that a Dufaure box is charged with Electricity,"—it enounces a piece of news which is one but to itself. Besides which, it sounds like prophesying the discovery of gun-powder during the middle ages. The "Scientific electricians" will come a cycle too late. The "charging of human beings" with a power of which the *Civil and Military Gazette* has not even dreamt of, was discovered ages ago, though the discoverers thereof, have never claimed recognition at the "Patent-office."

THE GREAT DOUBT OF MODERN SPIRITUALISM.

Many people into whose hands these pages may fall will innocently imagine that all Spiritualists are concerned to do at present, is to get attention paid to their raps and spirit-writings from an incredulous world at large, whose favor they are very anxious to conciliate. The sincerity with which the outer herd believe not only that they *are* the sensible section of mankind, but that this claim is recognized by believers in what is commonly called the supernatural, who are consequently very desirous of their "sensible" support, is one of the most amusing features of the position for the select minority. But with the feelings the instructed few really entertain as regards the uninstructed many, we are not going to deal at present. We wish instead to explain some of the questions that actually engage the attention of those enquirers into the mysteries of Nature who have crossed the Ass's Bridge of doubt, as to the reality of the phenomena. These are now to a large extent busy with speculations concerning the very outlines of which the world at large has no conception. For it must not be supposed that any great number of Spiritualists are willing to work at the task which the conductors of *Psychic Notes* have set themselves. We are trying to do in India what has been done elsewhere long ago,—to interest outsiders in the elements of Spiritualism, and to attract the attention of people who have never hitherto looked into the matter at all. It is our business to rehearse for the thousandth time the evidence on which Spiritualists rest their conviction that intelligent immaterial entities, external to humanity, may, under certain conditions, communicate with living mortals still in the flesh. That, be it remembered, is the question at issue, and the physical phenomena that interest new inquirers at first, are all held subordinate to that by experienced observers.

But outsiders must not imagine that the inner circle of Spiritualists are merely sitting in a rapt ecstasy listening to the celestial harmony of spiritual communications. There are, it is true, many simple-hearted Spiritualists who may find this inactive contemplation satisfying to their humble aspirations, just as there are people also who are content to go week after week to church and repeat written formulas of belief without ever caring to attempt the comprehension, even, of the doctrines these formulas convey, or to exercise their imagination in the effort to realize the character which these doctrines impute to the Government of the Universe. But at the same time there are Spiritualists in London, in the inner circle, who are profoundly discontented with the ordinary special explanation of the phenomena which take place at *séances*, and whose conclusions point to results which the great body of Spiritualists as yet are very loath to entertain. It will usefully contribute to a general comprehension of the subject by any of our readers, who may now be paying attention to it for the first time, if we explain the great doubt which has arisen in the spiritual world, —which the orthodox party, so to speak, are so far almost passionately resisting, but which nevertheless is slowly making its way.

Now when we talk of a great doubt disturbing the spiritual world, the preposterous outsider will be apt to imagine that, after all, some Spiritualists are beginning to suspect that they may have been taken in, that they have been the victims of an imposture or delusion. It is impossible to find words to describe the absurdity which such a suggestion would wear for people far enough advanced to be entertaining the doubts we speak of. These can only approach a mind not merely convinced of the reality of spiritual phenomena, but familiarised with them, and experienced in them, either personally or by a study of the records. The question at issue is whether the so-called "spirits" who most undoubtedly do appear at *séances*, either in visible shape in the case of the higher manifestations, or by means of secondary methods of communication, are really what they profess themselves to be, or whether they are the results of a very complicated play of occult forces, and laws of nature of which ordinary science, as yet, knows nothing whatever. This is the issue between Spiritualists proper and pure Occultists. And, of course, at first there is a simplicity about the spiritualistic hypothesis and a satisfactoriness that may well recommend it to indolent enthusiasts. But the Occultist who has endeavoured to unravel the secrets of Nature by hard study, laughs at what he declares the fantastic hypothesis of people who think they have found a royal road to a comprehension of other existences, and a means of communing with angels, that involves us in no more trouble than sitting in a room in company with some one of an abnormal physiological constitution. When at a materialization *séance* a spectral figure emerges from the cabinet, assumes sufficient solidity to speak and walk about, is absolutely recognised by some one present as a dead friend, proceeds to converse about topics only known to the sitter and his dead friend,—the occultist nevertheless says to the Spiritualist—"You are mistaken. The figure you see may be evolved from the latent potentialities of Nature by the play of forces that you know nothing about, working in co-operation with the stereotyped picture of your friend latent in your own brain, and on material drawn, probably, from the medium, who is entranced and unconsciously robbed of some of the elements of his individuality." We cannot make the hypothesis comprehensible even, to people wholly unfamiliar with the theories and nomenclature of Occultism, but it is enough for the moment to describe the position of the Occultist—and this goes to show that even if, in some cases of materialisation, there may be present certain immaterial elements which once went to make up the complete human creature personated, the element which the Spiritualist thinks he has before him,—the *spirit*, or higher individual principle of the original entity,—is the very element which is missing.

This denial of the inference derived from spiritual manifestations, namely, that they are due to the action of the spirits of the dead, runs through all the relations of Occultism with Spiritualism. At every turn the Spiritualist is assured that he is mistaken, that he is playing, so to speak, with imps and goblins, and reverentially regarding them as the souls of great and good men. And we may confess that any Spiritualist of long standing who is ready to listen with patience to the explanations of Occultism and weigh the Occultist's claims to respectful attention, must be a very cool-headed lover of Truth above all things. But people who are capable of moral heroism of surrendering error as soon as it is shown to be error, no matter how long they have clung to it, believing it to be Truth, begin to find, when they look into the Occultist's position and claims to respect, that these are of wonderful stability. Occultism, in fact, is the science of the supermaterial universe, and its professors constitute a continuous body of teachers who have devoted painstaking lives to the acquisition of spiritual knowledge in all ages of the world, and from the remotest antiquity. Various modern writers are engaged on the task of showing how, in ancient philosophies and religions, the uniform thread of occult philosophy can be detected. Mr. Hargrave Jennings, who writes in a somewhat obscure style, but with great knowledge about the Rosicrucians: Mr. William Oxley, a rather rhapsodical but very earnest student of Vedic literature, and author of a book recently published called the "Philosophy of Spirit:" the Abbé Constant who wrote under the *nom de plume* of Eliphas Levi, and has left several works on *La haute Magic*, are a few such writers whose names occur to us at the moment. Then, of course, a book, much abused because little read, except by persons already strongly inclined to Occultism, Madame Blavatsky's *Isis Unveiled* is a marvellous and magnificent magazine of information and evidence on the subject. And a most admirable periodical lately started in the United States, called *The Platonist*, is another important contribution to occult literature.

And quite independently of the literature concerned with what may be called regular occultism, the inroads made by Occultism on the commonplace doctrines of Spiritualism are supported in indirect ways by the studies at home of a group

specially interested in that phase of the subject which is dealt with in Mr. Maitland's writings. Beginning years ago with a work, half novel, half religious essay, called "The Pilgrim and the Shrine," Mr. Maitland has since then passed through various experiences of a quasi-Occult rather than a Spiritualistic nature, which have finally culminated in those described in a wonderful volume from his pen called "The Soul and how it found me." His first book being a merely heterodox essay was widely and respectfully reviewed in the *Times* and all the leading papers, and greatly complimented, but as his views developed, and became in contact with some of the mysteries of Nature, though the real value of his writings increased enormously, the bigoted blockheads of the modern Press coolly regarded him as having gone mad, and paid no further attention to him. For occult students, however, and thoughtful Spiritualists his later books are of immense interest, and though they do not rest in any way on any knowledge of Eastern Occultism they concur in establishing the theory that spiritual communications do not really come from the departed friends in whose names they are given, clear as the superficial evidence to that effect may sometimes seem. We may add that, to the present writer's personal knowledge, the gifted and highly cultured author of "Spirit Identity," "M. A., Oxon," according to his familiar *nom de plume*, has seen reason since the publication of that book to distrust some of the inferences on which the argument rests.

It will be seen from this rapid survey of the situation that thoughtful Spiritualists have quite enough to do without troubling themselves with the inaptitudes of external sceptics: and, indeed, in many circles of spiritual investigations at home, one never now hears an allusion to people so little worth attention as those who have not yet emerged from the slough of ignorance in which the "sensible majority" is content to wallow.—(*Psychic Notes*, No. 4).

WE HAVE JUST BEEN FAVOURED WITH A SMALL PAMPHLET in German—"BUDDHISMUS UND CHRISTENTHUM, mit einem Anhang über das Nirvâna, von Einem Hindu"—sent to us by the author from Zürich, Switzerland. The modest "Einem Hindu," as far as we know, screens a Bengalee gentleman of fine education, who has lived in various cities of Europe for some consecutive years, and was a Professor of Sanskrit for some time at the University of St. Petersburgh. Beyond this, and the additional fact that he is the brother of another gentleman who was a friend of ours, we know nothing of the anonymous but evidently gifted author. We regret to have neither time nor room, at our disposal, for noticing the little pamphlet at length in the present number, but propose to have the pleasure of reviewing it in our next, after having carefully gone through its contents. The fact alone, however, that it is written, as we are assured by a competent scholar, in a high German literary idiom—*i. e.*, one of the most difficult languages of Europe—by a Hindu gentleman who has probably studied it, but since his departure from India and that too, while acquiring the French and other languages which he seems to know as well—is one worthy of attention as highly promising to the future of our much loved India. With such acute intellects and the proverbially wonderful memory as they are gifted with, what might we not expect from the dark sons of Ind were they but to help themselves a little by putting their shoulder more willingly to the wheel of civilization and progress!

WE BEG TO ACKNOWLEDGE WITH THANKS THE RECEIPT of Miss Houghton's "CHRONICLES OF THE PHOTOGRAPHS OF SPIRITUAL BEINGS AND PHENOMENA, INVISIBLE TO THE MATERIAL EYE"—*illustrated by six plates containing fifty-four miniature reproductions from the original photographs*; London: E. W. Allen, Ava Maria Lane. Also a volume of Poetry: "FREEDOM, LOVE AND BROTHERHOOD," by "Progressus." *Ibid.*

Both volumes look very elegant and are most exquisitely bound. Whether their contents answer to their fascinating appearance, is a problem which we propose to solve, if possible, in our next issue. For lack of space and time we are forced to leave it an open question and a mystery until we have carefully read them. We do not approve of hasty reviews.

PARAGRAPH FLASHES.

THE CROWNING EVENT in the last month of the fatal year 1881,—the burning of the Ring Theatre in Vienna, during which no less than 917 persons perished in the flames,—has an occult side to it. The not-to-be forgotten tragedy seems to be connected with, and attributed to, a CURSE! It is a tale of horror, the details of which are given by the correspondent of the *Standard*, who obtained them from the party guilty of the malediction.

"A curious incident," says the correspondent of the *Standard*, "happened to me to-day as I was passing the spot. I saw an old man, with a white beard, constantly trying to break the ranks of the soldiers and police before the theatre. I heard him call out—'I knew my curse would some day be fulfilled.' This he repeated constantly. I followed him through the crowd, and asked him why he said this. He exclaimed—'Don't you know that this very spot, now a great grave, was the scene where, in 1848, nine revolutionary martyrs were shot. My son amongst them stood where now we stand. On the spot where later the theatre was, there was a ditch before the barracks and earth walls called the Glacis, now the Ring Strasse. There I stood while my son in the ditch, with eight others, was shot by the soldiers. Many other people were shot. Some time later, during the assault of Vienna, I saw some falling and cursed the spot, and knew I should not die before my curse was fulfilled.' On leaving him, I inquired further. I find his story was true. There really was a spot before the barracks where many were shot and hanged, and it was thought by many when the Square and Ring *Theatre were first built that the spot was unlucky.*"

A CURIOUS COINCIDENCE.—Mr. J. Mitchell writes to the *Times*:—In a leading article on the destruction by fire of the Ring Theatre in Vienna you have referred to that most appalling catastrophe that occurred in 1863, the burning of the Church of La Campania, Santiago, when 2,000 persons, more or less, perished with the devoted building. You have omitted to notice the fact that the event which has cast so heavy a gloom over the city of Vienna took place on the 18th anniversary of the awful calamity that destroyed in the short space of two hours so much of rank and beauty in the South American city. The 8th of December has thus been a day of dire disaster in the social history of both the Old and New Worlds.

DEATH OF THE CHIEF OF THE DERVISHES.—A despatch from Konieh announces the death of the chief of the Dervishes, the greatest Sheik of the Mussulman world. His family possess the hereditary right to gird the sword of Osman on the new Sultan. —*Tablet, Dec.* 3,

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A LITERARY CURIOSITY.—An American publishing-house has issued what is styled an "infinitesimo edition" of the Revised New Testament which reproduces the Oxford edition complete, with introduction and appendix. The print of each page measures only 1 by 1¾ inches; the entire book is about 2 inches high, 1½ inches wide, and a ½ inch thick. There are 446 pages. The volume has been produced by a photolithographic process. The printed words cannot be read by ordinary eyes without the aid of a magnifying glass. The volume, it is said, has been printed on a single sheet of superfine paper, measuring 24 by 38 inches. Though it has not much utility, it is certainly a curiosity; and it is published at the very moderate price of 25 cents.

SOME CURIOUS MISPRINTS in the THEOSOPHIST were very much laughed at whenever they occurred. Thus our magazine was once guilty of changing the "Soul" into a universal *Skull*, and the "Spiritual Ego" into Spiritual *Eggs*. But such mistakes and blunders are entirely thrown into the shade by the one just discovered by the *Pioneer*. A catalogue printed at the time of the French Exhibition, in 1878, and "containing the Awards of the Jury in the British Section, of which the Heir-apparent was president, described H. R. H. as 'His Royal Bigness the Prince of Males.' That cost the country ten thousand copies, it was said."

THE ROMAN CATHOLIC *Weekly Register* of December 24 chuckles over what it terms "A SIGNIFICANT ANNOUNCEMENT;" in quoting it:—

"Signor Gavazzi, who is described as an English preacher, was sentenced by the Seine Tribunal to thirteen months' imprisonment for immoral behaviour":—Quite an *unprecedented* case in the Romish Church, we should say.

"The Evil Eye" in the Highlands, is a superstition much deplored in the *Daily Mail*, where a correspondent signing himself "Anti-Superstition" shows it strongly prevailing in the West Highlands and says:—

"It was only this last Martinmas term that two crofters on a certain estate made complaint to the factor that their neighbour had cast 'the evil eye' on their cow and taken the milk from her. Nor are these superstitions altogether confined to the ignorant crofter, as the following facts will show: A Free Church minister driving from one part of a parish to another on coming to a certain bridge said—'This is called Fairy Bridge, for on that knoll the fairies were seen dancing their unholy dance every night until the Rev. Mr.———preached from it, and the fairies have never danced there since.' This minister has a large parish under his charge, and is wont on some occasions, when preaching, to refer to fairies and witches as if there were such beings or spirits in existence. Can it then be wondered at, if with such a leader the people should still hold to those superstitions which have been for so long banished from the minds and memories of sensible people?:—Under such circumstances, is it not time that a more intellectual class of ministers were introduced into the West Highland churches—men who instead of believing and teaching such gross nonsense would educate the people above such beliefs?":—We recommend that some advanced Brahmin graduates of the Bombay University, or better still Calcutta Brahmos of the Adi and the Sadharana Samajes should be sent to Scotland to the rescue of the ignorant Caledonians.

THE TELEPHONE WORSHIPPER is "a wealthy man at Southport" described by the *Weekly Register*, as one who "has turned the telephone to pious uses by having a wire laid down between his church and his house, so that he can now attend divine service without leaving his room. There is something really beautiful in this realization of the fine Protestant ideal of a combination of religion and comfort"—adds the satirical paper.—"The telephonic worshipper has certainly one great advantage which will excite the envy of many of his fellow-Christians; he can turn off the sermon when it becomes dull." And also adopt for further convenience the Tibetan "prayer wheel" and purchase at a discount a batch of Papal "Bulls" absolving him from all future sins—we may add.

PERMANGANATE of POTASH, better known as Condy's Fluid, has evidently a future before it. It is already the most popular of disinfectants; no good orthodox illness is considered complete without its presence; and now it is said to be an antidote to the virulent poison of the formidable cobra. In a letter written to *The Indian Medical Gazette*, Dr. Vincent Richards "records an experiment in which a fatal dose of cobra poison was mixed with the permanganate, and the mixture injected into a vein, with no evil result. Should further experiments be equally successful, it is clear that a most valuable discovery has been made." And, should Dr. Richards be prevailed upon to discover as valuable an antidote to the far more virulent poison of the slander-tongued Anglo-Indian missionary, the Theosophists and the "heathen" would vote him a statue—at the top of "Crow's Nest."

THE SPIRITUALISTS may find a valuable addition to their literature in some books of Devotion just published by the Roman Catholic Diocese of Cambrai and respectively headed—"The Key to Paradise" and "A Hundred Apparitions of a Soul in Purgatory."

A LION'S REMARKABLE MEMORY.—Charles K. Wood, of this village, says the Brattleboro (Vt.) *Phœnix*, who for forty years was a manager in Van Amburgh's and other managerie, has just returned from a short visit to the first-named show, and relates a circumstance, showing the wonderful memory of animals. Mr. Wood was conversing with the showman, when an attaché said—

"Go over and speak to Mose; he hasn't taken his eyes off you since you came in, more than an hour ago."

Mr. Wood at once went to the cage and said—

"Hello Mose!" whereupon the old lion turned a somersault, whirled around, rolled over, and rubbed against the bars with all the delight of a pet kitten. Mose is a very large lion and sometimes very cross, but he was delighted and playful at seeing his old friend as a pet dog or cat could be, and allowed Mr. Wood to handle and play with him without showing anything but the greatest affection, although he had not seen him for several years.

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SPECIAL NOTICES.

It is evident that the THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

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To SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 48 columns Royal 4to each of reading matter, or 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamps must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.* Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, Breach Candy, Bombay, India. Subscriptions commence with the Volume.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

☞ THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs. 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements, China, Japan, and Australia; and £1 in Africa, Europe and the United States.

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TO

THE THEOSOPHIST.

VOL. 3. No. 6. BOMBAY, MARCH, 1882. No. 30.

THE WORK OF THE THEOSOPHICAL SOCIETY.

THE BOMBAY THEOSOPHICAL SOCIETY.

Since the President-Founder's return from Ceylon, there has been a sudden increase of interest among the members, and an unusual number of fresh initiations. The meeting-hall at the Head-quarters has twice been decorated with flowers, palms, and flags: the first time when some of our Australian brothers were received, and the second, on the evening of January 11, when H. H. Daji Raja, Thakore Sahib of Wadhwan, his Dewan Ganpatrao Laud, Esq., and Rawal Shree Hurreesingjee Roopsingjee, of Sihore, cousin of H. H. the Thakore Sahib of Bhavnagar—all members of our Society—attended. His Highness of Wadhwan is President of the Saorashtr Theosophical Society, and his companions are members. All take a deep interest in our work, especially that part which is connected with the study of arcane science. The two young nobles have, by their affability and lack of all pretentiousness, won the sincere regard of their Bombay brothers. The floral and other decorations on both occasions reflected great credit upon the taste of Fellows, Monsieur and Madame Coulomb, who kindly took entire charge of the affair.

The preliminary business of the meeting having been transacted, nine candidates for fellowship were then ushered in by their respective sponsors. In a short and impressive speech delivered by the President-Founder, Colonel Olcott, he explained, to the audience, the noble aims of the Society, dwelt at length upon the grandeur of the idea of Universal Brotherhood, the importance of the culture of Oriental Science and Philosophy, and lastly upon the necessity of the diligence, zeal and co-operation of the members.

He then conducted the initiation ceremony. All this occupied about an hour and a half. At the request of the President-Founder, Mr. K. M. Shroff, the Councillor of the Parent body, one of the most energetic fellows of the Society, addressed the meeting, explaining to the members to their entire satisfaction, certain phenomenal occurrences that had recently come under his personal observation and had also been witnessed by His Highness Daji Raja Chandrasingji, the Raja's Dewan and by Rawal Shree Harreesinghji of Sihore, and a few others.

His Highness the Raja of Wadhwan was then introduced to the meeting by Dr. D. E. Dudley, President of the Bombay Branch, and a formal reception was given by the Society to His Highness. After all the members present, had been introduced to His Highness by Messrs. Shroff and Banàji, the Secretary of the Bombay Branch, the Thakore Sahib made a short speech in English and then addressed the Brethren in Gujarathi.

H. H., our distinguished visitor, who is the Vice-President of the Parent Theosophical Society, is also President of the Saorashtr Branch.

The meeting was then adjourned. Still more applications having been received, another meeting was held on the 16th of February.

DÁMODAR K. MÁVALANKAR,

Joint Recording Secretary,
Parent Theosophical Society.

THE OUDH THEOSOPHICAL SOCIETY.

On Sunday, the 12th of February, at 3 p. m., Mr. S. J. Padshah, representative of the Theosophical Society in Oudh, delivered a Public Lecture at the Baradari, Kesar Bagh. His subject was "A Comparative Study of the Principal Religions of the World". Said the NOTICES :—

"The Lecture will have a special reference to the abusive magniloquence of the Rev. Joseph Cook, of Boston, than whom Christian Missionary enterprise cannot discover in this country a more ignorant and noisy advocate of its peculiar claims to the gratitude of the non-Christian community of India. English-speaking missionaries of all Christian denominations are cordially invited to attend."

In reference to the above Lecture we have received the following Report from our Brother, Babu Jwala Prasad Sankhadhar, of Lucknow :—

The Rev. Joseph Cook of America lectured in the Methodist chapel here a little more than a week ago, and in the course of his learned and lengthy discourse condescended to make a few remarks about the religion we poor Hindus, profess to follow. The whole gist of the said remarks though, was a mere comparison between Christianity and Hinduism, the former in the eyes of the Rev. gentleman appearing more divine and grander in point of high morality(?) which it inculcates. Used as we Hindus have been to hear ourselves, our ethics and religion, handled rather roughly and uncharitably by the "meek" Christians, we thought no more of that lecture, as it was but a fresh addition to other and multitudinous series of scandalous calumnies which have been at various times vainly flung at us by these charitable gentlemen.

Three or four days later, a notice was issued by Mr. S. J. Padshah, representative of the Parent Theosophical Society, a copy of which has already been forwarded to the Head-quarters.

The very tone of the notice was immensely gratifying to us, as showing that we had an able and zealous defender with us who was prepared to plead the cause of Hinduism. The notice, as announced, promised special reference to the late oration which Mr. Cook had inflicted upon the public. At the appointed day and hour accordingly, a considerably large audience comprising several Europeans assembled to hear the Theosophist advocate of Hinduism. The able manner

in which he dealt with the subject, and the profound and brotherly feeling for the Hindus which underlay every word he uttered, was immensely gratifying to the native audience. In short, the lecture was a complete success; and I doubt not but many of the hearers went home very favourably impressed with Theosophy which, owing to the many base misrepresentations, they had hitherto regarded as a mere trap for capturing the credulous. Many of those present even requested Mr. Padshah to deliver another lecture which I hope will shortly follow.

This is a very clear proof of the fact that every Hindu is prepared in the end to appreciate and sympathise with the principles Theosophy inculcates, and that he hesitates only till some friendly hand helps him to dispel the dense mist of doubts and misrepresentations with which the enemies of Theosophy have caused his mind to be clouded.

Truth requires time to establish itself. That this time may soon come is the sincere wish of

JWALA PRASAD SANKHADHAR, F. T. S.

Lucknow, February 14, 1882.

On the evening of February 17, the President-Founder left Bombay by the mail train for Jeypore on his way to Calcutta. He will pass through Meerut, Bareilly, Lucknow, Cawnpore and Allahabad, stopping at each place for a few or more days, as occasion may require, and deliver lectures, establishing Branch Societies, where there may be none. From Allahabad he will proceed straight to Calcutta where his arrival has been anxiously expected by the many Theosophists residing there and who have not yet been initiated. For three years Col. H. S. Olcott has been constantly and urgently requested to visit the City of Palaces, but, to his regret, his arduous duty at Ceylon, and occupations elsewhere in India, have not permitted him to satisfy both himself and friends by accomplishing this much desired visit. After finishing his work in Calcutta he will proceed by a Rangoon steamer to Masulipatam to go over to Guntoor, from which place pressing invitations have been received. A formal request signed by fourteen high native officials of the place has reached Colonel Olcott; and the day before he left Bombay a telegram was received to the same effect, from Mr. J. Purnayya. From Guntoor the President will return to Masulipatam to proceed to Madras where Madame H. P. Blavatsky will join him. The further programme is not yet settled, but an invitation has already been issued by our Branch at Tinnevelly, which city has already been visited by Col. Olcott in October last, on which occasion he was accompanied by our Buddhist Brethren, who planted in the old pagoda, the much talked-of cocoanut tree. From Southern India both the President-Founder and the Corresponding Secretary will return to Bombay. Colonel Olcott is accompanied by Mr. Bhavanishankar Ganesh, Assistant Recording Secretary. When further plan of operation will be fixed upon, our members will be duly notified.

THE PRESIDENT-FOUNDER IN JEYPORE

AND

THE FORMATION OF A NEW BRANCH.

We have received the following account from Babu Amrita Lal De, Vice-President of our Jeypore Branch :—

"Our distinguished and philanthropic visitor came here by the mail-train on the morning of the 19th inst., direct from Bombay. Moonshi Jwala Sahaie and Babu Amrita Lal De, Fellows of the Parent Theosophical Society and two other gentlemen received him on the platform and accompanied him and his Secretary to Jodh Raja's Bangalow, a comfortable house situated at about a mile from the station and where Babus Jwala Sahaie and Amrita Lal had made due arrangements for him. At 3-30 p. m. on the same day, Col. Olcott, accompanied by his Secretary and Babus Jwala Sahaie and Amrita Lal, drove through the city and visited its most famous places, the party returning to the Bangalow at sun-set. Colonel Olcott intended to deliver his lecture on the next day, but as permission of the Jeypore Council could not be obtained so early, it was postponed to the following evening. On the morning of the 21st inst., permission having been obtained for the lecture, Col. Olcott visited the Jeypore Maharaja's College at 11 o'clock and was received by the Officiating Principal, visiting the various classes and finding a kind word for every boy. He then visited the Library and then returned home. At 5 o'clock he came back again to the college, and commenced at 5-30 P. M. his lecture on "Theosophy" explaining the aims and objects of the Theosophical Society. His speech lasted for nearly two hours. The large audience listened to it attentively and retired much gratified. On the following evening at 7 P. M. there was an Initiation-meeting, after which, at the request of Babu Jwala Sahaie and Babu Amrita Lal De, a Branch Society, in Jeypore, was founded, and an inauguration-meeting held—the President-Founder occupying the chair. At the desire of the Fellows, the Society was named the "Jeypore Theosophical Society." Babu Jwala Sahaie and Babu Amrita Lal De, B. A., B. L., were unanimously elected President and Vice-President of the Society, and Lalla Bhugwan Dass and Jaga Nath, its Secretary and Assistant Secretary. On the 23rd instant, the Society was duly chartered, and the President-Founder left the station for Meerut by the mail-train.

"Col. Olcott's visit to Jeypore was a great success indeed, and the Society which he founded, though yet in its infancy, and counts but a few members, has no doubt a bright prospect in its future. May it long live and prosper!"

COL. OLCOTT ON ZOROASTRIANISM.

On the evening of the 14th of January, the President-Founder delivered at the Town Hall of Bombay a public lecture on "The Spirit of the Zoroastrian Religion." The spacious Hall was densely crowded with Parsis of education, nearly all the men of influence of their community being present. The audience was composed of nearly 1,500 people, a few Parsi ladies being present. They were evidently, in a word, friendly to the speaker, for his appearance was greeted as the *Gazette* says "with long and loud cheering," and all the telling points in his lecture were applauded to the echo. As the discourse is to be printed in a separate pamphlet, we will not undertake a summary, but hope to send to each subscriber a complete copy free of charge, with the present or next number of the Magazine. The chair was occupied by Mr. Nanabhai Byramjee Jeejeebhoy, upon the motion of Mr. Raghunath Narayan Khote, seconded by Dr. D. E. Dudley.

The platform was occupied by about a dozen persons, among whom were H.H. the Thakore Sahib of Wadhwan with his Dewan, and Rawal Shree Hurrisingjee Rupsingjee of Sihore, Mr. Raghunath Narayen Khote, Dr. Dudley, Mr. Mansukkhram Surajram, Mr. K. M. Shroff, Madame Blavatsky, &c. &c. &c. The Lecture lasted for about an hour and a quarter, and was enthusiastically applauded all throughout. The success on this occasion was unprecedented in India with the exception of Colonel Olcott's lectures of the 12th and the 19th of January when, on both occasions, the Framji Cowasji Institute was crowded to suffocation, several hundred people having been unable to get admission for want of even standing room.

After the delivery was over, Mr. K. R. Kama, the distinguished Parsi scholar, came on the platform and addressed the audience, expressing a hope that the good advice given by the lecturer had not fallen upon a barren soil, and the enthusiasm infused into the audience by the lecturer would not die away but take root and bear good results. After him stepped in Mr. Jivanjee, a graduate of the Bombay University, and a Dastur (priest) connected with the Colaba Fire-Temple, who delivered a short but impressive speech expressive of the profound satisfaction he had experienced in common with the rest of the audience.

THE "RAST GOFTAR" IN HOT WATER.

To the Editor of the "Theosophist."

Madame—I never read a more ungenerous effusion from the pen of a Parsee than that which disgraces the columns of the *Rast Goftar* of the 19th instant, anent the recent lecture by Col. Olcott on the "Spirit of Zoroastrianism." I thought the Parsees always welcomed, with feelings of the sincerest gratitude, every disinterested effort made to uphold the dignity of their ancient faith. But, as one of that community, I blush to own that I have been mistaken. Here is the editor of one of the most influential of Parsee journals, deliberately insulting an orderly and well-conducted meeting, insulting the lecturer, insulting the audience for no other apparent reason than that the lecture fell short of his expectations. In his critical eyes, the meeting degenerated into a "*Toddy Khana*" gathering (this, by the way, is a wretched pun on the Gujarathi word *Tarif*—praise—which the editor might well have spared his readers); the audience, composed for the most part of men of culture and position, into a pack of mere schoolboys (the critic himself, of course, excepted) and the lecturer (than whom a more disinterested man does not breathe) into a flatterer, seeking to further his own private ends. The Parsee editor is dissatisfied, because the lecturer announced no *new discoveries*, in other words, because the lecturer very wisely confined himself to the subject in hand —*viz., the Spirit of the Zoroastrian Religion.* If the editor went to the Hall to hear of new discoveries with nothing in the title of the lecture to warrant the hope, whom but himself has he to thank for his disappointment? As well might a listener to one of his own *Kathans* expect to hear a discourse on music with all the latest improvements in the art set forth! The audience, we are told, applauded too often and too vehemently for the editor's equanimity! Supposing this were so, since when has it become contrary to the etiquette of well-regulated societies to applaud a sentiment or a truth tellingly expressed? But, says our critic, the Colonel saw every thing to admire in the Zoroastrian religion, and that he has the same soothing utterances for the Hindoos and the Mussulmans when speaking on their respective faiths. Is this meant for a reproach? If so, it sounds very much like praise. Will the editor seriously have Col Olcott imitate the over-zealous missionary who sees no truths except in his own religion, who seemingly condemns all other systems and who considers it consistent with the idea of a merciful God to consign to everlasting torture all those who do not accept Christ? Does it not rather redound to the Colonel's credit that, being a professed follower of Gautama, he should have the honesty, the courage and the straightforward manliness, to admit that there are excellencies in other faiths as well as in his own; and that the proper way to arrive at the whole truth is to study all religious systems without sectarian or caste pride and prejudice?

One word more before I close. I am convinced (and I beg the Colonel will bear this in mind) that the utterances of the *Rast*, in this instance at least, are by no means representative utterances, and that the spirit of ingratitude which the article in question breathes, does not happily extend to the great mass of the Parsees who, I know, are deeply thankful to the Colonel for his disinterested effort on their behalf, and who, equally with the Colonel, long for the day when some enterprising souls among them may devote themselves to the ennobling task of seeking, in the direction but faintly indicated by the lecturer, for the sublime mysteries underlying the ceremonials of their time-honored faith.

H.

February 20, 1882.

Editor's Note.—We feel deeply grateful to our correspondent for the expression of his good feelings on behalf of our President. But as, we suspect, that in the long run it is the "dissatisfied" editor of the *Rast Goftar* who will find himself the best (as the most justly) abused of the two, we express beforehand our feeling of profound and sympathetic pity for him. Our Great Master Sâkya Muni has bequeathed and commanded us to love and commiserate all animals. And Plato, by classifying biped MAN among the latter, forces us to include in their number the wrathful editor of the *Rast Goftar;* hence, to love and commiserate *him* also. May his powers of speech never diminish and good sense develop accordingly!

DOOMED!

A letter signed by a Mr. R. Barnes Austin of Heathfield, England, addressed to the editor of the THEOSOPHIST, has been lying, for two months, on our writing-table, waiting for publication. We do not fancy any apology would be necessary, had we even thrown it under our table into the waste-basket and without giving it a second thought, as its language is as far from that of a drawing-room, as the smells of Hungerford Market are from those of St. James's Palace. But the points taken by the writer in defence of the new Zanoni "J. K.," are too amusing not to be noticed. Thus, after gravely assuring us, that—"The enquiry into Occult Philosophy in England is far more extensive, although secretly, than is generally known"—that gentleman aggrieves us profoundly by declaring point-blank that neither "Madame Blavatsky nor Colonel Olcott, do what they will"—will ever be admitted into such company. "They" (we)—"must remain outsiders to all true occult societies, both in England and in India, *as well as Tibet*"!!!

The news would be stunning indeed, were it made less impressive by the fancy addition to it of the last sentence. We underline it as it would seem that our irate contributor knows all about the land of Bod Yul of which no one else in England knows one iota, beyond, perhaps, what he may have found in the very meagre accounts in Mr. Markham's *Tibet.*—(See *supra* Art. *Reincarnations in Tibet.*)

So now, our fondest hopes are dashed for ever. Repelled by the ingrate Spiritualists—for whom, we have ever entertained the tenderest feelings;—denounced by Western Occultists—for presuming to know what they *do not*;—scorned by the iconoclastic scientists—who generally break to-day the axiomatic idols they were worshipping but yesterday;—reviled on general principles by the orthodox Christians of all shades—who yet are creeping with every hour, that drops into eternity, nearer and nearer to us and the Spiritualists;—loathed by the theists —who *will* mirror themselves in every passing rivulet, and on seeing their own figure exclaim—"'Tis 'God'?" and straightway despise their godless Brethren;—laughed at by Atheists—for our believing even in *conditional* immortality and in spirits of any shape or colour;—stared at by the Agnostics and—contemptuously ignored by the *Esthetics* —what can the hapless Theosophists do! We had always believed and prayed that in Tibet we may find, at last,

eternal Rest in the fatherly lap of our Koo-soongs, and merge into *Nipang* between a dish of salted tea, and a Doog-pa—(ten miles off) reaping open his own vile stomach...But lo! the knell of our doom rings out from—Heathfield, England, and—there is no more hope. "There are," sternly goes on our merciless judge—"as I *know* secret societies holding the study and practice of the Occult as the main object of their existence, in direct communication *with the highest living adepts* (with "J. K." ?) into whose portals Madame Blavatsky and Colonel Olcott would in vain seek an entrance."

We can assure our respected correspondent (for we still hope that he may be both respectable and respected, albeit defending such a bad case) that neither the one, nor the other of the above-named personages have the slightest desire whatever to knock at any such "portal"; least of all at one they are not invited to. But why should he not be satisfied with becoming the mouth-piece of only such societies, *in England*, and allow us to take our chances with those of India, and especially Tibet. Why should he hunt us across the Himalayas? We suspect we will be able to take care of ourselves among our Hindu and Tibetan Brothers. And pray, why such a cruel edict? Because—as we are informed by Mr. Barnes Austin—we are *hated* by "Spiritualists and Occultists alike". Now that is indeed, inexpressibly sad! We are *not* given the plain and direct reasons why, as our correspondent is too much of a gentleman to make use of abusive and insulting epithets; but we are allowed a *suspicion* of the terrible truth.

"It is well known" he tells us, "there is no society of true Occultists which would admit within its fold THESE TWO PRETENDERS."

The two "pretenders" (to what?) are, of course, Col. Olcott and Madame Blavatsky, who are yet expected to print all this in their journal conducted, according to Mr. Barnes Austin's further kind and wittily expressed opinion—on the principle of "Yankee Revolver journalism." Really our esteemable correspondent must have a higher idea of our gentle and obliging kindness, than we can ever entertain of his, especially when he tries to add insult to injury by notifying us that "the so-called Theosophical Society whose obscure existence is barely acknowledged among us" (the Occultists?) draws upon itself "contempt" by such articles, as that in our November number. The article referred to is on "Western Adept and Eastern Theosophists," in which no worse insult is offered to the great Occult I AM than that he is therein called by his own name; and that even was done by us—*se defendendo*. But—*Veritas odium parit*. Once more, we recognise the wisdom of the old saying.

But we expect Mr Barnes Austin, to recognize in his turn that he was not mistaken in his notions of our forgiving disposition. Now, that he sees that we have picked out the gems from his letter to us, and publish them, proving to him thereby that no amount of gratuitous impertinence can make us forget our duty to one, who seems to be on such intimate terms with our "Tibetan adepts"—we hope he will prove magnanimous, and abstain from making us lose our character entirely in their eyes?

And why should we not publish the aforesaid "gems," and even have them followed *au besoin* by those of the "Adept" himself,—gems far more precious and more refined. Only those *who feel* they *have merited the castigation* will turn round, snarling and attempting to bite like a cur on whose tail one has inadvertently stepped. Only those who have sores, fear the accidental touch. We are not so troubled. By this time our innocent "skeletons"—the few at least we may have had, and, which like other people we preferred keeping in our "family closets,"—have all been so completely dragged out before the public gaze,—thanks to the slanders of world-famous mediums and the meek Christian missionary, the vindictive bigot and the sensation-hungry press—that clever would be that enemy who could frighten us by any new threat!

But Mr. Barnes Austin does not threaten, he but kindly warns. His strongest point against us—at least the one placed foremost—is to be found, as we understand, in his claim on behalf of the "Adept" to the intimate friendship of some occultists whose "social standing" is "quite equal, if not superior" to any to which (we two) "can ever lay claim." We fail to understand the possible relations that titles and aristocracy can have to great or small occult knowledge. The greatest world-renowned philosophers and sages were no Earls or Princes, but often men who had sprung from the lowest grades of society,—or, as our correspondent himself puts it—"Jesus was a carpenter, Ammonius Saccas, a porter of sacks, Boëhme a shoemaker, and Spinoza a spectacles-grinder." True, Buddha was the son of a king, but he became the World-Saviour and the highest Initiate only after having, for forty years, begged his daily bread. Our opinion of "J. K." was never founded upon the (to us) immaterial fact whether he be the direct descendant of King Louis the Saint, or of Shylock, or even that of the impenitent robber crucified on the left hand of Jesus. His fury at being called,—as he imagines—a "Jew" is entirely gratuitous, for we never have called him one. We said he was a "Pharisee" and that is quite a different thing. Let him learn—the *omniscient* initiate,—that the first, the best, the dearest as the most revered of the friends of our youth, one with whom we corresponded to the day of his death, and whose portrait we treasure as a relic, the learned Rabbi, in short, with whom we studied the Kabala—was a Jew. Let him enquire, and he will find that we have a number of Jews in our Society, both in America, Europe and here; and that many of our valued and most intelligent friends are Jews. Hence, we have never found fault with, least of all reproached, him with being a Jew, but only a *Pharisee* of which class there are as many among the Christians as among his own race. Nor do we doubt, in the least, his being an "Occultist"—as questioning the bravery and competency of a soldier, does not mean denial of the fact that he belongs to the army. And, we are ready to admit that *theoretically* he may have obtained a pretty fair (not *thorough*) "mastery of the occult system," and is a *very advanced* Kabalist, in possession of genuine and sterling learning in the Jewish Kabalistic and Western alchemical lore. All this we are prepared to admit, as it is clearly shown in much of what is said in his "Adeptship of Jesus Christ," however strongly it smacks of what others have said before him. Thickly interlarded with paragraphs utterly irrelevant to the main question; the whole breathing a spirit of vindictive narrow-mindedness—a kind of Kabbalistic *odium theologicum*;—peppered throughout with vulgar epithets to the address of all those who cross his path, and looking like patches of mud upon a white garment, yet, the essay is not devoid of a certain merit. Put it is this strange mixture of lofty ideas with a most uncharitable and ungentlemanly abuse of language whenever attacking those he hates—especially the Theosophists, that gives us the right to deny him point-blank the title of an adept, and to maintain that a man of that sort *cannot* have been *initiated into the true mysteries*. A real adept will either conceal for ever his adeptship from the world's gaze, or, if forced to live among the common herd, will prove far above it, by his moral grandeur, the loftiness of his cultivated mind, his divine charity and his all forgiveness of injury. He will correct the faults of those who strive—as he himself has once striven—after initiation, with polite kindness, not by using Billingsgate language. A *true* adept is *above* any petty feeling of personal resentment—least of all of ridiculous vanity. He cares not whether he is physically handsome or plain, but ever shows the moral beauty of his spotless nature in every act of his life. Finally we say, it is not enough to be a learned Kabalist, a successful mesmerizer, a great alchemist or even a commentator upon Occult Science,—what one would call a "theoretical" occultist,— to deserve the name of an *Adept* in the real sense of that word.* Though we have

* The title of *adept*, *messenger* and *Messiah* has become a cheap commodity in our days—at least in London,—we see. And,

never claimed ourselves *Adeptship* or a "very high degree of Initiation," yet we claim to know something of real Adepts and Initiates, and are pretty certain of what they look like,—the whole host of English Occultists notwithstanding. And we maintain that, at the present moment, and ever since the spring of 1881, there is no more in the membership of the Theosophical Societies, than among the whole conclave of "secret societies" of English and other Occultists—Mr. Barnes Austin speaks about—one single Adept, let alone "an advanced Initiate into the highest degrees." The true mysteries of the genuine Aryan and Chaldean lore, are receding with every day more from the Western candidates. There are yet in Europe and America some advanced students, some neophytes of the third and perchance of the second Section, and a few "natural born seers." But like a gallant ship sinking under the weight of barnacles attached to it, even they lose daily ground, owing to the indiscretions of hundreds of self-deluded parasites, who would have people believe each of them brings to humanity a new Revelation from heavens! It is the adherents of the "adepts" of this latter class, who believe in and unwisely defend them, but who, deluding themselves, but delude others, who thus create all the mischief. And these, we say, are but an impediment to the progress of THE Science. They only *prevent the few true adepts, that remain, to come out and publicly assert the survival of the ancient knowledge and—their own existence.*

We will try to prove what we say some day. Meanwhile, having on hand an article—"The 'Adept' Revealed"—composed of choice paragraphs selected from a paper by J. K., headed "Under which 'Adept' Theosophist?" and sent to us by the above-named "Initiate" for publication, we proposed, (had the Council of the Theosophical Society, under whose auspices this Journal is issued, permitted it) to publish the immortal production in the *Supplement* of our next issue—there being no room in this one. Having devoted our labour and time to fathoming all kind of occult and psychological problems, we intended to present our readers with a sketch (drawn by his own hand) of a modern "Adept;" to point out to the uninitiated, the combination of qualities that seem to be required in our age, to make up the "*highest* adept" in Europe; and, to acquaint the Hindu reader, whose unsophisticated experience has hitherto permitted him to get acquainted but with the characteristics of his own unkempt and unwashed "Mela-Yogin," also with those of a European *Illuminated* who hungers after being regarded as a "Zanoni," lined with "Christ and Spinoza." The extracts would have shown better than any criticism, to what a degree of *forbearance, soul-grandeur* and *purity of heart*, a modern "adept" can reach. Nevertheless, from the first of the "Answers to Correspondents" which follow, it will be shown that if Mr. Barnes Austin's "client" whose "soul" is so large that he "carries the Himalayas always about him"—has ever followed in the footsteps of *any* "adept" at all, it must be in those of the alchemist Eugenius Philalethes (Thomas Vaughan). Let him who doubts our statement turn to his *Magia Adamica* and read his low abuse of his contemporary, Dr. Henry More, the Platonic philosopher, than whom no Englishman ever left a nobler name. Not only we did not hesitate to publish the personal vilifications to our address by "J. K.", if the Council of the Society had permitted it, but we felt proud to think that we shared the fate of Henry More, one of the saintliest characters of his period.

Owing to all the above considerations, we most emphatically deny the sacred title of "adept" to one, "who," while unblushingly declaring himself an "Initiate," having reached the "Christ-state," acts at the same time like a vulgar bully. As our magazine is not intended for the constant parading of our genealogical trees and the list of our family connections, we will, with Mr. Barnes Austin's permission, refrain from again discussing either social standing, or high or low birth in connection with adeptship or "J. K." Our answer to all the exceptions taken to what we said of him and others in our November article is found by whomsoever is interested in the quarrel, in our "Answers to Correspondents." There being no room for ventilating discussions about the worth of our Society, its members and its founders—which never interest any one but the parties concerned—we generally settle all such affairs in these extra pages which we added at our own expense and for the accommodation of the various business of our Society. Hence, our correspondent's fling that, as "J. K." does not intrude his private affairs upon us (the English Occultists) why does the editor of the THEOSOPHIST presume to drag them out—is as gratuitous as it is vague. The above-named editor would have never presumed to give one moment's thought to other people's "private affairs" had she not to defend herself and her Society from weekly attacks and public insults offered them; attacks and insults as unprovoked as they were brutal, and which lasted for about seven months in both the London *Spiritualist* and the *Medium, and Day-break*. And if we occupied several columns, to our regret, in the uncovering of the enemy so securely hiding himself, as he thought, behind his J. and his K., it was only to show him in his true character and point out the evident motives for the slurs upon people, many of whom are far higher, intellectually as well as morally, than he ever will be himself. As to the space for that exposure, it found room in our own *Supplement*—not in the columns which belong to our subscribers.

To conclude: If, as we suppose,—notwithstanding the very rude tone of his letter, our stern judge who demeans us but to raise "J. K." the higher—*is a gentleman*, then we can assure him, his esteem for that individual will be put sorely to the test when he reads the reasons why his paper was rejected by the Council. Let him but read those few sentences *copied verbatim* from a paper the writer had requested us to publish *in full* (as though we had no more regard for our members and readers than to print more than we can help of such indecencies!). And if, after reading it, Mr. Barnes Austin still justifies "J. K." then we would have to reconsider our long held theory that an English gentleman is at heart chivalrous to a fault.

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the claims even of a "J. K." become less extraordinary, when one finds in respectable Spiritual newspapers such letters as signed by Mr. Charles W. Hillyear. In this letter no less than twelve messengers, angels or Messiahs, are mentioned by the writer—the twelfth of whom *is the late Mr. Kenealy*, the author of *Enoch* and the *Apocalypse!* He is spoken of as "*divine* Messenger," and the sentence—"such Masters as Fo, (Buddha) Jesus, and Dr. Kenealy" (who defended the Tichborne case)—is applied directly to that well-known, modern gentleman!! After this we better close for ever our columns to the term—"Adept."—ED.

Answers to Correspondents.

"J. K."—Your letter headed "Under which 'adept' Theosophist ?" will not be published, for the following reasons :

(1) Personal abuse to the address of the editor, however amusing to the latter, does not interest the general reader.

(2) Our journal is not concerned with, and carefully avoids every thing of a political character. Therefore, such vilifications as contained in the said article, namely, a low and vulgar abuse of Russia, its "barbarian moujik" and the "worthy countrywoman of Ignatieff" ; and especially the mention of the "red cock" crowing over "the Jew's house"—cannot find room in its columns. But such matter would be received, most likely, with cheerful welcome in those of a third-class Jewish, Russophobic organ in Germany.

(3) For that same reason we must decline to allow the author of "The Adeptship of Jesus Christ", to soothe his ruffled feelings by expatiating upon "the political object" of the Theosophical Society ; "which is to place the English under the Hindoos, and to bring the Hindoos under the Russian rule" (! ! !), as the absurd accusation comes two years too late and would not interest even our Anglo-Indian readers.

(4) A lady-medium respected and beloved by all who know her, is called in it our "spy," and "general informant" which is a gratuitous calumny and a glaring untruth.

(5) British and American laws having provided against the violation of the postal enactments intended to secure the purity of the mails, the *Journal* would risk to pay the penalty for sending *indecent* matter by book-post. The coarse paragraph in the said article, which relates to the proposed visit of the "handsome widow's son" to the Indian "theosophical dovecot" and the supposed "flutter" "in it," among the fair and dark sisters "whom the writer proposes to initiate" into the higher mysteries, etc., etc., comes directly under that law.

(6) The THEOSOPHIST devoted to Oriental Philosophy, Art, Literature, Occultism, Mesmerism, Spiritualism and other sciences, has not pledged itself to reproduce burlesque parodies, or circus-clown poetry. Therefore, such grotesque bits of prose and poetry as :—

"Stay your all answering horse laugh ye natives and Anglo-Indians, remember he laughs best who laughs last ! "—or :—

Then tremble pretenders in the midst of your glee,
For you have not seen the last of J. W nor me" *

—are not fit to appear in a serious article.

(7) The THEOSOPHIST publishes only articles written and sent by *gentlemen.*

MR. "JOSEPH WALLACE."

—No names—but one—having been mentioned in the article "Western 'Adept' and Eastern Theosophists ;" and positively not one word of an insulting character directly relating to the "hierophant" or the "Lady Magnetist" having found room in it, or the writer's thoughts—unless, indeed, to question the fitness of blending the study of divine mysteries, with a whiskey-distilling apparatus, and advertisements of a commercial character, becomes synonymous with defaming characters—we do not know that we ought to apologize to Mr. Wallace at all. Least of all to the extent of inflicting upon our subscribers and members nearly 3,000 words or four columns of prose of an unexceptionably unrefined character, peppered, in addition to it, with glaring misconceptions and most ridiculously incorrect statements. That sentence alone in his letter which openly taxes us with being :

"Glad indeed to exchange the commercial standing of your (our) Journal *which does not even inculcate teetotalism* for that of my still"

—would be sufficient to call forth protests and indignant answers from a number of our members. Our correspondent, though a "hierophant" himself—one who develops seership and initiates others into the mysteries of spiritual *clairvoyance*—has failed, we see, to discover that the Founders of the Theosophical Society are strict and uncompromising teetotalers ; and that, with the exception of a few Englishmen, all of its members are pledged to total abstinence from anything like wine or even beer, let alone liquor ; and that they are most of them, strict vegetarians. We regret to find him committing such a serious blunder.

Another just as amusing a mistake, considering it comes to us from that part of London which professes itself, and pretends to be regarded as the very hot-bed of clairvoyance, mysticism, intuitional perception and "Soul" and "Christ-States"—whatever the latter may mean—and which, nevertheless, shows clearly its professors failing to comprehend correctly the meaning of even that which any profane mortal would see, is discovered in the following passage of our correspondent's letter :—

..."J. K." whom you charge in the *Spiritualist—under the idea that he belonged to your own secret Fraternity (? !)*—with being a traitor to his Theosophical Oath in writing so openly *that which you till then considered was sacred and known only to the Theosophic sworn members(! ! !)* he was not accused then of knowing little on occult matters, but rather as knowing too much. There was no evidence then of "Homeric laughter ;" but now he is credited by you as not knowing the A B C of the subject . &c &c.

Truly—*acu rem tetigisti !* Every word in the above is a misconceived and disfigured notion. We never, for one moment,—since the appearance of "J. K's" first article, "An Adept on the Occult Brothers" in the *Spiritualist* (June 24) and directed against our Society,—mistook him for a member of our "secret Fraternity ;" nor could we so mistake him, as the same mail that brought that article brought us letters from several Theosophists informing us what and who he was—that very "pretentious writer." Let any man with a sufficiently clear head, on a forenoon, turning to our only letter in the *Spiritualist* in 1881, (namely, that of August 12), read the lines, which have now led Mr. Wallace into such a funny blunder, and then judge whether there is one word in it which could lead to such a supposition. Not only has "J. K." ever failed to show to us any sign of "knowing too much" on Occult matters (with which *we* are concerned) but he has constantly proved to the whole of our Society that he knew *nothing* whatever of either its objects and aims, its organization or its studies. And it is precisely such an assurance on our part, that made us reply in answer to his ignorant assertion that "the very first psychical and physical principles of true Theosophy and Occult science are quite unknown to and unpractised by its members" the following :—

"How does he know ? Did the Theosophists take him into their confidence ? And if he knows something of the British Theosophical Society (does this imply that he belongs to their Society ?) what *can* he know of those in India ? If he belongs to any of them, then does he play false to the whole body and is a traitor. And if he does not, what has he to say of its practitioners since they (the Branch Societies) are secret bodies ?"

And it would be sufficient, we should say, to glance at the reasons given by us further on, in the same article, for our rejecting him absolutely as an *initiated* "adept," to prevent any one, let alone a "Hierophant," from being led into such an absurd mistake. As to there being "no evidence *then* of Homeric laughter" at J. K.'s letters, Mr. Wallace errs very sorely again. From the first to the last, those articles provoked the greatest merriment among the Anglo-Indians. No one could read them —especially the one entitled "Information for Theosophists, from an adept" in which he so naïvely boasts of his "high calibre" as a "literary" man and mixes up in such an absurdly ridiculous way the Arya Samaj and the Theosophical Society (another proof of his *clairvoyant* powers)—without being seized with a fit of inextinguishable laughter. So much so, indeed, that during "the *'J.K.' period* in the *Spiritualist,*" (as somebody called it) a gentleman of Simla, of high official standing, and of as

* J. W. is Mr. Wallace, whom we have the honour to answer further on.

high and universally, recognised ability, offered to bet that those letters of "J.K.'s" would turn out some day a mere "hoax," a purposely put-up humoristic joke, to find out whether any Theosophist would be fool enough to accept them seriously; "for,"—he added "it is absolutely incredible that *any man in his right senses should so boast, or write about himself such absurdly panegyrical and bombastic eulogies.*"

The third mistake—and a very serious one—in Mr. Wallace's letter, is what he pleases to view as "an unfounded and unwarranted *insinuation.*" The "insinuation" is alleged to be contained in the following sentence in our article "Western Adept and Eastern Theosophists" (Nov. No. THEOSOPHIST)—"*A gifted lady magnetist's work—the legitimate wife, we are told, of his (J. K's) Hierophant-Initiator, though we never heard yet of a practising Hierophant-Magician who was married, etc.*" This is all that we have "dared to pen." Were we wrongly informed, or is it a crime to mention *legitimate* wives? Who, but a man capable of discovering filth where there is positively none, would ever imagine that anything but that which was clearly stated, was meant? To hint at any other implication or the least intention on our part to throw doubt on the *legality* of the said marriage, is to utter an outrageous lie. We doubted, and now doubt, and will doubt for ever, and not only doubt, but positively deny, that one married and the father of a family, can ever be a *practical* adept, least of all a "Hierophant," all the Flammels and Boëhmes and Co., notwithstanding. Mr. Wallace believes in, practises to a certain point, and *teaches* Western occultism. We believe in, practise also to a certain point, and learn, never having pretended to "teach" Eastern Occultism. Our paths diverge widely and we need not be elbowing each other on our way to the ABSOLUTE. Let Western Adepts and Hierophants leave us strictly alone, and not pretend to speak of, and insult what they do not know, and we will never pronounce their names whether orally or in print.

Therefore, we refuse room to Mr. Wallace's letter likewise. Although far more decent than that of his pupil, it is yet sufficiently rude to authorize us to refuse it space. The said gentleman is at liberty to publish his denunciations in a pamphlet form or otherwise and give them as wide a circulation as he thinks proper; or, better still, he might incorporate it within the forthcoming grand work by the modern "Adept" to be called "A History of Mystic Philosophy" a book—as he modestly tells us,—which is sure "to stand the criticism of ages." As the author thereof, is sure to use in it the same refined phraseology as we find in his language whenever directed against "Spiritual Snobbery," and the "talking Theosophists," Mr. Wallace's article will find itself in good company. The more so, as we are threatingly promised in it by "J. K." a chapter "specially provided" for our "non-total oblivion," and that of our "*unwashed Isis in rags.*"

We part with Mr. Wallace, without the slightest ill-feeling on our part as he has evidently misconceived the situation from first to last. We only regret to find a gentleman *apparently* so full of sterling learning and knowledge so *evidently destitute* of good education and manners, as to have actually written *the letter* under review.

TO "MISS CHANDOS LEIGH HUNT (Mrs. Wallace)."—We beg to convey our respectful regards to this lady and to acknowledge receipt of a voluminous paper from her pen, purporting to be a reply to "those sentences, which refer to her, contained in the article entitled 'Western Adept and Eastern Theosophists.'" We have read the reply with pleasure and found it as dignified, lady-like, good-natured and witty, as the three above noticed, are undignified, and, vindictive; and—in one case—indecent and silly. Therefore, and notwithstanding the rather misconceived attitude adopted by Mrs. Wallace, considering we have not named her in our article, and referred but to what was—in our mind and to the majority of our readers—a pure abstraction—we are ready, now that we *do* know her, to offer her our sincere apology and to express regret at having included in it "those sentences which refer *to her*" since they seem to have given her offence though none at all was meant to be offered by the writer, to either Miss Chandos Leigh Hunt, or Mrs. Wallace. We regret the more to find her unacquainted with the *Mahayana* philosophy. For, were she but as familiar with it as she seems to be with Epictetus—"after whom she has named her boy"—and had she made of the former as well as of the latter her "text-book," owing to the lucid exposition in that philosophy, of the close connection which exists between every cause and effect, she might apprehend our meaning at once. As such is not the case though—(unless indeed the *omniscient* "J. K." rushes into explaining and teaching the public this philosophy as well as he does esoteric Buddhism)—we will add a few words more just to explain to Mrs. Wallace why we do not give room to her reply.

Maintaining still, as we do, our undeniable right to have published our November article as an elucidation of the unprovoked and incessant attacks of her husband's pupil upon us—though the said article may have contained unnecessary personalities provoked by indignation—we would yet be glad, in atonement for the latter, to publish her paper *in extenso.* It was already in the hands of the printer, when in addition to her husband's and his "EPOPT'S" letters we received four more papers as lengthy and as explicit as her own. It would appear as if the tornado of indignation raised by our article was happily limited to—with one solitary exception, namely, Mr. Barnes Austin—and raged entirely within the family circle of the persons alluded to in our article. As if in answer to the threats and denunciations contained in Mr. Wallace's and his pupil's letters, both of whom expatiate in them upon the "various scandalous stories,"—slanders and malicious inventions set afloat about us by numerous known and unknown enemies, (whose utterances our correspondents show themselves but too ready to accept as gospel truths) we have before us no less than four lengthy papers from London, approving our article, and full of quite the reverse of what one might be inclined to view as complimentary to either the "Hierophant," or the "Adept." Apparently there is a *latet anguis in herba* for every hapless occultist, not for the Theosophists alone. A far less charitable view is taken of, and worse slanders repeated in them about the above-named persons than were ever invented for the personal and special annihilation of our humble self. Hence, in justice to ourselves, were we to publish Mr. and Mrs. Wallace's articles, we would have to publish side by side those of their detractors; and this is what we would *never do.* Whatever the indecent means other people may resort to, we, at least, will never use such base weapons—not even against our enemies. We may become guilty—we are not perfect—of a desire to wound them in their vanity, *never in their honour;* and, while freely using ridicule as our weapon to silence them, whenever they seek to destroy us with their insults and denunciations, we would blush to repeat even to a friend—let alone to threaten to publish them in a book or a journal—that which, so long as it is not positively proved to be the truth and nothing but the truth, we regard as a shameful and scandalous gossip, the venomous spittle of the "snake hidden in the grass..."

Thus reiterating our expressions of regret *personally* to Miss Chandos Leigh Hunt (Mrs. Wallace) of whom we have never heard the slightest evil report from any *trustworthy* quarters, but the reverse from two of our friends, we close the subject altogether. We mean no more to allow our columns to be disgraced with such polemics. Our esteemed contemporary, the *Psychological Review,* recently protested against our prolonging the "castigation," as "there is more serious work to be done." We concur; and were but the insignificant individuals "J. K." and Madame Blavatsky alone concerned, it would be an impertinence

to keep them at the front. But as the defence of our Society, which represents—however imperfectly—India or, rather the Orient, *was* and *is* a "serious work"; and as silence is often mistaken for weakness—we had to find room for the above "Answers to our Correspondents." They need trouble themselves no more: we have settled our accounts.

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[This is a distinct branch of the Theosophical Society and of the Arya Samaj of India. It is composed of Western and Eastern Theosophists who accept Swamiji Dayanand as their leader.]

SWAMI DAYANAND SARASWATI
AND
THE PANDITS OF LAHORE.

The Hindi *Mittra Vilasa* of Lahore sends to us the following translation for insertion:—

"After the Rev. J. Cook of America had slandered the Theosophical Society, its Founders, and Mr. D. M. Bennett, and had equally abused the Vedas and insulted the old faith of the Natives of India, we find him challenged simultaneously by Col. Olcott, Mr. Bennett, and Swami Dayanand Saraswati, to meet them in a public discussion at the Framjee Hall, Bombay, and to substantiate his charges. Instead of accepting the challenge, however, we hear that Mr. Cook, upon seeing the printed challenges, preferred to run away to Poona, thus leaving behind him an undesirable reputation for slander and untruthfulness.

"But, at the same time, we are surprised to find Swami Dayanand Saraswati, who always felt vexed at the idea of allowing any intermediaries (on the occasion of certain discussions) to interfere between himself and the orthodox Hindu party,—now himself stipulating in his challenge to Mr. Cook, that a few respectable and learned witnesses be present on behalf of each party. Were Swamiji to show himself as ready to set aside his unwillingness in our case, and, should he consent to accept ten or fifteen respectable persons as witnesses, between himself and the orthodox Hindu Samaj, the point at issue between them would soon be settled. The Pandits of Lahore are ready for a discussion with Swami Dayanandji. But, in their opinion, such a discussion, before respectable witnesses are chosen and accepted, would be fruitless and highly injudicious. If Pandit Dayanandji agrees to our condition of selecting witnesses, he is invited to write to us, and we shall make all the necessary arrangements for a discussion between him and the Pandits of Lahore."

Editor's Note.—We are sure that our respected friend and ally, Swamiji Dayanand, would never decline to accept a challenge, should a befitting opportunity occur. And we feel as confident that he will take up the gauntlet now thrown, if he be satisfied that any good would result from such a discussion.

A MARRIAGE OF THEOSOPHISTS.

At Colombo, Ceylon, on the 13th of February, 1882, at 8 A.M., Mr. Martinus Charles Perera, F.T.S., to Miss Jane Euphemia, daughter of Mrs. Daniel C. Taleyratne, of St. Joseph's Street, Grandpass, Colombo.

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 7. BOMBAY, APRIL 1882. No. 31.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.*

THE PRESENT GREAT NEED OF A METAPHYSICO-SPIRITUAL VOCABULARY.

In *Light* (of February 11) "C. C. M.," in the article "Communicating Spirits," says the following:—

"It will thus be seen (1) that only the first, or earth-bound class, and the third,—(the third according to Böehm? ED.)—the perfected spirits, have power *voluntarily* to communicate with us and to interfere in human affairs, and this by reason of the *body* (though of very different sort) which serves as the medium of communication; and (2) that the 'earth-bound' condition supposes the continuance of the 'astral' body. This, according to occultist teaching, is in *process* of disintegration—the communication becoming more and more incoherent as that process advances. According to the *recent teaching* in the THEOSOPHIST, the *Linga-S'arira* is dissolved *with the external body* at the death of the latter. This is quite opposed to what we are told by Eliphas Levi and many other authorities, and does not appear probable."

"C. C. M." errs very seriously: (*a*) in accepting Boëhm as an *authority;* (*b*) in taking no exception to his crude classification of souls—which makes him place the "perfected spirit" in the "third class;" (*c*) in rendering the term "heavenly Essentiality" by "divine *embodiment;*" (*d*) by terming the doctrine about the *Linga-S'arira* in the THEOSOPHIST "a recent teaching" and showing it "quite opposed to what we are told by Eliphas Levi and many other authorities," whereas, most of those "authorities" sin only in adopting a terminology, which, while sufficient for their generalisations, is utterly deficient as soon as they touch upon details; hence, sorely puzzling to the uninitiated reader.

With the permission of our friend "C. C. M.," we will try to demonstrate wherein lie hidden his several mistakes.

We will not stop to prove Boëhm the reverse of an authority: this is a question of personal opinion entirely depending upon the degree of faith that may be reposed in him by his admirers. But by noticing the (*b*) and (*c*) errors we will show in a few words how utterly unmetaphysical, hence illogical, from the occultist standpoint, is Böehm's classification and definition of the "perfected spirit." Had the Goërritz seer said "soul" instead, there would be more probability of making his various teachings agree than there seems to be now. The term "spirit" coupled with the idea of "embodiment" becomes as incorrect, and as great a fallacy as to represent the non-conditioned, or the *Infinite* "ALL" (the one *Reality*) by a limited and conditioned portion of a finite object, one of the evanescent mirages ever flickering and disappearing in our phenomenal world. The "perfected" or rather "*Perfect* Spirit"—since the *Absolute*, or limitless UNITY and perfection can neither be divided, nor can it be invested with attributes and degrees involving *gradual* perfectibility—can become the Unity or Spirit, but after having lost every form and shape—(hence body), which would necessarily make of it a DUALITY. It can have no relation to, or concern with, any object of consciousness in our illusionary world, as this alone would involve dualism, which must exist wherever there is any relation at all. Hence—if under the name of "Perfected Spirit"—ABSOLUTE consciousness is meant, then the latter, incapable of either internal or external cognition, must necessarily be viewed as incapable also of a *voluntary* communication with us mortals. And, since we undertake to divide "souls" or "spiritual entities" into classes and degrees, how can we presume, whatever be our authority, to limit those so flippantly but to three classes? Surely, the careful study of the doctrine of the *seven* principles of living mortal man, as taught by the Arahat esotericism, each of which principles is subdivided in its turn into seven more, would serve at least one useful purpose, namely, to bring something like order into this infinite chaos and confusion of terms and things. As a proof of this, we now find our esteemed friend "C. C. M." confusing the Sanskrit term "Linga S'arira" with the *Mayavi* or *Kama Rupa*—the "astral soul," and calling the doctrine of its dissolution with the body—a "recent teaching." If he but turns to the back volumes of the THEOSOPHIST he will find in the *November* issue of 1879, (Art: "Yoga Vidya") a correct definition of the term in that sentence which says (p.44, col.2) that: the *Linga-S'arira*...is the subtile, ethereal elements of the Ego of an organism (whether human or animal or vegetable)...inseparably united to...the latter" and never leaving it "but at death." And if so, how could the "astral body" of man, if we call it *Linga-S'arira*, leave him during his lifetime and appear as his double, as we know, is repeatedly the case with mediums and other peculiarly endowed persons? The answer is simple: that which appears, or the "double," is called *Mayavi-Rupa* (illusionary form) when acting blindly; and—*Kama-Rupa*, "will" or "desire-form" when compelled into an objective shape by the conscious will and desire of its possessor. The *Jivatma* (vital principle) and *Ling-S'arira* (Sex-body)* are *inner principles*; while the *Mayavi-Rupa* is the *outside* "soul" so to

* In this esoteric sense *linga* means neither "phallus" as translated by some, nor "knowledge," as done by others; but rather "male" or "sex," Bádrayana, calls it in his *Darsana* (system of philosophy) *kritsita* S'arira,—the "contemptible body," as it is but the *turba*-stirring principle within man resulting in animal emanations.—ED.

say: one which envelops the physical body, like in a filmy ethereal casing. It is a perfect counterpart of the man and even of the clothing which he happens to wear.* And this principle is liable to become condensed into opacity, compelled to it, either by the law of inter-magnetic action, or by the potentiality of *Yoga-ballu* or "adept-power."

Thus, the "*Linga-S'arira*" *is* "dissolved with the external body at the death of the latter." It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave. Owing to the dry and electric atmosphere it manifests itself and stands as a bluish flame, often as a luminous pillar, of "odyle," bearing a more or less vague resemblance to the outward form of the body laid under the sod. Popular superstition, ignorant of the nature of these *post-mortem* gaseous emanations, mistakes them for the presence of the "suffering" soul, the personal *spirit* of the deceased, hovering over his body's tomb. Yet, when the work of destruction has been completed, and nature has broken entirely the cohesion of corporeal particles, the *Linga-S'arira* is dispersed with the body of which it was but an emanation.

It is high time then, that we should think of making a "metaphysico-spiritual vocabulary." If we adopt Eastern beliefs and accept their system of thought under whatever name—we must take care that they be not disfigured through our carelessness and misunderstanding of the real meaning of the terms. The sooner we do it, the better for the Spiritualists and ourselves; lest, as we see, it should lead our best friends,—those who travel along a parallel, if not quite identical, path with us, and are pursuing the same and one knowledge,—to a severe conflict for shadows. A battle, based upon a misconception of words elevated to the dignity of dogmas and an ignorance of synonyms for what is but one and the same thing would be something to be extremely regretted. The more so as many of our enemies show themselves but too eager to convert such simple misconceptions of terms into irreconcilable heresies as to facts and axioms.

(Continued from the March Number.)

THE "ELIXIR OF LIFE."

(*From a Chela's Diary.*)

BY G.....M.....F.T.S.

Furthermore, History and Science teach us plainly that certain physical habits conduce to certain moral and intellectual results. There never yet was a conquering nation of vegetarians. Even in the old Aryan times, we do not learn that the very Rishees from whose lore and practice we gain the knowledge of Occultism, ever interdicted the *Kshatriyas* (military caste) from hunting or a carnivorous diet. Filling, as they did, a certain place in the body politic in the actual condition of the world, the Rishees would have as little thought of preventing them, as of restraining the tigers of the jungle from their habits. That did not affect what the Rishees themselves did.

The aspirant to longevity then, must be on his guard against *two dangers*. He must beware especially of impure and animal† thoughts. For Science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner men*,‡ however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles and are still subject to the law that an "action" has a tendency to repeat itself; a tendency to set up analogous action in the grosser "shell" they are in contact with and concealed within.

And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavourable to pure thoughts, hence to the state required for developing the supremacy of the inner man.

To return to the practical process. A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground, lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet, often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the "merit" of the effort will help to ameliorate conditions and improve matters in another.

However this may be, the prescribed course of self-discipline commences here. It may be stated briefly that its essence is a course of moral, mental, and physical development, carried on in parallel lines—one being useless without the other. The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical. And it may be mentioned that all sense of restraint—even if self-imposed—is useless. Not only is all "goodness" that results from the compulsion of physical force, threats, or bribes (whether of a physical or so-called "spiritual" nature) absolutely useless to the person who exhibits it, its hypocrisy tending to poison the moral atmosphere of the world—but the desire to be "good" or "pure" to be efficacious, must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstention from vice because of fear of the Law; not a chastity enforced by the dread of Public Opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical Future Life.*

It will be seen now in connection with the doctrine of the tendency to the renewal of action before discussed, that the course of self-discipline recommended as the only road to Longevity by Occultism is *not* a "visionary" theory dealing with vague "ideas," but actually a scientifically devised system of drill. It is a system by which each particle of the several men composing the septenary individual receives an impulse, and a habit of doing what is necessary for certain purposes of its own free-will and with "pleasure." Every one must be practised and perfect in a thing to do it with pleasure. This rule specially applies to the case of the development of Man. "Virtue" may be very good in its way—it may lead to the grandest results. But to become efficacious it has to be practised cheerfully, not with reluctance or pain. As a consequence of the above consideration the candidate for Longevity at the commencement of his career must begin to eschew his physical desires, not from any sentimental theory of right or wrong, but for the following good reason. As, according to a well-known and now established scientific theory, his visible, material frame is always renewing its particles, he will, while abstaining from the gratification of his desires, reach the end of a certain *period* during which those particles which composed the man of vice, and which were given a bad predisposition, will have departed. At the same time, the disuse of such functions will tend to obstruct the entry, in place of the old particles, of new particles having a tendency to repeat the said acts. And, while this is the *particular* result as regards certain "vices," the general result of an abstention from "gross" acts will be (by a modification of the well-known Darwinian law of Atrophy by non-usage) to diminish what we may call the "relative" density and coherence of the outer shell (as a result of its less-used molecules); while the diminution in the quantity of its actual constituents will be "made up" (if tried by scales and weights) by the increased admission of more ethereal particles.

What physical desires are to be abandoned and in what order? First and foremost, he must give up alcohol in all

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* See in this connection the "Soul of Things" by Prof. Denton.—Ed.

† In other words, the thought tends to provoke the deed.—*G. M.*

‡ We use the word in the plural, reminding the reader that, according to our doctrine, man is septenary.—*G. M.*

* Col. Olcott clearly and succinctly explains the Buddhistic doctrine of Merit, or *Karma*, in his *Buddhist Catechism* (question 83).—*G. M.*

forms; for, while it supplies no nourishment, nor even any direct pleasure (beyond such sweetness or fragrance as may be gained in the taste of wine &c, to which alcohol, in itself, is non-essential) to even the grossest elements of even the "physical" frame, it induces a violence of action, a rush, so to speak, of life, the stress of which can only be sustained by very dull, gross, and dense elements, and which, by the action of the well-known law of Re-action (say, in commercial phrase, "supply and demand") tends to summon them from the surrounding universe and, therefore, directly counteracts the object we have in view.

Next comes meat-eating, and for the very same reason in a minor degree. It increases the rapidity of life, the energy of action, the violence of passions. It may be good for a hero who has to fight and die, but not for a would-be sage who has to exist and.....

Next in order come the sexual desires; for these, in addition to the great diversion of energy (vital force) into other channels, in many different ways, beyond the primary one (as, for instance, the waste of energy in expectation, jealousy, &c.,) are direct attractions to a certain gross quality of the original matter of the Universe, simply because the most pleasurable physical sensations are only possible at that stage of density. Alongside with and extending beyond all these and other gratifications of the senses (which include not only those things usually known as "vicious," but all those which, though ordinarily regarded as "innocent," have yet the disqualification of ministering to the pleasures of the body—the most harmless to others and the least "gross" being the criterion for those to be last abandoned in each case)—must be carried on the moral purification.

Nor must it be imagined that "austerities" as commonly understood can, in the majority of cases, avail much to hasten the "etherealising" process. That is the rock on which many of the Eastern esoteric sects have foundered, and the reason why they have degenerated into degrading superstitions. The Western monks and the Eastern Yogees, who think they will reach the apex of powers by concentrating their thought on their navel, or by standing on one leg, are practising exercises which serve no other purpose than to strengthen the will-power, which is sometimes applied to the basest purposes. These are examples of this one-sided and dwarfed development. It is no use to fast *as long as you require food.* The ceasing of desire for food without impairment of health is the sign which indicates that it should be taken in lesser and ever decreasing quantities until the extreme limit compatible with life is reached. A stage will be finally attained where only water will be required.

Nor is it of any use for this particular purpose of longevity to abstain from immorality so long as you are craving for it in your heart; and so on with all other unsatisfied inward cravings. To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

So it must be with the moral purification of the heart. The "basest" inclinations must go first—then the others. First avarice, then fear, then envy, worldly pride, uncharitableness, hatred; last of all ambition and curiosity must be abandoned successivly. The strengthening of the more ethereal and so-called "spiritual" parts of the man must go on, at the same time. Reasoning from the known to the unknown, meditation must be practised and encouraged. Meditation is the inexpressible yearning of the inner Man to "go out towards the infinite," which in the olden time was the real meaning of adoration, but which has now no synonym in the European languages, because the thing no longer exists in the West and its name has been vulgarised to the make-believe shams known as prayer, glorification, and repentance. Through all stages of training the equilibrium of the consciousness —the assurance that all *must* be right in the Kosmos, and, therefore, with *you* a portion of it—must be retained. The process of life must not be hurried but retarded, if possible; to do otherwise may do good to others—perhaps even to yourself in other spheres—but it will hasten your dissolution in this.

Nor must the externals be neglected in this first stage. Remember that an adept, though "existing" so as to convey to ordinary minds the idea of his being immortal, is not also invulnerable to agencies from without. The training to prolong life does not, in itself, secure one from accidents. As far as any physical preparation goes, the sword may still cut, the disease enter, the poison disarrange. This case is very clearly and beautifully put in *Zanoni;* and it is correctly put and must be so, unless all "adeptism" is a baseless lie. The adept may be more secure from ordinary dangers than the common mortal, but he is so by virtue of the superior knowledge, calmness, coolness, and penetration which his lengthened existence and its necessary concomitants have enabled him to acquire; not by virtue of any preservative power in the process itself. He is secure as a man armed with a rifle is more secure than a naked baboon; not secure in the sense in which the *deva* (god) was supposed to be securer than a man.

If this is so in the case of the high adept, how much more necessary is it that the neophyte should be not only protected but that he himself should use all possible means to ensure for himself the necessary duration of life to complete the process of mastering the phenomena we call death! It may be said, why do not the higher adepts protect him? Perhaps they *do* to some extent, but the child must learn to walk alone; to make him independent of his own efforts in respect to safety, would be destroying one element necessary to his development—the sense of responsibility. What courage or conduct would be called for in a man sent to fight when armed with irresistible weapons and clothed in impenetrable armour? Hence the neophyte should endeavour, as far as possible, to fulfil every true canon of sanitary law as laid down by modern scientists. Pure air, pure water, pure food, gentle exercise, regular hours, pleasant occupations and surroundings, are all, if not indispensable, at least serviceable to his progress. It is to secure these, at least as much as silence and solitude, that the Gods, Sages, Occultists of all ages have retired as much as possible to the quiet of the country, the cool cave, the depth of the forest, the expanse of the desert, or the highest of the mountains. Is it not suggestive that the Gods have always loved the "high places"; and that in the present day the highest section of Occult Brotherhood on earth inhabit the highest mountain plateaux on the earth?*

Nor must the beginner disdain the assistance of medicine and good medical regimen. He is still an ordinary mortal, and he requires the aid of an ordinary mortal.

"Suppose, however, all the conditions required, or which the reader will understand as required—(for the details and varieties of treatment requisite, are too numerous to be detailed here) are fulfilled, what is the next step?"—the reader will ask. Well, if there have been no back-slidings or remissness in the procedure indicated, the following physical results will follow:—

First, the neophyte will take more pleasure in things spiritual and pure. Gradually gross and material occupations will become not only uncraved for or forbidden, but simply and literally repulsive to him He will take more pleasure in the simple sensations of nature—the sort of feeling one can remember to have experienced as a child. He will feel more light-hearted, confident, happy. Let him take care the sensation of renewed youth does not mislead, or he will yet risk a fall into his old baser life and even lower depths. "Action and Re-action are equal."

* The stern defence to the Jews to serve "their gods upon the high mountains and upon the hills" is *traced* back to the unwillingness of their ancient elders to allow people in most cases unfit for adeptship to choose a life of celibacy and asceticism, or in other words—to pursue adeptship. This defence had an esoteric meaning before it became the prohibition, incomprehensible in its dead-letter sense; for it is not India alone whose sons accorded divine honours to the WISE ONES, but all nations regarded their adepts and initiates in a supernal light.—*G. M.*

Now the desire for food will begin to cease. Let it be left off gradually—no fasting is required. Take what you feel you require. The food craved for will be the most innocent and simple. Fruit and milk will usually be the best. Then, as till now, you have been simplifying the quality of your food, gradually—very gradually—as you feel capable of it, let him diminish the quantity. You will ask—"Can a man exist without food?" No, but before you mock, consider the character of the process alluded to. It is a notorious fact that many of the lowest and simplest organisms have no excretions. The common guinea-worm is a very good instance. It has rather a complicated organism, but it has no ejaculatory duct. All it consumes—the poorest essences of the human body—is applied to its growth and propagation. Living as it does in human tissue, it passes no digested food away. The human neophyte, at a certain stage of his development, is in a somewhat analogous condition, with this difference or differences, that he *does* excrete, but it is through the pores of his skin, and by those too enter other etherealised particles of matter to contribute towards his support.* Otherwise, all the food and drink is sufficient only to keep in equilibrium those "gross" parts of his physical body which still remain—to repair their cuticle-waste through the medium of the blood. Later on, the process of cell-development in his frame will undergo a change; a change for the better, the opposite of that in disease for the worse—he will become *all* living and sensitive, and will derive nourishment from the Ether (Akas). But that epoch for our neophyte is yet far distant.

Probably, long before that period has arrived, other results, no less surprising than incredible to the uninitiated will have ensued to give our neophyte courage and consolation in his difficult task. It would be but a truism to repeat what has been again alleged (in ignorance of its real *rationale*) by hundreds and hundreds of writers as to the happiness and content conferred by a life of innocence and purity. But often at the very commencement of the process some real physical result, unexpected and unthought of by the neophyte, occurs. Some lingering disease, hitherto deemed hopeless, may take a favourable turn; or he may develop healing mesmeric powers himself; or some hitherto unknown sharpening of his senses may delight him. The *rationale* of these things is, as we have said, neither miraculous nor difficult of comprehension. In the first place, the sudden change in the direction of the vital energy (which, whatever view we take of it and its origin, is acknowledged by all schools of philosophy as most recondite, and as the motive power), must produce results of some kind. In the second, Theosophy shows, as we said before, that a man consists of several men pervading each other, and on this view (although it is very difficult to express the idea in language) it is but natural that the progressive etherealisation of the densest and most gross of all should leave the others literally more at liberty. A troop of horse may be blocked by a mob and have much difficulty in fighting its way through; but if every one of the mob could be changed suddenly into a ghost there would be little to retard it. And as each interior entity is more rare, active and volatile than the outer, and as each has relation with certain different elements, spaces, and properties of the kosmos which are treated of in other articles on Occultism, the mind of the reader may conceive—though the pen of the writer could not express it in a dozen volumes—the magnificent possibilities gradually unfolded to the neophyte.

Many of the opportunities thus suggested may be taken advantage of by the neophyte for his own safety, amusement, and the good of those around him; *but the way in which* he does this is one adapted to his fitness—a part of the ordeal he has to pass through, and misuse of these powers will certainly entail the loss of them as a natural result—the *Itchcha* (or desire) evoked anew by the vistas they open up will retard or throw back his progress.

* He is in a state similar to the physical state of a fœtus before birth into the world.—*G. M.*

But there is another portion of the Great Secret to which we must allude and *which is now*, for the first in a long series of ages, allowed to be given out to the world, as the hour for it is now come.

The educated reader need not be reminded again that one of the great discoveries which have immortalised the name of Darwin is the law that an organism has always a tendency to repeat, at an analogous period in its life, the action of its progenitors; the more surely and completely in proportion to their proximity in the scale of life. One result of this is, that, in general, organised beings usually die at a period (on an average) the same as that of their progenitors. It is true that there is a great difference between the *actual* ages at which individuals of any species die. Disease, accidents and famine are the main agents in causing this. But there is, in each species, a well-known limit within which the Race-life lies, and none are known to survive beyond it. This applies to the human species as well as any other. Now, supposing that every possible sanitary condition had been complied with, and every accident and disease avoided by a man of ordinary frame, in some particular case there would still, as is still known to medical men, come a time when the particles of the body would feel the hereditary tendency to do that which leads inevitably to dissolution, *and would obey it.* It must be obvious to any reflecting man that, if by *any procedure* this critical climacteric could be once thoroughly passed over, the subsequent danger of "Death" would be proportionally less as the years progressed. Now this, which no ordinary and unprepared mind and body can do, is possible sometimes for the will and the frame of one who has been specially prepared. There are fewer of the grosser particles present to feel the hereditary bias—there is the assistance of the reinforced "interior men" (whose normal duration is always even in natural death) to the visible outer shell, and there is the drilled and indomitable Will to direct and wield the whole.*

From that time forward, the course of the aspirant is clearer. He has conquered "The Dweller of the Threshold"—the hereditary enemy of his race, and, though still exposed to ever-new dangers in his progress towards Nirvana, he is flushed with victory, and with new confidence and new powers to second it, can press onwards to perfection.

For, it must be remembered that nature everywhere acts by Law, and that the process of purification we have been describing in the visible material body, also takes place in those which are interior, and not visible to the Scientist, by modifications of the same process. All is on the change, and the metamorphoses of the more ethereal bodies imitate, though in successively multiplied duration, the career of the grosser, gaining an increasing wider range of relations with the surrounding kosmos, till in Nirvana the most rarefied Individuality is merged at last into the INFINITE TOTALITY.

From the above description of the process, it will be inferred why it is that "Adepts" are so seldom seen in ordinary life; for, *pari passu*, with the etherealisation of their bodies, and the development of their power, grows an increasing distaste, and a, so-to-speak, "contempt" for the things of our ordinary mundane existence. Like the fugitive who successivly casts away in his flight those articles which incommode his progress, beginning with the heaviest, so the aspirant eluding "Death" abandons all on which the latter can take hold. In the progress to Negation everything got rid of is a help. As we said before,

* In this connection we may as well show what modern science, and especially *physiology*, have to say as to the power of human will. "The force of will is a potent element in determining longevity. This single point must be granted without argument, that of two men every way alike and similarly circumstanced, the one who has the greater courage and grit will be longer-lived. One does not need to practise medicine long to learn that men die who might just as well live if they resolved to live, and that myriads who are invalids could become strong if they had the native or acquired will to vow they would do so. Those who have no other quality favourable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influences, yet do live by will alone."—*Dr. George M. Beard.*

the adept does not become "immortal," as the word is ordinarily understood. By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of the World:—he is oblivious of its pleasures, careless of its miseries—in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence. For the new ethereal senses opening to wider spheres are to ours much in the relation of ours to the Infinitely Little. New desires and enjoyments, new dangers and new hindrances arise, with new sensations and new perceptions; and far away down in the mist,—both literally and metaphorically—is our dirty little earth left below by those who have virtually "gone to join the gods."

And from this account too, it will be perceptible how foolish it is for people to ask the Theosophists to "procure for them communication with the highest Adepts." It is with the utmost difficulty that one or two can be induced, even by the throes of a world, to injure their own progress by meddling with mundane affairs. The ordinary reader will say—"This is not *god-like*. This is the acme of selfishness"...But let him realise that a very high Adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation. And is the result of all that have gone before in that line sufficiently encouraging to prompt a renewal of the attempt?

A deep consideration of all that we have written, will also give the Theosophists an idea of what they demand when they ask to be put in the way of gaining *practically* "higher powers." Well, there, as plainly as words can put it, is the PATH.....Can they tread it?

Nor must it be disguised that what to the ordinary mortal are unexpected dangers, temptations and enemies, also beset the way of the neophyte. And that for no fanciful cause, but the simple reason that he is, in fact, acquiring new senses, has yet no practice in their use, and *has* never before seen the things he sees. A man born blind suddenly endowed with vision would not at once master the meaning of perspective, but would, like a baby, imagine, in one case, the moon to be within his reach and, in the other, grasp a live coal with the most reckless confidence.

And what, it may be asked, is to recompense this abnegation of all the pleasures of life, this cold surrender of all mundane interests, this stretching forward to an unknown goal which seems ever more unattainable? For, unlike some of the anthropomorphic creeds, Occultism offers to its votaries no eternally permanent heaven of material pleasure, to be gained at once, by one quick dash through the grave. As has, in fact, often been the case, many would be prepared willingly to die *now* for the sake of the paradise hereafter. But Occultism gives no such prospect of cheaply and immediately gained infinitude of pleasure, wisdom and existence. It only promises extensions of these, stretching in successive arches obscured by successive veils, in un-imaginable succession up the long vista which leads to NIRVANA. And this too, qualified by the necessity that new powers entail new responsibilities, and that the capacity of increased pleasure entails the capacity of increased sensibility to pain. To this, the only answer that can be given is two-fold: (1st) the consciousness of Power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onwards with new means for its exercise; and (2ndly) as has been already said—THIS is the only road by which there is the faintest scientific likelihood that "Death" can be avoided, perpetual memory secured, infinite wisdom attained, and hence an immense helping of mankind made possible, once that the adept has safely crossed the turning point. Physical and metaphysical logic requires and endorses the fact that only by gradual absorption into infinity can the Part become acquainted with the Whole, and that that which is *now something* can only feel, know, and enjoy EVERYTHING when lost in Absolute Totality in the vortex of that *Unalterable Circle* wherein our Knowledge becomes Ignorance, and the Everything itself is identified with the NOTHING.

THE BENI ELOHIM AND THE BOOK OF ENOCH.

BY JOHN YARKER, HON. F. T. S., KETHER.

I am obliged to your correspondent, Mirza Moorad Ali Beg, F. T. S., for his kindly notice of me in No. 28 of the THEOSOPHIST, and wish I had a little time to devote to a careful study of the points which he has raised, valuable as they are, when considered in the light of the Oriental mind and mother-land, I hope ere long to have more time on my hand, and will then go carefully over the contents of the three volumes of the THEOSOPHIST, published, and in course of publication.

In its primitive conception the two OPPOSING PRINCIPLES were the negative and positive energies of nature; the luminous energy, and the dark inert energy, the apparent struggle between which was considered as the base of animated existence; bringing, so to speak, in their train, light and darkness, life and death, good and evil. This is clearly the figurative base of the doctrine of the Zend Avesta. By the lapse of ages these energies became mythically personified, and, admitting the reality of spiritual beings, were absolutely personified by living entities. But in the personified Egyptian myth, Light became Osiris, and Darkness Typhon,—Shemitic, Jehovah and Satan or Azazyel. The Grecian legend was the same under other names; and the Emperor Julian says:—"We celebrate the august mysteries of Ceres and Proserpine at the autumnal Equinox, to obtain of the Gods that the soul may not experience the malignant action of the *Power of Darkness* that is then about to have sway and rule in nature."

So far our worthy Brother Theosophist is undoubtedly correct, and the old myth was a grand conception shadowing, for the initiated adept, a great truth, but I doubt very much whether we can apply this truth to the extent your correspondent intimates when dealing with the symbolic myth of the Garden of Eden. That part of our Bible, written 3,000 years ago, in the decline of life of Oriental nations, had the good and evil principles ready made and accepted, and it was quite natural to introduce them to Adam and Eve in colloquial style, so we need only try to find out what was *secretly* intended by the serpent tempting Eve to eat of the forbidden fruit and give to her husband to eat. The whole subject is a very difficult one, the language has probably been many times adapted and re-translated, and needs to be traced first to the primitive legend; and so far I have not seen this done anywhere in a manner satisfactory to my mind. Our old mystics treated the serpent as an emblem of sensuality, the eating of the apple being the loss of primitive innocence. They now saw that they were naked and children were born to them. The inventor of this special myth, whoever that may have been, wished to account for the sin and misery existing in the world, and made it to arise from an act of disobedience.

The Book of Enoch has every appearance of having been written by a Babylonian Jew about the time of the Captivity. Of course, the frequency of the termination *El* in the name of angels, proves that the author wrote for those who worshipped God as *El* and not as J. H. V. H. What makes against the study of the Book of Enoch in this country is the ridiculously crude nature of its astronomy. The stars and planets perform their set tasks as intelligent beings and contrary to the known laws of revolution. To get over these difficulties some English writers have attempted to separate the Book into very ancient and more modern parts. This is unsatisfactory, and it is possible that the Book has been badly translated from Hebrew into Coptic, and from the latter into English. As to the 14th Chapter, it has undoubtedly a mystical reference, but what struck me specially is the kind of language, which resembles that given to me by good mesmerized clairvoyants who leave their body.

The Book, called "Count de Gabalis," was written by a French Abbé at the close of the seventeenth century in ridicule of the doctrine of the Rosicrucians. It may, however, be accepted as a testimony of the beliefs of this little known sect. I could send your correspondent the passage he requests, but it would not do him much good, and is, according to our modern notions, too gross for publication. I need only say that the writer asserts that the Rosicrucians believed in the reality of such commerce as that alleged against the Beni Elohim, and that married women might have progeny of the spirits and not of their husbands. These sexual angels, both male and female, might live 1,000 years, but only became immortal by such earthly attachments. In further illustration of this, I may mention that recently I had a conversation with a very excellent medical clairvoyant, who has given me numerous and unfailing proofs, though he is not equally successful with every one, and he mentioned the case of a lady visitor who he saw had such, and his belief that progeny might ensue, but this I do not believe. In regard to this question of spiritual beings visiting our earth, I am inclined to think that the Theosophists are a little too dogmatical. Allowance must be made for the difference in constitution between the Indian and the European. The former are very sensitive to magnetic influence, the latter scarcely at all. It is only a very infinitesimal portion of Europeans who are sensitive, or subject to good or evil magnetism. With the Indian nature it is different, and the pure take every possible step to guard against contamination. In my mesmeric experiments I had proof that the very highest spirits could visit my séance-room, but, I was told, the "'Parsees' will, on no account, pass outside our gates (heaven), as they would consider themselves contaminated."

ASTROLOGY VERIFIED.

BY WILLIAM Q. JUDGE, F.T.S.

Writing in the THEOSOPHIST upon the subject of Astrology, C. C. Massey says that he thinks at present we are not fully acquainted with the science, and that, as now practised, it is not always reliable.

His remarks as to its unreliability are justly applicable to that branch of it which relates to nativities alone, and so far I agree with him, because I have encountered numerous cases where judgments upon nativities have been most erroneous. That department of the science is very abstruse and beset with difficulties requiring constant years of study to master. Can we wonder then at the mistakes made by the professional astrologer? He cannot afford these years of patient toil, for even with but one foot upon the threshold of this hoary art he begins to dispense his judgments and prognostications.

The three first divisions of the science: *Genethliacal Astrology*, or telling what shall be the individual's fate; *Mundane Astrology*, or foretelling the circumstances of nations, the occurrence of wars and pestilence; and *Atmospherical Astrology*, or indicating the weather from certain aspects of the planets, are by no means easy to understand or practise, as they require not only a close application for several years, but a good education too. But there is another branch of the subject called Horary Astrology, or the answering of questions put to the Astrologer at any time upon any subject whatever about which the questioner is anxious. This can be soon learned by close attention, and its practice will be found to reward the student with answers having in them as much of certainty as we can hope for in this illusionary world. Nor, need one wait for years before trusting himself to make replies to questions or to solve problems, excepting always *Elections*, or the determining of days and times for beginning or doing anything. This can be left untouched as it is not very useful.

Zadkiel, who was a well-educated man, an ex-officer of the English Navy, in writing on this subject, says that any one of average intelligence can soon learn by Horary Astrology, whom to do business with, what things to avoid, and what will be the result of any particular business engaged in or proposed. That Zadkiel was right I have had for some years abundant proof. And we have Lilly who preceded Zadkiel, saying the same as his follower. In Lilly's Introduction to Astrology there are given hundreds of instances where Horary Astrology has furnished correct answers to questions then put. Lilly was the astrologer who predicted the great fire which in 1666 burnt down London, and also the plague that took off a vast number of her inhabitants. No matter how much the so-called scientific world may sneer at this, it remains a fact quite susceptible of proof.

In my experience with Horary Astrology I have found that some persons have not naturally the proper cast of mind for giving a correct reply to a question, which, by another reader of the figure, would be justly answered; and, again, that one who will always be correct in Horary questions may be quite unable to do well with a nativity.

It is permissible to name those professors who are dead, because then we cannot be accused of advertising them. In the city of New York there resided, upto within a short time ago, one Dr. Charles Winterburn who practised medicine and incidentally Horary Astrology. I consulted him many times for which he would take no pay, and I cannot remember a case in which he made a wrong answer. His mind was peculiarly fitted to give a sound reply to any question astrologically put, and it was with a sincere sorrow that I heard of his death. From among the many questions answered by him I have taken a few as well as some upon which judgments were given by other astrologers, by myself and some other amateurs.

Two years ago, at exactly 3 p.m., I signed a contract relating to the use of the electric light. The conditions were favourable, and every one interested thought much money would be made. I sent to Dr. Winterburn and three other astrologers—each being unaware that the others had the question and one living in a distant city—this question: "At 3 p.m. to-day I signed a contract; what will come of it." No other data were given. With startling unanimity, they all replied that *nothing* would come of it, but that it would be abandoned. Dr. Winterburn said that I might get from it a small sum, but expenses would eat that up, and one of the others said that the opposite parties to the contract were disagreeing amongst themselves and had no funds. This I afterwards found to be true. Eleven weeks was the length of time given by astrology for it to last. Within eleven weeks the whole matter was abandoned, and I made nothing whatever from it.

Subsequently, I entered into a matter having some connection with the Government and a certain manufactured article. For the sake of collecting evidence for, or against, Astrology, I obtained judgments on the affair laying them away without paying enough attention to them to even read them. The business went forward with apparently good prospects, but at last it began to assume an unfavourable turn, and then I looked into the replies I had received. With one accord, as before, they declared I had better not go on; all stating that there appeared to be evidence of some money, but also of a greater amount of expense. Dr. Winterburn, in reply to a letter written on this point, said: "On the 20th of this month you will get some return from it, but then you should drop it. However, I see that you will give it up, and it will slip away from your neighbourhood *in toto*." On the 20th I received the only money ever paid in the case, and from that day to this have had no more to do with it than if I had never heard of it.

In the year 1879, I contemplated a removal of my offices, and asked Dr. Winterburn for an astrological judgment. He replied: "Do not move yet, the place offered is not good, and you will have great annoyance and loss there: wait." Soon after a room, apparently no better in another building, was offered. Dr. Winterburn and others with the same unanimity said: "Move; the new offer is good, it will be pleasant in every way." As the new place was good and cheap I moved, and not because Astrology said so. But, singular as it may appear, in eight months afterwards the place against which they advised me—and

the location and description of which they were perfectly unaware of—was invaded by masons and carpenters, the wall torn down in midwinter by order of the Municipal Government, and the whole place exposed for half a year to weather and dirt. Had I been there the expense would have been great, and the annoyance immeasurable. Let me say further that when the replies were given, neither the landlord nor the Government had these alterations in contemplation.

When President Garfield was shot, some friends and myself erected different astrological figures on the event, and construing by the rules, we all said he would die. I placed his death about a week off. Our mistakes were of time and were not the mistakes of the art.

Previous to my father's death, Dr. Winterburn, having no acquaintance with him and never having seen him, said: "All the indications are bad; I think the direction I have named will be fatal. He will die in a few days, but his death will be easy and calm." He died in fifteen days as calmly and sweetly as a child would drop to sleep. The only datum given to the astrologer was the question:—"My father is sick; what will come of it."

Such are a few of many instances I have had of the preciseness and truth of this ancient art. I could give hundreds.

These experiences lead me to the conclusion that Horary Astrology is a correct mode of divination. Those ancient men, who, with minds unfettered by the shackles of bigotry or theology, but having an overflowing desire to benefit that "great orphan Humanity," were wont in the part of India and Egypt to inquire into all of Nature's works, found that Nature is one vast machine whose wheels work one within the other. Calculate the motion and know the mode of motion of one, and you have a key for all. So they took the planets with the heavenly road in which they travel, and erected a scheme based on experience and the universal reign of law, which enabled them and will enable us to guide the faltering steps of man through the dark and rugged valley of this life. Anxiety is one of man's greatest and most insidious foes. It fetters his energy and defeats his ends. If Astrology will relieve one at any crisis from anxiety, is it not well to foster its pursuit and spread its fame? It has relieved me often from anxiety which, without it, I would have felt for months. It will do the same for any one.

Let the light then shine from the East where Astrology began: let those whose forefathers gave to Claudius Ptolemy the materials for his Tetrabiblos, give to us what aid they can for the greater understanding and development of this most ancient art.

New York, January 28, 1882.

WAS IT MEDIUMSHIP?

(*The Confession of a Brahmin.*)

BY S. A.

It was in the year 1875, while staying in Trevandrum for my education, that I happened to go one midnight to the tank at the end of the street. Descending the steps which lead to the water and having washed my face and hands, I was about to start, when suddenly I heard a splashing in the water just in the centre of the tank. Attributing it to some persons who, I thought, might be swimming, I took no notice of the noise, when, on turning round the corner, on my way home, I saw a figure dressed like a Brahmin girl standing in my way by the roadside. Believing her a person on some private business of her own, I passed without taking any notice of her. A few more steps, and the same figure, in the same dress and attitude, was once more before me....Then my blood curdled and my heart failed, for another and a huge figure stood before me, its colossal and monstrous body stretching from the earth up to the sky. A few seconds more, and it vanished. I hurried home greatly disturbed, and hastily got into my bed, which was spread for me on the verandah. Two school-boys were sleeping on either side, while a third was snoring near the opposite wall. An hour later, I was dreaming of the same colossal, hideous figure uglier than ever. It had now a companion, a mate resembling it in every way, and behind these two there appeared a dwarfish black woman. Then I saw the two boys between whom I was sleeping, taken up before my eyes by the two monstrous figures and hurled into the street. They woke up in terror, and thinking that I had unconsciously disturbed them in my sleep, they took their beds and went to sleep further on. I felt spell-bound, and like one fascinated, my tongue refusing to serve me. In the frenzy of my terror, I pulled the hair of the third boy who slept opposite me with all my force. He awoke and demanded an explanation. I told him of my terrors and how I was frightened with those apparitions, and begged hard of him to share with me my bed. He complied with my request, and fell asleep again. An hour later, the dwarf, alone this time, and more hideous than ever, with its outstretched tongue and eyes flashing like fire, approached my bed, and, bending over my face, began slowly moving towards my feet. This was repeated several times. I was quite awake during the process, but had lost all control over my limbs which were utterly paralyzed. It was near dawn, and daylight was breaking when the figure disappeared. For three successive nights I could not sleep at all. On the fourth, my vision returned, and with it a figure, but, this once, though the outline was the same, its appearance had completely altered. It now looked a charming girl of about twenty, dressed trim and spruce, and tastefully bedecked with costly jewels. The vision was that of a dancing girl just equipped for a *fête*. She approached me with beaming sweet smiles all over, with jessamine flowers in one hand and a plate of sweetmeats in the other. I was fascinated. An irresistible mysterious force drew me towards the apparition. I forgot the world, and every thing in it, in her contemplation. I became her slave, ready to obey a nod from her, and acting but as I was commanded. I tasted of the sweetmeats and accepted the flowers. She remained in my company for about three hours, and then disappeared. Not one word was there audibly exchanged between us on that night. During the next three nights all was quiet, and I neither saw nor heard anything. On the fourth night the vision re-appeared, bringing with it the same things and dressed in the same style. After remaining with me for three hours, it spoke. It began assuring me that it was influenced by no evil motives in coming to me; that its connection with me would bring no harm, no ruin, but, on the contrary, it would entail upon me bliss and every worldly benefit, were I but to remain passive and keep the matter secret. It swore by Iswar's holy name to the truth of all its assertions.

The school-boys who slept with me saw in the morning the flowers, some bits of sweetmeats, and the sandal powder. They spread the news abroad. My father heard of it, and hastened in person to the town. But I did not confide to him *my secret*. I was afraid lest he should put a bad construction upon the whole affair, and thus impeach my character. He treated, however, the whole affair as an absurd school-boys' story, and returned home. Then the visits of the Pisach* became regular and continued uninterrupted for some time. Every Tuesday and Friday she came without fail, and would spend each time three hours with me (from 11 p.m. to 2 a.m.). Strange to say, although myself fully awake all the time, nothing could arouse the boys who slept near by. While the figure was with me, they seemed plunged in a lethargic slumber, out of which it was impossible to awake them. But as the boys saw everything in the morning—flowers and sandal powder—after the figure had gone, they kept spreading louder than ever their evil reports of the mysterious affair. My wife's parents came to know of it,†

* The demon, a female ghost.—ED.

† In India, as our Western readers will remember, every boy married sometimes as early as at the age of six or seven, and the marriage-tie is indissoluble, there being no divorce.—ED.

and they conjured my father to make serious enquiries into the case. He came again to town and remained closeted with me for some time. I was determined to keep my connection a secret, and, therefore, refused to confess, and denied the whole. My father accused me of dealing falsely with him in a matter, he said, that concerned my eternal welfare. For, if what he had heard would prove to be correct, then was I *en rapport* with a "Pisach," a demon, my criminal conversation with whom would lead me to an eternal disgrace and ruin. "What you see in her," he added, "is nothing more or less than the simulacra, or *reliquiæ* of a bad woman, whose life of depravity and her concupiscence during her stay in this world have now drawn down and bound her to the earth with heavy chains. The weight of her material grossness prevents the disintegration or scattering of the 'Shell.' Remember, my son, that all the *Shastras* warn men against having anything to do with such creatures. Under no circumstances can their like lead you but to eternal perdition." His good advice was lost upon me however; and I still persisted in denying the accusation. At last he seemed to be satisfied and left me. But in the evening of the same day, and all of a sudden, he and some other of my friends and relatives took me into a room, where I beheld seated in deep contemplation an old Brahmin. Lamps were burning before and around him, and figures (*chakrams*) of various sorts were traced on the floor in front of him with rice powder. I was compelled to take my seat on a stool as indicated. A few seconds more, and I was fully entranced!

It was but some time after that I heard from my father that I had confessed during my mesmeric sleep every thing to the old Brahmin. The "Pisach" was an *Etchi*, which at first had refused to leave me; then pleaded hard to be left undisturbed, swearing all the while in a loud voice that it would do me no harm; but it was finally compelled by the Brahmin to leave me, and departed for good. When I came back to consciousness I was ordered to wear on my thread a "Ritcha"—a small copper-plate inscribed with various circles and triangles, and other figures enclosed in a little hollow ring. I have never seen after that the figure. I tried by leaving off wearing the ring for several successive nights to invoke the shadow of the *Pisach* back, but all proved to no purpose!

Thus, for six months, I have been a "medium." Were it not, for my parents' determination, I would still have been so now, heedless of all the consequences in store for the transgressors. My eyes are at last opened; and oh! from the brink of what a precipice have I been so happily rescued!

A SAD LOOK-OUT.

As if in corroboration of the curious story published above, and which comes to us from Southern India, an English gentleman, a Fellow of the British Theosophical Society, writing to a Hindu Brother Theosophist of Bombay, says the following:—

"As to the absolutely shocking state at which Spiritualism has arrived in London, you can scarcely form a conception: it has degenerated, in many cases, into the grossest and most immoral forms of the BLACK MAGIC—this is a fact. Physical mediums, materialised spirits, and circles, are often descending to the very lowest *depths* of...moral depravity (we substitute a less offensive term). Such a disgusting state of matters, that I even forbear from writing... But, you will be able to judge when they (mediums, Spirits and Spiritualists) familiarly talk of their materialised 'Spirit wives,' and 'husbands'..... I can *assure* you this is no misstatement of the case."

This is no news, though a sad confirmation of a state of things we have found growing among the American Spiritualists some years ago. Of course, it is needless to say that highly educated and refined Spiritualists will ever avoid *such* séance-rooms and circles. Yet we are afraid these are the small minority, while the majority will do every thing in their power to attract the Western *Pisachas*. Surely, no "spiritual"-minded Spiritualist will ever take us to task for saying that *neither* the generic "John King," who descends from "the spheres of light" to drink tea with brandy and eat toasts in the medium's cabinet, *nor* yet the disembodied clown, "Peter," cracking his vulgar and heavy jokes, *can* be viewed as "angels." That both are male *Pisachas*—we have the assurance from an American lady medium's own lips.

MASONS AND JESUITS.

Our Masonic readers, of whom very respectable numbers are scattered throughout India, ought to be on the look-out for recent publications against their Fraternity. We find quite an interesting little libel upon their organization quietly running through the columns of the Roman Catholic *Tablet* in its November issue of 1881. The two Nestors of Patriotism, Giuseppe Mazzini and Garibaldi, come in for a very fair share of venomous abuse in the said Epopee headed—"Rome as a Capital of Italy"; but fortunately they have to largely share their honours in the ecclesiastical vilification with the "Royal Sardinian usurpers."

A few extracts from the short slander-peppered chapters, published in the columns of the *Tablet* and offered to us as an historical record, may prove of interest to some of our Hindu readers. They are well calculated to enhance the importance of that respectable and quiet, yet withal mysterious-looking, building to be met with in almost every town of India, the object of a superstitious awe to the unsophisticated cooly, who designates it as a "Jadukhana" (Sorcery-house), while the guide-book introduces it to the traveller as a Masonic Lodge. How little does the well-meaning native, who, dying for the honour of admission into the craft, is ready to be laying out any amount of money yearly and monthly, if he can but get himself recognized as one more Masonic cipher in the numberless Chapters, Senates and Councils—suspect the true amount of iniquity fathered upon his Grand Masters and Fellow-apprentices! Well may, indeed, the uninitiated Babu, who so readily swallows the tales spread about the "Bara Sahibs" of Masonry, feel an extra thrill of horror creeping down his back, while reading the accusations fulminated against the "Illustrious" Brethren by their irreconcilable enemy—the Church of Rome. The wide-spread legend about the skeleton, stealthily quitting during Masonic meetings his hiding-place—a secret tomb under the tasselated floor of the Jadukhana—and creeping from under the banquet-table to appear in his ominously cluttering bones, and drink the health of the Grand Master—will receive an additional colour of verisimilitude, when it compares notes with these additional accusations. Indeed, the charges brought out in the *Tablet* against the "Freemason-poet" and "his hymn to SATAN," published, as alleged in the "'Bollettino' of the great Orient of Italy," is worthy of perusal. In this pre-eminently interesting *exposé* we are told, to begin with, that the unity of Italy "for which torrents of blood were shed, was but a pretext to destroy Papacy, and especially Christian,—"Catholic Rome." This design originated with the "Anti-Christian Sects," (?) who thus promoted "the ambition of one particular State."

"It was a necessity for the sects to strive to eradicate certain principles out of Italy, and especially the Papacy. They needed Rome as a capital to destroy Catholic Rome. The State needed accomplices in order to carry out her old ambition of eating up the Italian artichoke leaf by leaf. And so it happened, one fair day, that the sects offered a hand to the State to help her to eat up the artichoke. And the State ate it up, promising in return to lead the sects to Rome."

The above is but an *entreé en matière*, indispensable to throw sufficient light upon other and far darker passages that will follow. No need of reminding the reader that our attention was not turned to them on account of their

political flavour. We are thinking more of the priest than of the politician. For,—adds the writer:—

"This is no parable. It is a true story, and not only true but undeniably *proved by confessions.*"

During the first centuries of Christianity, a law was enacted—and we do not know it was ever abrogated,—under which a priest who divulges the secrets of the confessional, even in a case of the greatest crime,—is sentenced to have his tongue cut out. Since then, the apostles seem to have grown in wisdom; Christian religion has become the hand-maid and the secret agent of wordly ambition, its mysteries being made subservient to political *espionage.* Such a public confession in print is really valuable, inasmuch as it contains a useful warning to those of our members who, having remained good Christians, though only nominal Roman Catholics, may have a mind of going some day to confession. It is unnecessary to remind the reader that by "Anti-Christian sects" the *Tablet* writer means the Freemasons. Thus—

"Certain things which have been written lately by the more imprudent of those Sectarians in the praises which they have lavished on their Pietro Cossa, ... the poet of this new Rome who ascribes every new glory to MARTIN LUTHER ... the German foreigner and an apostate friar, ... have revealed a good deal more than ... they intended, of the real object they had in view in snatching Rome from the Pope ... in ruining the Papacy and restoring Pagan Rome."

One of the principal writers "of these sects"—"JULIUS," is quoted, as he clearly proved the true object by saying:—

"*Rome, ancient Rome, civil and Pagan, Rome rises from the mortal lethargy in which Sacerdotalism had buried her...* Let us tear from the breast of civil Rome, Sacerdotal Rome"... GIUSEPPE MAZZINI ... said openly: A revolution may bring about the era of a new faith, a new free Church.....for all this we must have Rome in our hands. And the 'Bollettino' of the Great Orient of Italian Freemansory, in its very first number writes—'as long as Italy permits the Papacy to continue...the world will groan under an intolerable yoke.' And still more clearly, later on, it says:—'The world at this moment begins to breathe, seeing Italy prepared to drive away the Roman Pontificate.....Foreign countries recognise the right of the Italians to exist as a nation now that they have confided to them the highest mission, *i.e., that of freeing them from the yoke of Catholic Rome.*"

Many good Christians of whom we know,—and no friends of Freemasonry, nor of sectarian Protestantism either—may nourish, we suspect, a feeling of gratitude to the Masons, could they but seriously believe that the Italian craft is doing even so much toward the liberation of the world from the tyrranical, narrow-minded SACERDOTALISM. Moved by the sincerest philanthropic feelings, we fervently hope that the above will prove less of a calumny than the construction put in the said article upon one of the most honest, and certainly the most patriotic, of Italian popular poets, whose name closes the following paragraph:—

"The work of the sects (Anti-Christian Masons) and the work of the propagators of Italian unity are one; and in vain do they try to deny this union when the names of their chiefs, their Ministers, their deputies, their senators, and the prefects who govern Italy, are all to be found in the registers of the sects, which anyone may see who has in his hand the 'Freemason Almanack.' Their watchword is, *to destroy the Catholic Church and Catholic Rome.* This is the confession of the *'Journal of the Great Orient': è il fine che la Massoneria si propone.* (This is the end which Freemasonry proposes to itself) and for which it has laboured 'for centuries.' It was to carry out this intention that it occurred to the Freemasons to deprive the Pope of Rome; and Rome was, in consequence, torn from the Pope. And the Freemason poet in his hymn to SATAN, which was published in this same 'Bolletino' of the Great Orient of Italy, writes:—

"Tu spiri, O Satana,
Nel verso mio,
Se dal sen rompemi
Sfidando il Dio
Dei se Pontifici." *

Ending the poem with this triumphant Masonic vow:—

"Salute! O Satana!
Hai vinto il Geova
Dei Sacerdoti." †

War to the God of the Catholics and to the Pope as Vicar of Jesus Christ, that war to promote which the Masonic journal has an apposite rubric, *this is the true end and aim of Rome, Capital of Italy.*"

Freemasonry has declared war to the Papacy; has profited by the ambitions, the passion, the vices of all parties, and made use of the arm of a Catholic State to complete its preparations, by making Rome the capital of the anti-Papal movement. In her official bulletin it is said, without any attempt at concealment, by a writer named STEFANO DE RORAI:—

"Freemasonry will have the glory, of subduing the terrible Hydra of the Papacy, planting on its ruins the secular standard, *verità, amore.*" (Truth and Love.)

FERARI had already said: "We cannot advance one step *without striking down the Cross.*"

SBARBARO, in his book on Liberty, confessed: "*All Liberals* are agreed that we never shall have national liberty *till we have freed consciences from the slavery of Rome.* . . . which penetrates into families, schools, and all social life." And elsewhere he said: "We are in the midst of a serious struggle, not only of social interests, but of *religious principles,* and he must be blind who does not perceive it." Freemasonry, as SBARBARO has over and over again repeated, and as all its leaders have declared, "*must take the place of the Church.*" And for this reason alone she has stolen Rome from the Popes to make it her proper centre, under the plea of making her the capital of Italy. This was the real reason for the choice of Rome as a capital; which was not necessary or desirable, either historically or politically; neither for military nor for national reasons; and still less for the advantage of the Italian people.

But this end, this real scope of the whole movement, "*It is premature to mention,*" wrote GIUSEPPE MAZZINI "*and must be only preached to a redeemed people.*" For, before this "redemption" of Italy, it was necessary to blind their eyes and ears with big words about nationality, and liberty, and the necessity of Rome for United Italy. To-day Freemasonry thinking it has sufficiently "redeemed" the unhappy Italian people, throws off the mask and cries without reserve what ALBERTO MARIO had said a short time before the coming of Italy to Rome:

"To disarm the Church is not to kill her.
We must decapitate her in Rome."

Etc., Eet.,

We wonder whether the innocent Parsi and the "mild" Hindu of the native "Jadukhanas" have ever given one single thought to the above. Do they ever have their dreams disturbed by the uncomfortable thought that, notwithstanding their enforced rupture with the "Grand Orient" whose chapters wickedly refuse—do what their Brethren of the "Orthodox" Craft masonry may—to bow to the "Jehovah of the Priests," but will have their "Principe Createur,"—that they, too, are part and parcel with that depraved Body known as the "Great Orient of France and Italy"—that so unblushingly confesses to an inspiration "from Satan?"

GOOD TIDINGS.

The Secretary of the "Rohilcund Theosophical Society" (Bareilly Branch) writes to say:—".....Among the benefits that have been done to us by Colonel Olcott's visit to Bareilly, I am particularly to bring to your notice the formation of a Sanskrit School here, by individual effort. At our yesterday's meeting, it was resolved that the institution be started a week hence. As you see a beginning is now made and it will be our best endeavour to ask for private and public donations, to help to promote the interests of the new institution. Who knows it may some day grow into a very large and useful college for the diffusion of Sanskrit litreature and science. The people have begun to feel the want and we may expect brighter days. Thus your echo ought to answer in the affirmative now....."

* "It is thou, O Satana
Who inspirest my verse,
If it breaks forth from my breast
Defying the God
Of the Pontiff-Kings."

† "All Hail; O Satan! Thou hast conquered the Jehovah of the priests."

BISHOP MEURIN AND THE BOMBAY CATHOLIC DEBATING SOCIETY.

Explanatory notes by the Compiler and the Debater.

The following notes by Mr. "G." who has kindly placed them at my disposal, with the replies thereto, by Bishop Meurin, S. J., have been compiled by me at the request of many friends who wished to see them published in a connected form. The "Replies" are taken *verbatim* from the reports of the proceedings of the "Bombay Catholic Debating Society" as they appeared, in the columns of the *Bombay Catholic Examiner*, at the time.

While the papers containing the arguments of Mr. "G." against the propositions laid down by his reverend opponent are four in number, the replies by the Rt. Revd. Bishop are incomplete. Having answered Paper No. 1, and half answered No. 2, he did not condescend to notice Paper No. 3, at all, which would appear against the rules of every debating Society. As to the last paper (the 4th) read by Mr. "G.," Bishop Meurin replied in two sentences which were no reply, but rather a general remark, beginning with a criticism and closing with an improved assumption as the reader will see. The papers and the replies speak sufficiently for themselves and need, therefore, no comment.

PANDURANG HURRICHUND BHOJANE, F.T.S.

Bombay,
March, 1882.

It may be stated here, that the "Debates" came to an untimely end and were closed quite unexpectedly. It was the general belief, at the time, that the society had suspended its meetings only for a short period; His Lordship intimating that it was done on account of the Christmas vacation (of 1880) and that the re-opening of the debates would be duly notified in the local papers after the holidays were over. But days, weeks and months passed away, and the Christmas holidays of 1881, had already become a thing of the past, and we are now in the year of grace 1882, but no notice or sign either of the reopening of the "Debate meetings" has yet appeared in the local papers! His Lordship, perhaps, is of opinion that in this case, the "end justifies the means," fully? In our turn we may then answer; "better late than never"; and in order to rescue the results of the "Debates" from entire oblivion, and to submit them to the impartial judgment of the reader, these papers are now published in the THEOSOPHIST, whose columns are opened with equal impartiality to the believer, as they are to the unbeliever.

"G."

Bombay,
March, 1882.

PAPERS BY MR. "G.," SUBMITTED AT THE MEETINGS OF THE "BOMBAY CATHOLIC DEBATING SOCIETY" DURING THE MONTHS OF NOVEMBER AND DECEMBER 1880, HELD AT ST. XAVIER'S HALL, ESPLANADE; AND THE REPLIES THERETO BY THE CHAIRMAN, THE RIGHT REVD. BISHOP MEURIN, S. J.*

PAPER BY MR. G.

No. I.

The debates in connection with this society having been re-opened, I beg your Lordship's permission to moot a few questions. I listened with much attention to the lecture delivered last Thursday on the "Nature of God," but as I have not had an opportunity of obtaining a copy of it yet, I beg leave to refrain from alluding to it for the present. I observed, however, during the lecture, your Lordship lay the greatest stress on what may be called the "succession argument" to prove the non-eternity of matter, and thereby infer the existence of a creator. To my mind this argument is far from convincing. We are not aware of any succession of movements or events which has a beginning of the nature such as your Lordship claims for the Universe. Every succession of movements or events we *are aware* of, has for its *first link a cause* which in its turn is the *effect* of a prior cause, which again is the effect of a still prior cause, and so on. We are unable to conceive the beginning of anything without an antecedent, condition or cause, which is not again the effect of some still prior cause. *Here I take my stand.* Until it can be shown in case of any given succession that its *cause* is an *uncaused* one, then only may the analogy be proceeded with, with regard to the argument for the non-eternity of the Universe. To say, therefore, that all movements can be numbered and measured by time, is to beg the question altogether. The theory of creation is open to two grave objections. First, to begin with, we have no reason to suppose that there was a First Cause at all. Secondly, if there was a First Cause, we have no reason to suppose that it was MIND rather than MATTER. It is quite as conceivable that matter existed first and developed into mind, as that mind existed first and created matter. The one is as conceivable as the other, for the simple reason that neither the one nor the other is conceivable at all. The limits of our powers of conception are determined by experience, and of an absolute beginning we have had no experience.

Strauss, indeed, argues that if everything in the Universe is caused by something else, what we reach at last is not the conception of a First Cause, but of a self-centered kosmos, a substance of which the various kosmical phenomena are but the accidents. But it is not clear that we reach even this, or ever yet beyond the fact of the existence of a chain of causation, so far at least as we know or can conjecture. If we choose to call this chain a "substance" of which

REPLY BY BISHOP MEURIN.

No. I.

If we suppose that God has created the whole Universe at once, and does no more create any new material beings, and admit also the supposition of Mr. G. that nothing can be admitted of what we have had no experience, then, indeed, would it be altogether impossible for us to say anything about the origin of the Universe, because no man was present when God made the world. But Mr. G. is mistaken in his supposition as is clear from what we learnt in Logic, viz., that the sources from which we derive certainty are, besides experience, also evidence and authority. *Experience* we derive from the testimony (1) of our exterior senses regarding all sensible exterior objects, (2), of our intimate sense regarding all our present interior affections; and (3) of our memory regarding our past affections. *Authority* gives us, under due conditions, certainty regarding facts and events which have not come under our own experience; such authority is either human or divine. *Evidence* we derive from the intuition of truth by our intellect, and such evidence is either *immediate, viz.*, of the first principles of truth, like these. A thing cannot be at the same time and not be; no effect can exist without sufficient cause; or *mediate*, viz., by logical conclusions from evident premises.

Now, the non-eternity of the Universe cannot be proved by the *experience* and *testimony* of anybody except of the one who was present at its beginning, *viz.*, God; but it can be proved by the *evidence* of logical argumentation like that which we have used in our lectures. We grant Mr. G. that the non-eternity is not proved by experience, but we do not grant him that it is not proved at all. Let him refute the arguments based on the impossibility of a *successive exhaustion of an infinite number* of changes. As long as they are not refuted, the non-eternity of the Universe remains a proved fact. That this fact proves at the same time the necessary existence of an immutable eternal cause of the universe, called God, is evident.

The substitution of a *chain of causes and effects* for the expression: "*a movable world,*" used in the lecture *on the Existence of God*, does not alter the force of the argumentation in the least. Whether we assert the possibility of an infinite number of links, or of an infinite number of successions, is all the same mistake. From link to link, from cause to effect, from movement to movement, is a

* Of the above published papers by Mr. "G.", No. I. is printed on the right column, while the reply thereto, is on the adjoining column. The rest of the papers (2nd, 3rd and 4th) will be printed in the usual way, since the reply to No. 2, is very short, and Nos. 3 and 4 evidently could not be answered, by the High Reverend gentleman.—ED.

the likes are the accidents, we gain nothing but obscurity; while the notion that this chain is attached at one end to a self-supporting post, is a purely arbitrary assumption. Thus we see that Theism attempts to account for the existence of things apparent, by the existence of something not apparent, thereby introducing one of those hypotheses which explain nothing, inasmuch as they only serve to remove the difficulty one step further back into the impenetrable darkness.

Bombay,
17th November, 1880.

change; and as each change implies a succession a *before* and an *after*, these successions are countable; consequently also the links. And as an infinite number has been proved to be a sheer impossibility, an infinite chain of causes in the past eternity is likewise proved to be a sheer impossibility. The existence of the changeable world forces our reason to admit a First Cause which is in itself unchangeable, immutable. Hence the existence of a first and "Self-supporting post" as "G." calls God, is not an arbitrary assumption but a logical necessity; not a mere hypothesis which adds to the darkness of the question, but a rational conclusion, which nobody can refute, and which sheds an abundant and most satisfactory intelligible light on the origin of the world.

(*To be continued.*)

Reviews.

DAPHNIS, AND OTHER POEMS. BY HENRY GEORGE HELLON. Kegan Paul, Trench, and Co., 1 Paternoster Square.

This is a charming little volume, gracefully bound and elegantly printed, the mystical symbolism on whose cover —a double triangle, stars, palm-trees, &c.,—does not belie its contents. The deep mysticism of some of its poems though—such as the "Seer," for instance—is not of the kind dreaded by the general reader. It has nothing dry or abstruse in it, no preternatural subtlety of thought, no far-fetched imagery difficult to seize, or still more difficult to follow. The principal Pastoral and some other pieces are full of dreamy idealities couched in an extremely captivating, often brilliant, verse, bespeaking a rare imaginative faculty, and an originality of conception, which—according to Dryden's ideal of a poet—shows the author a true "maker." "A poet is a maker as the word signifies, and one who *cannot* make, that is *invent*, hath his name for nothing," says the old poet laureate. Our poet gives the preference in his little volume to the sonnet in its legitimate form, as introduced by Guitone d'Arezzo, and adopted by old Petrarch—the 14-iambic decasyllabic or endecasyllabic lines. His sonnets are rich with melody and poetical thought, yet not to be compared with Daphnis, his Sicilian Pastoral. The "Song of the Nymphs who"

"...Roam through meads where rivers wend,
Where willows wave, and alders bend;
'Mid sylvan scenes and silent shade
By wood, and fern, and sunny glade;
Till round our isle the moonlight's shed,
Which woos us to our mossy bed.".....

The cry of Daphnis for help unto Hermes—when struck blind by the vindictive and jealous Naiad, the response, and the last chorus—is a vivid and dramatic scene. We really do not know whether to give preference to the first or to the last part of the pastoral. The last scene, moreover, contains a mystical allusion, the hidden significance of which, whether known or unknown to the gifted author, is found in the words of consolation as uttered by Hermes, and in the final chorus. The last as the most terrible of the neophyte's "trials" before his last initiation into the Mysteries, lay in the artificial blindness with which he was struck, not being permitted to know whether the sudden calamity was of a temporary or an eternal duration. After that, if born heroically, he was ushered into the "Divine Presence" and the "Eternal Light" of final knowledge. Thus, when Daphnis exclaims :—

"Father! I see no more the verdant plain,
My gentle flocks will bleating call in vain:
Oh! blindness, dark as death, my eyes enthrall!
Father! Oh, Father, unto Thee I call!
Restore, restore my Sight!"

—Hermes responds by saying :—

"My son, the woe that's wreaked shall blessings bring,
And on the Naiad now recoil its sting;
I'll guide thy spirit to the bliss of years,
Where love shall greet thee in eternal spheres!
Rise! ere the twilight leaves the orb of day,
And songs of joy will greet us on our way...

And that the chorus sings :—

. . . . . .

There Daphnis soars, on wings of glory bright,
By Hermes borne to heaven's celestial light!

When reading the above, we say, it is difficult to escape conviction that, besides being a natural-born poet, the author is also a natural born "Seer." His poem of that name seems more like the consecutive narrative of a genuine vision, while yet fresh and vividly impressed upon the memory, than due to the mere fancy of a poet's imagination, however exuberant. Coleridge's best poems were written under the morbid effect of opium-eating. E. Poe's most thrilling tales.—"The Facts in the case of M. Valdemar," "The Fall of the House of Usher," &c., and his famous poem "The Raven," were all written during the hours of maddening intoxication. The scenes suggested by his sombre, wild, and morbid imagination, are yet sketched with a most wonderful power of naturalness. There is such a ring of truth about them, showing in the author such a subtle faculty of analysis, that to the really *spiritual* mind they are fully suggestive of the psychological possibilities, nay—of the *realities* in the "Night-side of Nature." And, we know that the visions of the opium-eater as those of the frenzied drunkard are produced by the same abnormal disturbance that takes place in the brain of the *Seer;* the effects differing in so far only that the two first-named states—brought about artificially and brutally, and, therefore, violating nature, are ever exemplified by an entire absence of moral sentiment in the victims to that vice, whereas seership, if well regulated, is productive of both a keener appreciation of beauty and morality, and of the things hidden from the sight of the profane and the sceptic. All the three states, before yielding results, tend to paralyze, for the time being, the functions of the physical brain, during which period, those far keener perceptions of the so-called "spiritual" mind, come into play. To such a state of clairvoyance and seership we attribute the stanzas of the remarkable piece of poetry before us, called "The Seer, *a Prophetic Poem.*" It commences with a prose quotation from Lytton: "Man's first initiation is in *trance.* In dreams commences all human knowledge, in dreams hovers over measureless space the first faint bridge between spirit and spirit—this world and the worlds beyond!"

We will quote some of the most striking passages, and, can only regret that space should forbid our publishing the whole of the poem :—

... ...
" In dreams I view a world so fair,
That life would love to linger there,
And pass from this to that bright sphere.
... ...
The gloaming fades into the West,
The songster seeks her downy nest
I lie in Nature's perfect rest ;

And nothing know till morn's sweet breath
Steals through the veil that lies beneath ;
The mystic bridge 'tween life and death !
... ...
These thoughts but leave the soul to dream,
Nor gather at life's ebbing stream,
Till darker Nature's mysteries seem.

But he whose spirit's learned to pray,
Subdues the flesh from day to day,
Can see the light, and guide the way !

A trance steals o'er my spirit now,
Bright vapours fan my throbbing brow,
And folding fancies lightly flow.

A cold chill thrills each nervous vein ;
So sweet the influence, reft of pain,
A sigh is but the symbol'd strain !
... ...
I commune with a *wondrous* Seer,
And with him pass from sphere to sphere,
While sibyls chant in pæans clear !
... ...
Far into space, each burning sun,
And cycled world through Nature run,
From one great source : THE MYSTIC ONE !
... ...
Ah ! when the final cycle's ran,
The soul will mark Jehovah's plan,
And with the *sixth-sense* perfect man !

Then ye who scoff at Nature's plan
Who seers and adepts lightly scan,
Shall learn how near is Heaven to man!
... ...
As taught philosophers of old,
The priceless Vedas still unfold
The magic of the mystic mould.
... ...
Wist ye not well what Buddha knew,
Are not Nirvana's teachings true,
Still symbol'd to the sacred few ?
... ...
The sacred Soma drink may bring
The marvels that the Fakirs sing,
But adepts know the secret spring ;

And in the caves of India still
Their magic mysteries instil,
Where quenchless lamps the silence fill.

Go ! find the light, the soul to save ;
The truth that Zoroaster gave,
His strength from cradle to the grave.
... ...
From truth to darkness still ye crawl,
Could ye the Archaic period call,
Ye'd find the long-lost key to all.

Know that the progress of mankind
Is marked by cycles, yet so blind,
Hood-winked ye walk THE TRUTH to find !

The dwellers on the threshold now
Unveil mythology and bow,
To truths which Buddha lived to show :
The evolution taught through time,
By all the saints in every clime,
From darkness to the Truth sublime !
... ...
The Prophets of the Orient preach
E'en now, their occult mysteries teach,
And guide the world her goal to reach !
... ...
Soon shall Atlantis come to light,
Rise from the sea, in giant might,
Her cupolas of marble bright !
... ...
With them the LOST WORD passed away,
The secret signs, and symbols grey,
Which Plato sought in his own day.

The ROYAL ARCH * may pierce the night,
But curtained still is to the sight,
The SACRED WORD the Lamp of Light !
... ...
And there's an island o'er the west,
Whose ancient towers in silence rest,
To still far greater truths attest.
... ...
Then shalt thou *know* thy Astral light
And lift the veil that shields the sight
The gloom of the long Polar night !

Reveal a race—till now unknown
Borne ages since to God's *own* zone
A *sixth-sense race ; unlike your own* !
... ...
Now silence reigns within my sphere,
I list no more the wondrous Seer,
My slumbering senses waking hear ;

And move my spirit's mystic chain
That leads to earth : no longer twain
My soul and body wake again .....

We have trespassed beyond allowed space, and will say no more. Every mystically inclined Theosophist ought to have a copy of this charming little volume.

"FREEDOM, LOVE AND BROTHERHOOD, *Verses* by PROGRESSUS." *London: E. W. Allen, 11, Ave Maria Lane, E.C.*

This little volume of poems, simple and original, comes to us for review from England. It reads well. We presume we are correct in thinking this to be the author's (Progressus) first production. If so, we may hope to read some still more notable performances from the same pen, for it would be a pity for the auther to stop half way. As the title would imply, the poems, some seventeen in number, run in the free-thought style, and the arguments which they adduce in favour of Religious Tolerance and Universal Brotherhood are well chosen, and many of the smaller poems graceful and full of rightly understood morality and of noble thoughts. The short *Preface,* however, is spoiled by a childish attempt to express prose in what the French call *bouts rimés* style. Such sentences as: "I feel it my duty to conscience obey, and endeavour to weaken King Bigotry's sway ; to prompt men to ask themselves *why* they are led and enslaved by archaical, mystical creeds; to ask *why* they all act as though reason had fled, and as if a blind faith can be all that man needs"—only weaken the ideas contained in them by what some critics are sure to uncharitably view as a piece of buffoonery. We hope to see it altered in the next edition. But this little imperfection in the preface does not take away from any of the merits of the poems, some of which are very good. In fact, the auther exhibits poetic ability beyond the average, though many will prefer the ideas to the verses—the former being unexceptionable throughout the whole volume. The subjects are well selected for the purpose of advocating

* This sign and symbol is known only to the initiated.—*Author.*

Freethought and are blended with a high sense of morality. Poem the first, "Narrow, Broad and Broader," is a piece of some length, as it is a Dialogue between a pious orthodox Vicar and a Freethinker, the latter succeeding in the end in converting the Parson,—a rare piece of work we should say. The points taken against orthodoxy and dogma have nothing new in them, as they may be found in any Freethinker's publication or lectures, but they are, on the whole, very ably expressed. Our poet also indulges occasionally in prophecy, as may be gathered from the following thoughts on the bible :—

The men of the future will deem it Divine,
And make it their guide and idolatrous shrine
No more than the other old works of the East,
Which are loved by Chinese and Brahminical priest ;
They may all be *inspired*, but in time 't will be found
Inspiration with Fiction may sometimes abound
And the misunderstood inspirational force
May spring from a *human* and *fallible* source
And the visions of Seers' and Evangelists' pen
Were controlled by imperfect, though spiritual, men."

More than one member of our Universal Brotherhood,—

"...The man who denies that he can live again
And yet lets his love of morality reign,"

And many of those who are—

" .....Without faith, proof, or hope,
And yet who with wickedness manfully cope..."

—will recognize in the following lines their own portraits, as well as those of some of their most pious, hence most cruel detractors. It is asked of the former—

"...What do they reap ? Do they gather a prize ?
Are they loved and applauded, or deemed very wise ?
Let the pulpit give answer, for sermons oft tell
That in nought but in evil can they e'er excel ;
They are spurned and derided, considered a pest,
Whose principles all honest persons detest :
The men who declare they're performing the will
Of him who ne'er wished his own murderers ill,
Show their love by denouncing a brother who strives
To remove what he deems are humanity's gyves,
While it's rare that they publish or even take heed
Of the weakness or vices of one of their creed

... ...

Their zeal for their faith scarce permits them to own
That virtue can be by an infidel shown

... ...

Cease teaching the vain Theological lore
But teach men Religion itself in its stead,
For when Dogmas are living Religion is dead."

The little poem, "Lines to the Slumbering," is a touching appeal for the forlorn and the poor :—

" Listen, oh, list to the sorrows and sighing,
List to the prayer of the sick and the dying—
Pause in the struggle for wealth,
Soothe the forlorn who in silence are weeping—
Let not your sympathy *ever* be sleeping ;
Labour for spiritual health."
" Prove that your life is a blessing to others,
Acting as though e'en the worst are your brothers—
Brothers though erring and frail";
" Treat them with tenderness—love is a power
Able from weeds to engender a flower—
Able 'gainst vice to prevail."

Thus, the little volume expresses throughout, the most elevated and moral thoughts. It appeals to man's noblest feelings, trying to awaken him to the sense of his duty to his fellowmen, to his duty to himself. We have no doubt but the pious Picksniffs of orthodoxy, will brand this volume as a pernicious piece of literature. But we should be glad to advocate it among the liberally and morally inclined readers ; and, notwithstanding its trifling imperfections of style, to see a copy of this production in the hands of every brave defender of Truth and Justice, which is paramount to saying that we recommend it to every Freethinker.

" CHRONICLES OF THE PHOTOGRAPHS OF SPIRITUAL BEINGS AND PHENOMENA *Invisible to the Material Eye*," by Miss HOUGHTON. London : E. W. Allen, 11, Ave Maria Lane, E.C.

A neat and curious volume "Illustrated by six Plates containing fifty-four Miniature Reproductions from the Original Photographs." The book is full of valuable testimony. It comes from some of the most eminent men of science and literature of the day, who all testify to the fact that photographs have been, and are, taken from "Spirit Beings," their more or less shadowy forms appearing on the negative near or about the sitters in visible flesh and blood. " His Most Serene Highness, George, Prince de Solms," is one of the witnesses to the phenomena. In a letter incorporated in the *Preface* he remarks :—

" I have examined the various explanations which have been offered of imitating the Spirit-photographs, but certainly none that I have seen, are sufficient to account for the phenomena. I am not aware of any possible explanation of photographs of this description, *of which the figure is displayed partly before and partly behind the person sitting*."

Another eminent witness, Mr. A. R. Wallace, the Naturalist, also gives his testimony. He says :—

" If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative besides the sitter, it is a proof that some object was present capable of reflecting or emitting the actinic rays, although invisible to those present. The fact that any figures, so clear and unmistakeably human in appearance, should appear on plates taken in a private studio by an experienced optician and amateur photographer, who makes all his apparatus himself and with no one present, is a real marvel."

Quite so ; and the evidence is so strong in favour of the genuineness of the interesting phenomenon, that to doubt its possibility would be paramount to proclaiming oneself a bigoted ignoramus. Nor is it the *fact* of the phenomenon we doubt. We are thinking rather of the causes underlying it. The more we study the clear, perfectly logical and connected evidence of the eye-witnesses gathered in Miss Houghton's interesting volume, the more we compare it with her own testimony, and then turn to the illustrations given in the book, the less we feel ready to recognize in the latter the direct work of Spirits, *i.e.*, of disembodied Egos. This is no sophistical cavil of prejudice or predetermined negation, as some of our critics may think ; but the sincere expression of honest truth. We do not even attribute the appearance of the figures, so mysteriously appearing without any seemingly physical cause for it, to the work of the elementary or the elementals—so odious to the orthodox Spiritualist. We simply venture to ask why such photographs, without being a fraudulent imitation,—and even though one day recognized as phenomenal by the Royal Society—should be necessarily "Spirit pictures"—and not something else ? Why should the forms so appearing—often no forms at all, but patches of formless light, in which it is as easy to detect figures and faces and likenesses, as it is in a passing cloud, or even in a spot of dirt upon a wall—why should they be rather taken for the pictures from original human or any other Spirits than for the reflection of what is already impressed as images of men and things photographed on the invisible space around us ? A more or less successful reproduction (the photographer remaining unconscious of it)—of a deceased person's features *from an image already impressed in the aura* of the living medium, or the persons present, would not be a dishonest attempt to impose upon the credulous, but a *bonâ fide* phenomenon. Let us once grant for the sake of argument this hypothesis, and it would account perfectly for the "figure displayed partly before and partly behind the person sitting." Moreover, the theory would cover the ground and explain every unsatisfactory feature in such photographs, features hitherto unaccountable but on the theory of fraud. The "daughter of Jairus" would not appear in the aura of a Hindu medium, not if he were to sit for thousand years before a camera,

But, the said biblical personage is a very natural reproduction in the presence of a Protestant, an intensely pious medium, whose thoughts are wholly absorbed with the Bible; whose mind is full of the miracles of Jesus Christ; and who gives thanks, after every successful "Spirit-photograph," to the "wisdom of God" by blessing and praising his name. A Hindu or a Buddhist medium would evoke no "spoon" emerging from a ray of celestial light above his head—but rather his fingers with which he eats his food. But the biblical interpretation given by the author (pp. 78 and 79) to explain the apparition of the spoon after she had placed a marker in the Bible, (the passage referring to the twelve spoons of gold, the offering of the Princes of Israel) is just as we should expect it. Nor would an orthdox heathen cause to appear on the photograph, surrounded by a cluster of clouds, pictures "found to be a representation of the Holy Family"—for the simple reason that having never given a thought to the latter family, no such picture could be created by his mind, whether conscious or unconscious; hence none being found invisibly impressed around him, none could be caught in the focus. Were, on the other hand, a picture of a boar or a fish to appear instead, or that of a blue gentleman playing on the flute; and were a Hindu medium to recognize in the former the two *Avatars* of Vishnu, and in the latter Krishna, we doubt whether any Christian Spiritualist would be fair enough to admit of the correctness of the symbolical interpretation, on even of the genuineness of the "Spirits", since no Christian sensitive believes in either *such* Avatars, nor in a cerulean coloured god.

The most remarkable feature, in the book under review, is in its illustrated plates. In their intrinsic value, the miniature photographs are perfect. They do the greatest honour to both the talent of the artist and the perseverance and patience of the author required of her, before she could achieve such fine results. As "Spirit" photographs, however, they allow a large margin for criticism, as they leave everything unexplained, and the figures are by no means satisfactory. From Plate I. to Plate VI., with one or two exceptions, the figures of the Spirits exhibit a strange sameness and rigidness about them. Beginning with "Mamma extending her hand towards me" and ending with "Tommy's grandmother," (Plate I.), nine groups in nine different attitudes represent to our profane eye but two and the same persons on each picture: the author and a shrouded ghost—with features invisible. In each case, the Spirit is wrapped up in the traditional white shroud, very pertinently called by some correspondent in the work the "conventional *white-sheeted ghost*." Why it should be so, is not sufficiently explained on the theory given (p. 207) that "the human form is more difficult to materialize than drapery." If it is a "*Spirit Power*, ... used in God's Wisdom to promote the visible appearance of spirit forms," as we are told (p.21), then both the power and wisdom fall very wide of the mark that should be expected from them. And if not, then why such a servile copy of the conventional ghosts in theatricals?

There are many valuable, interesting and highly scientific attempts at explanation found scattered throughout the work, and evidence given by well-known writers of ability and learning. But the opinion we agree with the most, is contained in the extracts given from Mr. John Beattie's paper—published in the *Spiritual Magazine* for January, 1873,—on the "Philosophy of Spirit-Photography." We will quote a few lines:—

"All our most complete thinkers in the great schools of physical science...are formed to the conclusion that there exists an infinite ocean of ether, in which all material substance floats, and through which are transmitted all the forces in the physical universe.....In photography we have to deal with purely physical conditions. Is there any proof that in the production of these pictures any other than physical conditions have had play?... In the spirit photographs taken under my observation, I had considerable proof that spirit-substance *was not photographed*. The forms were vague, but as photographs extremely well defined.....these forms are such, and are so singularly related to one another that, even to the superficial, it is impossible not to see that such a series of forms could never have been conceived of by any one who would have had a mind to deceive...We daily hear of spirit-photographs being made, many of them said to be recognized as likenesses of friends...Now are these photographs any other than material resemblances, *moulded by spiritual beings*, of substances capable, when so condensed, of throwing off energy very actively...I have seen many of the photographs said to be likenesses. I have two before me now: the same gentleman in both. In one there is with him a sitting figure half under the carpet, clearly from an etching of a face with a *profile type exactly like* his own; in the other there is a standing figure extremely tall and ill defined. *In both cases it is said to be his mother...No likeness could be discerned between the two.* The sitting figure evidently had been taken from some drawing."

"I mention all this to combat the notion that the actual spirit can be photographed, I have seen a large number of them which I believe to be genuine, but in no case have I seen them indicating the free play of true life. Besides, we cannot believe spiritual light to depend upon physical laws such as reflection, absorption, &c., but rather on states of the perceiving mind. If I am right, within the range of psychological phenomena, spirit-photography must take a high place in usefulness, if marked by suitable evidence without which all manifestations are worthless."

We heartily concur with all that is said above, but we disagree entirely with one of the conclusions and deductions drawn therefrom by Mr. Beattie. So far the genuineness of the phenomenon, called "spirit-photography," is sufficiently proved. But before we dogmatize upon the agency or rather the causes producing the phenomenal effects, we have to consider three theories, and choose the one which not only covers the most of the ground, but explains, in the most satisfactory way, the evident defects in the results so far obtained. Now the Spiritualists maintain that these pictures are the photographs of spirits. Men more cautious, those of Mr. Beattie's turn of mind, would rather think that they are "Photographs *by* Spirits" the form of the object, having been given from plastic invisible substance "by intelligent beings *outside* of it and moulded into shape for their purpose." And we (the Occultists) say, that they are objective copies from *subjective* photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words, and deeds...

The final verdict as to who of us is right and who wrong, can be brought out by the jury of reason only after a better and more reliable evidence is obtained of the *facts*, and, upon a profounder acquaintance with the Invisible Universe and Psychology; both, moreover, have first to become entirely seperated from, and independent of, anything like preconceived notions, or a sectarian colouring. So long as "Spirit-Photography," instead of being regarded as a science, is presented to the public as a new Revelation from the God of Israel and Jacob, very few sober men of science, will care to submit to a microscopic inspection "Mary the Virgin, Mother of our Lord," or even "St. John with a dove and three stars in the niche above him."

THE JAVIDAN KHERAD, or "ETERNAL WISDOM," *a Practical Manual of the Philosophy of Magic*," is a work written in Persian, and kindly sent and presented to the Society by the Editor, a learned Parsi gentleman of Teheran, Mr. Manekje Limji Hooshang Haturia. Colonel Olcott, in his lecture on the Spirit of the Zoroastrian Religion, says:—

There exists among the Persian Parsis a volume older than the present Zoroastrian writings. Its title is *Gjavidan Chrad* (properly *Javidan Kherad*), or "Eternal Wisdom." It is a work on the practical Philosophy of Magic, with natural explanations."*

* How little the Colonel knew when mentioning it, at his lecture, that we already actually had it, though ignorant of its contents, until, through the kindness of another Persian scholar, it was translated and reviewed for us.—E.D.

A fragment of this book is now brought to light by the exertions of the Durwesh-e-Fani, in Persia. Mr. Manekji Limji Hooshang Haturia, otherwise known as the Durwesh-e-Fani, has very recently edited it under its old name, for the public benefit. The history of this Fragment is very interesting. When Mamoun-al-Rashid was deputed as the Governor of Khorasan by his father, Haroun-al-Rashid, of Arabian Night's fame, the neighbouring Chiefs sent him presents in token of their loyalty to his Royal Parent. In his turn, the Chief of Cabul sent a present which he described to be the best, greatest, and most precious that could be ever sent. It was a philosopher, named Zouban. Mamoun was much struck by this extraordinary present. But when the philosopher was found to be very learned and highly skilled in all the sciences of that time, he (*himself a very learned king*) kept the man with him and created him as a special minister of his Court. Shortly after, Haroun-al-Rashid died, and a struggle ensued between Mamoun and Mahomed Ameen for the throne. In this struggle, by the skill and advice of Zouban, Mamoun remained victorious. In consideration of the services thus rendered, Mamoun offered a gift of 100,000 *dinars* to Zouban. The philosopher declined the offer in the following words: "My patron, the Chief of Cabul, has not sent me unprovided and penniless, so as to be in want of any worldly thing. However, if the King would grant the prayer, I have one request to make to him." This being granted, the philosopher desired to have a certain book, buried in the Palace of King Nashirvan at Bagdad, bestowed upon him. On Mamoun's arrival at Bagdad, the philosopher was ordered to point out the exact place where the book lay. On digging the place was found a small box made of black glass. Zouban was called and the box, locked and sealed as it was, given in his charge. When it was opened, they saw a parcel wrapped in brocade. The covering was removed and out fell exactly a hundred sheets of paper. Zouban gave the box to Mamoun saying that it would prove very useful for preserving jewellery and other precious articles in it. Then, thanking the King for his generosity, he departed with the hundred sheets. Hasan-ben-Sahal, Mamoun's Minister, led by curiosity, followed the philosopher home, in the hopes of learning something more about the book. In answer to his queries, the philosopher explained that it was the book ascribed to King Husang, one of the Peshdadian Kings of Persia; that it was named *Javidan Kherad*, or "Eternal Wisdom," and that it treated of the philosophy of the Ancients (the five great dynasties that preceded the Peshdadian in Persia). Hasan wished to read those pages, and the philosopher gave him the first leaf. As it was written in the old Persian language, Hasan could not read it. So he went out and brought with him one Khezar-ben-Aly, who had studied the old languages of Persia. By his help, Hasan translated, into his own language, thirty pages out of the hundred on the first day. On the next morning when he went to *Zouban* and desired to proceed with his translation, he was refused. The philosopher said "I allowed you to go through as many leaves as was practicable; as to the rest, I do not think it advisable that any one in the world should have or even know of them."

This is the Fragment, which has descended to us under the name of *Javidan Kherad*. The celebrated Hakim, Abu Aly Ahmed ben Mahamed Maskowi, hearing of the famous Fragment, translated it into the Arabic language and added to it the teachings of the great philosophers of India, Persia, Arabia and Room (Greece and European Turkey.) The book under notice is the Persian translation from this Arabic compilation, by the son of Haji Shams-ud-din Mahomed Huseen.

As to the contents of this book, it would take a volume to comment even briefly upon them. In the first place, the hidden meaning of the original has been altogether neglected by the later translators. But even the outward meaning given to the words, is full of precepts, moral and philosophical. In the whole compilation, there is not a single sentence which can be pointed out as less important than the rest. If space would allow, we could quote passages after passages which may be read with benefit even by the most advanced moralists and theologians of the present day. This book alone is sufficient to show the learning and acquirements of the much-abused Ancients. If those, whom we are taught to look upon as primitive men in semi-barbarity, could write such works on theology, morality, and even *politics*, as are hardly rivalled by any work of the present so-called age of Progress and Civilization, we must confess that we would like to follow in the steps of such semi-barbarous men, and leave the much-vaunted civilization to its own deluded followers.

New Magazines.

THE ARYA, "*a Monthly Journal* devoted to Aryan Philosophy, Art, Literature, Science, and Religion, as well as to Western Modern Philosophy" conducted by R. C. Bary, at Lahore. It is published in the interests of the Arya Samaj, founded by our friend and ally, Swami Dayanand Saraswati. The March number, the first of the new publication just started, is before us. Conducted by a Brother of ours, his ability, we doubt not, will guide it safely through the dangerous passes of literature, the Thermopyles, where so many new journals find an untimely death. The first number contains some very interesting information; among other matter, a learned and comprehensive article, "The Theory of Evolution from an Aryan Point of View" by one F. T. S. If the initials mean "Fellow, Theosophical Society," then the latter ought to feel doubly proud; first, of the member who wrote it; and then of the laudable feeling of modesty which made him conceal a name of which, as a writer, he need never be ashamed. The article is so good, that we hope it will be continued. "A Choba and his Jujman," by Lalla Sobha Ram, is a satirical Dialogue between an old orthodox Brahman and an Arya Samajist, who is kind enough to mention in it and thus give some prominence to the humble labours of the Founders of the Theosophical Society. "Infant's Home Education," by X., contain some excellent advice to native parents. "A Guide to Greek Nomenclature," a learned article by Daya Rama Varma, of Mooltan, an old contributor of ours, who shows in a very satisfactory way that the Kings of Magadha, or the Magedanians, who were "lords paramount and emperors of India for above 2,000 years," and whose country was "the seat of learning, civilization and trade," were the forefathers of the Greek Macedonians." This is a very ingenuous theory and the author's Nomenclature of ancient names deserves to be more widely known. *Hymn First*, of the "Rig Veda Sanhita," and the "Principles of the Arya Samaj," with an explanation of the objects of that body, are also given. Having on the first page "deplored the fact" that the Arya Somajists are "talked of as the blind followers of Swami Dayanand Saraswati," denounced by "self-styled Pundits.....as Atheists," and regarded by some of their best friends "as a religious sect," the true position is explained further on, in an article signed R. C. We confess, we have ourselves always laboured under the impression that the Arya Samaj *was* a sect. Notwithstanding all denial, we could hardly be blamed for it, since the Arya Samaj is a Society answering perfectly to the definition of the word "sect" as given by Dictionaries. A sect is a body of persons who have separated from others in virtue of some special doctrine or doctrines; a religious or philosophical school, which has deserted the established church, or "which holds tenets different from those of the prevailing denomination in a Kingdom or State." The Arya Samaj then, since it is a body of men who follow the teachings of Swami Dayanand, whose school has separated itself from orthodox, or established Brahminism and Hinduism, must be a *sect* as much as is the Brahmo Samaj, or any other body composed merely of co-religionists. *Our* Society is not a sect, for it is composed of men of all sects and religions, as of every school of thought. But we believe

no Mahomedan or Buddhist would be received into the Samaj of our respected friend, the Swamijee, unless he gave up, one—his reverence for his prophet, the other—for Buddha. Moreover, he would have to renounce the tenets and dogmas of his religion, and accept those of the Vedas, as the *only* revealed books; and the interpretation of the latter by Swami Dyanand as the *only* infallible ones, though, to interpret an *infallible revelation*, requires an *infallible revealer*. Let it not be understood that we take our friends, the Arya Samajists, to task for it; or, least of all, that we seek to undervalue, in any way whatsoever, the teachings of Pandit Dayanand. We only expect to call correct things by their correct names, as it would be beyond our power to quarrel with every well established definition. But the objects as defined in the article signed "R.C.," are excellent:—

"The Arya Samaj is a society established with the object of dispelling, from among humanity, ignorance with all the superstitions which it has bred, and which unfortunately still bind in iron chains the people of India and, to some extent, the people of the West, as well as to reform all religious rites and ceremonies by the light of the doctrines of the Vedas...A pious and righteous person who has correctly read and understood the Vedas and who never deviates from their teachings in his practice is a Brahman, be he or she the native of America, Europe or Aryavart itself.

"The Arya Samaj holds the Vedas as a Revelation vouchsafed to man at his introduction into the world, and this Revelation as having a counterpart in nature, *viz.*, the whole creation. A religion that conflicts with science does not deserve that name. The laws of nature are universal and irrevocable and no man or woman can infringe any one of them with impunity, and so is the case with the doctrines of the Vedas which teach us that our thoughts, words, and deeds are the authors of our fate and of our future state. There is no stern deity punishing innocents or an over-merciful one forgiving sinners."

This last doctrine is highly philosophical; and, having a true Buddhist ring about it, appears to us perfectly logical. Only in such a case what is the active part, if any, alloted to God in the Arya system? Will our esteemed colleague and brother kindly enlighten us on this subject? This is no idle criticism, but an earnest enquiry which we would fain settle seriously with the Aryas. In the "Principles of the A. S.," we are told that, among many other things, God is "just and merciful." Now, if his justice and mercy are simply nominal attributes *since there is no deity to punish or to forgive*, why such attributes, or even such a deity at all? Science, common-sense and experience teach us that by the disuse of any organ, when the functions are suspended in it, the limb becomes atrophied, the same law holding good in the case of mental qualities. If the "All-wise, the Support and the Lord of all," the omniscient God, is no better than a constitutional sovereign, the supreme power being vested in him but nominally, while the real power remains in the hands of his Parliament (represented in our case by man's "thoughts, words, and deeds," or *Karma*), and that thus the "Lord of All" becomes simply ornamental, why have him at all? We hope the *Arya* will not refuse to enlighten us upon the subject. Meanwhile we wish it sincerely long life and success.

THE HINDU REFORMER AND POLITICIAN is another *monthly* magazine published at Madras, and also started by friends and allies, as it is conducted under the patronage of the "HINDU SABHA,"—founded by our excellent Brother, A. Sankariah Avergal, Dewan Peishkar. If we are not mistaken, the Journal of that Sabha is incorporated in the *Hindu Reformer*. The Magazine (No.1 for January) is to hand, and its reading matter will prove intensely interesting to all the native members of our Society, since it treats of, and is full of, Theosophy. We read with pleasure in the notice to correspondents on the cover the following:—

"*Although it forms part of our programme to vindicate the ancient Hindu Religion on the basis of its own Science and Philosophy, yet it is our plain intimation that religious communications should always treat more of what is right in one religion than what is wrong in others.*"

This is the best means of avoiding wrangling and quarrelling, and some of our friendly native magazines might do worse than to enforce and carry out the same policy. As to the general programme of the new magazine, it is defined in the first editorial. We welcome it the more, since we are told in it that the Journal is established to "discharge what we consider to be our peremptory duty of waking up our countrymen from their lethargic sleep and national indolence, to celebrate the march and progress of happy events which must...sooner or later, elevate the Indian Peninsula from its low level of moral, political, and social degradation."

This gives us hopes that we may hitherto walk hand in hand with the *Hindu Reformer*, since, with the exception of its political programme, we pursue the same objects, and devote our labour and time to the same end.

Speaking of the Golden Past and comparing it with our modern times, the editor accounts for the loss of priceless ancient records and esoteric information for the following reasons:—

'The discoveries that were made in the course of scientific researches, the philosophical disquisitions which were characteristic of marked ingenuity and intellectual capacity, the codes of law and other necessary ingredients of a nation, were either imprinted on tablet of stones in characters that we are in throes of agony to decipher at the present day, or on tablets of men's memories to be transmitted to posterity through the somewhat unreliable channel of human retentiveness. A well-kept compact of exclusiveness based upon the conviction of the danger of letting out esoteric Secrets to the uninitiated, precluded our ancient sages, schoolmen and philosophers from arraying their learning before the masses; nor were the latter permitted by reason of their social, and, we may add, political inferiority to soar high, however capable of gratifying their intellectual thirst by drinking at the springs that flow from the fountain of ancient lore. ..... We have a rich abundance of valuable materials bequeathed to us, but hidden in the depth of profound learning and wisdom, or lost in the apparently hopeless usage of glowing and imposing verbiage. They only who had prepared themselves by a rigid system of mental and moral discipline were initiated into the hidden meaning of the "verbiage" and there were many in those days who so prepared themselves... Learning, which in those days consisted mostly in knowledge of the esoteric meaning of the Vedas, had, therefore, to be confined within the pale of one favoured section of the community. Hence the origin of the intolerant priest class. Later on, stone tablets and shaky memory yielded to palmyra cadjans wherein were entombed some of the noblest productions of oriental intellect indicative of decidedly superior powers of comprehension and admirably felicitous flights of imagination. The precious contents of these unique Literary documents had, in the nature of things, to be divided between moth and man and the progeny that sprang, did not become any bit the wiser by possessing such vulnerable repositories of ancient thought and wisdom. This deplorable state, which lasted for a long period of years, accounts for the complete paucity of a beneficial and wide-spread intellectual activity and for the concomitant evils of moral degradation, religious tyranny, social apathy and political subjection. To conquer this seemingly, mighty confederation of India's foes and the foes of all 'progressive' reformers is in some measure the first object of this journal.....

"Living as we do in the midst of such happy 'signs of the time and knowing, as we do, the reforming tendency of the age, it behoves us to set to the work of pruning the Hindu Society of such old ideas and usage as are really inconsistent with the spirit of the Shastras and that impede our moral and material progress. We all know that a great deal of positive mischief is caused by uneducated (so-called) priests who have inherited the office but not the learning of their fathers, but who exercise a pernicious influence on conservative minds..... We are, however, firmly convinced that our nation must improve, must regain its position. False Conservatism must melt away directly as reason and conviction begin to assert themselves. We have a glorious future yet before us provided we conquer that apathy and the indifference, stolidity and conceit that unfortunately stand conspicious at this time. We have indulged in tall talk to an intolerable extent and now we must 'girdle our loins' and march up for active operations.

"We beseech our countrymen to help us in our undertaking and to do themselves the credit of elevating our nation, morally and politically by union of thought and action. We must sweep away the relics of fraudulent crafts of priesthood which have, in our day, become crystalized into superstitious beliefs and rank bigotry, with the aid of reason, enlightenment and courage of convictions. Without shying at mere shadows of obstacles based on unsubstantial sentimentalism, we must resolutely set our faces against, and positively disapprove of such customs and usage which have been chiefly instrumental in rendering us a people without any back-bone. Spiritual dependence and political subjection have been long preying upon the vitality of our nation, and have greatly deprived us of strength and power. By disseminating sound views of religion and morals, through the rank and file of the masses as expounded by our wise sages and Rishis, who were never actuated by party-spirit or sinister motives—through the medium of this journal, we hope to encourage and bring about those reforms that are so necessary for elevating ourselves. We humbly expect the help, sympathy and co-operation of our friends and the forbearance of our critics. Defects and drawbacks, in performing the task we have undertaken, do exist; we seek the indulgence of the public in consideration of the momentous importance of the national questions that we intend bringing before their notice hereafter. We fervently hope for a kind and brotherly reception at the generous hands of our compeers and for a long life of usefulness and merit to ourselves and to the realm of journalism which we enter this day."

We sincerely hope that this warm appeal to the patriotism of the native youths and educated men will not have been made in vain. We cannot believe that all those noble qualities—implied in the very name of "Arya,"—that spirit of mental independence and liberty of philosophic thought, should have entirely died out in the modern sons of Aryavarta. In the words of our President-Founder, pronounced by him at his first lecture in Bombay (Feb. 23rd 1849,): "The youth of India *will* shake off their sloth, and be worthy of their sires. From every ruined temple; from every sculptured corridor cut in the heart of the mountains; from every secret *vihar* where the custodians of the Sacred Science keep alive the torch of primitive wisdom, comes a whispering voice saying: 'Childern, your Mother is not dead, but only sleepeth!'"

THE ANTI-CHRISTIAN, *a Monthly Journal,* EXPOSING THE ABSURDITIES OF THE CHRISTIAN FAITH." Edited by Kaliprasanna Kavyabisharad, F.A.C.S., Member of the National Secular Society, London.

The programme of the new Calcutta Journal—as much as its very sincere title—is sure to awaken the rile of the professors of the faith so irreverently spoken of. It is, however, but a natural thing for a Native editor to publish such a magazine. For long years, the "mild" Hindu and his ancestral faith have been unceremoniously sat upon by the "poor" missionary; and now, in his turn, when liberal College education and the study of modern literature have qualified the native gentleman to pass an opinion on the "Rights of Man" in Western civilization generally, and on those of the Christian Padri especially, he is preparing for a reprisals, and *reclines,* in his turn, upon the meek "Man of God." "With what measure you mete, it shall be measured to you again."

Yet the dauntless and fearless editor of the new journal acts *en bon sire,* in his way, and deals with his opponents handsomely. He neither backbites nor slanders them behind their backs, but challenges them to meet him openly to debate upon the merits of their religion, which they would thrust *nolens volens* upon his countrymen. He manfully tells them in the words of Job: "If thou canst answer me, set the words in order before me, stand up" —and offers them the columns of his own journal as a debating ground. But, instead of "standing" up, and answering his direct accusations, the Christians—those at least who have made a feeble attempt at answering—"A Servant of the Lord," and some other "servants," have poured torrents of personal abuse so far, but have not disproved as yet one single argument. "Servant" No. 1 went, however, one step further. Finding nothing to break the head of the *Anti-Christian* with, he availed himself of the good opportunity offered, to revile the Theosophists instead. "It seems very probable that you are either an atheist or one *of the band of the reckless adventurers known as the Theosophists!*"—he goes out of his way to tell the editor. The latter gentleman was kind enough to take up the cudgel in our defence: we feel grateful, but the trouble was really not worth taking. The "servants of the Lord" begin proving such a standing disgrace to their Master in this country, that the burden of their silliness is on the eve of ruining his cause for ever. We sincerely hope that this idiotic attack upon persons—who have nothing to do whatever with the *Anti-Christian* beyond reading it with a great interest and laughing heartily at the silliness of its correspondents—will be the means of swelling the number of its subscribers. Its perusal is worth double the amount of its subscription.

Editor's Note.—We promised to give in this number a review of "Buddhismus und Christenthum." Having read it, we propose to do better than that. After translating it, we will give copious extracts from the pamphlet, and publish it nearly as it stands. The lecture is really worth translation and publication.

A THEOLOGICAL SNOB.

A pretty story comes to us from Madras about the American lecturer, now starring in India. The *Bombay Gazette* once wittily remarked of him that "there is one thing greater than his ability, and that is his bumptiousness." To this adjective it might have pertinently added—had Mr. Joe Cook unveiled himself as fully here as he has done in Calcutta and Madras—those of his snobbishness and malice. In the last named city,—we are told in a letter—"his public vilifications of the celebrated infidels and heretics of the day, became so indecent, that *even* the *Madras Mail,*—the only paper that noticed his lectures—had to prudently suppress them." His Christian utterances must have been superb, indeed. We tender our congratulations to his Lordship, the Bishop of Madras, who, we are told, occupied the chair during Cook's pious deliveries. It behooved well—the chief pastor of a flock entrusted to him by one who said, "Blessed are the meek," and the successor of that other, who declared that—"Being reviled, we bless" (1 Cor. II., 12)—to preside over such an assembly. But perhaps, as the apostle assures us, that "no Reviler shall inherit the kingdom of God" —his Lordship kindly intended to give Mr. Cook the benefit of his intercession and prayers?

Mr. Joseph Cook's policy seems to be well taken from a Loyolian point of view. He first reviles and slanders those whom he may well fear, and then, whenever challenged to substantiate his calumnies, basing himself on the slanders invented and circulated by himself, he refuses pointblank to meet them! This brave champion of "modern religious thought" acts prudently. His great intellect—which may well be likened to those brilliant toys-balloons which burst at the first hard touch of a finger—could never resist the mighty palm of a Bradlaugh, or even that of a less intellectual person. Thus, when in London, he hastened to slander Mrs. Besant and Mr. Bradlaugh, and then refused to meet them on the ground of his own villainous calumnies. In Bombay he pursued the same policy with regard to Colonel Olcott and Mr. Bennett; in Poona he impertinently refused to have anything to say to Captain Banon for the same weighty reasons, &c., &c. And thus he acted now at Madras, only slightly varying his programme, as will be seen and adding thereby to his immortal wreath of oratorical *bumptiousness* one more unfading leaf—that of *snobbishness.* We have the delightful story from the victim's own

pen: he being a well-educated, respectable and highly cultivated, young man of Madras, the editor of the *Philosophic Inquirer* and a well-known Freethinker: Mr. P. Murugessa Mudaliyar—in short.

There is not a man or woman in India, we presume, but knows that neither the social or moral standing, nor yet the birth, education or intellect of a young native, can be ever measured by his salary or the official position he is made to occupy. And, we are not the only one to know that there are poor clerks at a most infinitesimal salary in this country, who might give points to the best European metaphysician of the day and yet remain the victors in the wranglership. Mr. Cook had certainly time enough to be posted about this fact by his numerous *padri-satellites*. And so he was, we have no doubt; but that was the very reason why he had the *vulgarity* and bad taste to resort to a mean stratagem instead. Dreading to meet in public debate our correspondent—who is also employed in the Bank of Madras—he put openly forward the excuse that *he was only an humble clerk on a very small salary!* He had volunteered to answer publicly every question and objection put forward by educated non-Christians; and when the hour of the trial had come, he actually had the disgusting snobbery of answering from the platform: "*I cannot deal with a man who is only a writing clerk in the Bank, on Rs. 20.*" ! !

This objection—as coming from a public lecturer of America, a country which hardly ever had a President, but had begun life as a poor village stable-boy, a farmer's labourer, or had, before moving into the "White-House," to put away his tailor's scissors with a pair of unfinished pants—is the most refreshingly ludicrous anecdote we have ever heard of. This fact of the people of America, electing for the highest honours men, according to their personal worth and merit, and regardless of their birth and social standing—which is the noblest and grandest feature in the American Republic and its Constitution—seems to have entirely escaped the memory of our *aristocratic* preacher. We would like to know who may possibly be the ancestors of Mr. Joseph Cook himself? And, we would be as glad to learn the name of that American—even of one, out of the forty millions of its citizens—who is able to boast of a genealogical table equal to that of the humblest native clerk in India. Does this "orator" want us to believe he descends from William the Conqueror, or perchance, like Pallas-Athena, from Jupiter's brain, his wisdom being equal to his warlike propensities, if not to his bravery? An American going by the very plebeian name of *Cook*, refusing to lower *his dignity* by meeting in a discussion *a clerk* is curious news, indeed! It is really more than we expected even from that very high caste Brahmin of the city of Boston.

ANOTHER "ORTHODOX" PROSECUTION!

The Asiatic nations have often been accused of holding obstinately to their old routine and customs, and of being the less progressive individuals in the whole world. Gradual civilization alone, it is urged, has the needed potentiality in it, to destroy unreasoned prejudices. Education, only, can force, upon the mind of a reviving nation, the conviction that the world and everything in it has to move on, lest that people which should fall asleep over its old ways and customs be outrun by its neighbours, and left in its motionless condition to die the death of stagnation.

All this and much more is preached by the moralists of Europe and America. Unfortunately, for the practical good of humanity, while imitating theoretically that German preacher, who making his naïve declaration to the parishioners, enjoined them to "Do as I tell you and not as I do," most of those pioneers of progress themselves, the press and others, never fail to practically rap on the knuckles of those who follow out the second part of the wise advice. Neither law, nor educated society, nor yet the majority of the people, ever go apace with the progress of civilization: never at least, so far, as to prove its good results by helping to demonstrate the benefit of an innovation in its practical applications. Old and mouldy laws are allowed to remain without revision or amendment; fetish worshipping society is permitted and even encouraged to fall foul of any one who disregards those grim old idols of hers, called "Public Prejudice" and "Conventional Respectability"; while the common herd, the *plebe*, whose innate feature seems to be modelled by the law of *atavism* upon that of their forefathers the sheep, will follow servilely and blindly its leader—the majority—and try to hoot out of his life any innovator that society condemns as an iconoclast of their cherished routine.

Such thoughts naturally suggest themselves to one who reads the news of a recent and another persecution and trial, of an honest and a good man. The victim, this once, is one among the most worthy members of our Society: a true brother of the great "Brotherhood of Humanity"—Charles E. Taylor, M.D., a well-known book-seller and a very successful magnetic and homœopathic healer of St. Thomas, West Indies. A few years back, Dr. Henry Slade, a quiet unobstrusive man, a thorough gentleman in his ways and manners, and an honest and sincere Spiritualist, was prosecuted and barely escaped imprisonment with hard labour, for the sole crime of being a wonderful medium and for proving it most effectively to any one who had a mind to investigate for himself the claim. An old law, which growing civilization had left in disuse to moulder in its archives for over a century, the law against soothsaying and palmistry, was dragged out from its biding-place for the greater shame of the British code, and made to serve as a weapon to break the medium's head with. Law is but too often made a convenient mantle, under the cover of which bigotry in all its protean forms revels and chuckles in its triumph over truth. In the case of Dr. Slade, it was the bigotry of dogmatic materialism, under the guise of orthodox science that floored for a short time *fact;* and Dr. Slade was sentenced under the provision of the wise old law. This once, it is the bigotry of professional rapacity, the envy of a mercenary apothecary that triumphs. In December last, our brother, Mr. Charles E. Taylor, was sentenced at the Town Court of St. Thomas, "for having practised animal magnetism and dispensed homœopathic medicine." True, he had practised the former for years *gratis;* he had relieved and cured hundreds of poor patients, to whom, were they to die at the door of the drugstore of the said apothecary, the complainant would not have given his allopathic drugs and pills without being paid for them, while the defendant dispensed to rich and poor his homœopathic medicine *free from any charge*. His treatment, moreover, as was legally shown, had never proved detrimental to those treated by him. But what does it all matter! The apothecary is a legally licensed *leech* for bleeding men and their pockets, while Mr. Taylor is but an unselfish practical benefactor of his fellow-creatures. The apothecary relieves his clients of the weight of their species, while Mr. Taylor relieved them but of their pains and awes—if not as legally at least as effectually. But Law has to countenance licensed robbery, though it has no provision made to force "orthodox" physicians and druggists to refund their money to those whom they *do not* cure, let alone to bring back to life those whom they may *legally* kill in the course of their *legal* practice. On the other hand, having once provided for the safety of its monopolists, it is forced to put a check on all those who may be in their way; even though, they do prove, as in the case in hand, that they have alleviated the sufferings of hundreds and thousands of men, rescued more than one life precious to a number of friends and relatives, and thereby as a natural result saved the latter from months and years of cruel mental torture. All this, of course, in the eyes of the all-wise law and social prejudice counts for nothing. Christian law and Christian societies in their pre-eminently Christian lands may conveniently forget in the nineteenth century that the practice of *healing* by "laying on of hands," and the

"miracles" of mesmerism lie at the very bottom, and are the very corner-stone in the foundation of their faith—as it originated during the first century. Trained in, and accustomed to, as it is, to wallow in the mire of hypocrisy and false pretences, it would be useless to try and have society admit that, were there anything like logic and consistency in the laws of its respective countries, once that such a mode of healing is shown illegal, and mesmeric "miracles" proved no better than a *moonshine*, then does their creed based upon such practices crumble down the first like an edifice pulverized hollow by the white ants. This glaring contradiction between their profession of faith and their bitter opposition, coupled with an insurmountable prejudice to that old mode of healing—hence to Spiritualism and Theosophy—as shown by Christian Society and Christian Law are the legitimate outcome of fifteen centuries of *cant* and hypocrisy. These facts alone, that while society finds it superlatively respectable to believe in, and accepts *theoretically* and upon blind faith that which it scoffs at and rejects when shown its possibilities *practically*; and that law,—one of whose duties it is to enforce and protect its state-religion,—shows nevertheless the most superb contempt for, and practical disbelief in, the efficacy of that which constitutes the very basis of the "miracles" claimed to have been worked by their Christ—would be preposterously ludicrous, were not its daily results so sad and so hurtful to humanity. The pointed remark in a sermon preached by Henry Ward Beecher, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in a jail and forced by the city authorities to take a juggler's licence—holds now as good as ever. Law and Society with their boasted civilization, become with every day more "like unto whited sepulchres, which, indeed, appear beautiful outward, but are within full of dead men's bones and of all uncleanness." The paradox that we now find *practical* Christians but among the atheists, the materialists and the infidel heretics, is rapidly becoming an indisputable theorem. Hence one more victim of disgraceful bigotry supported by the hand of Christian Law.

"Only allopaths, belonging to some recognized university are allowed to practise in these Islands" (of West Indies), writes to us Mr. Taylor. "Formerly not even an allopath was allowed here, unless he had passed an examination before the Board of Copenhagen. The Homœopathic *Eclectic* or magnetic physicians—not even when diploma'ed—if I may use the term—are permitted to practise here; nor does the apothecary (the complainant) keep homœopathic medicines. Thus, the old fable of the 'Dog in the Manger' is repeated... I am not unkindly disposed towards him—but there is a limit."...

This proves that the laws of Copenhagen need as careful a revision as those of nearly every other country now; and, that Denmark, if it expects to keep apace with progress and civilization, may be as sorely in need of a new codification as it was in the days of its Prince Hamlet. Even Russia abolished the law forbiding the homœopathic physicians to prepare their own medicines, so far back as in 1843. In nearly every large town, the world over, there are homœopathic societies. In Europe alone in 1850 there were already over 3,000 practising homœopathists, a two-thirds of whom belonged to Germany, France and Great Britain; and, there are numerous dispensaries, hospitals and wealthy curative establishments appropriated to this method of treatment in every large town, even in Copenhagen itself. At this very day, a revolution is taking place in science, owing to the proofs given by the famous Professor Iaeger of Stutgard of the marvellous efficacy of the *infinitesimal* homœopathic doses. Homœopathy is on the eve of being *demonstrated* as the most patent of curative agents. Figures cannot lie. We send the St. Thomas fogies to the newly invented application by Professor Iaeger—a most eminent physiologist—of the instrument called chronoscope by which his *neural-analyses* are produced.

At the incipient stage of every useful innovation, its success only increases the enmity of the opponents. In 1813, when after the withdrawal of the allied armies the typhus patients became so numerous in Leipsic, that it was found necessary to divide them among the physicians of that city, of the 73 allotted to Dr. Hahneman, the founder of the homœopathic system of medicine, and by him treated on that method, *all recovered* except one, a very old man; while the patients under the care of the allopaths died in the proportion of 8 men in 10. To show their appreciation of the services rendered, the authorities, at the instigation of the apothecaries, who conspired to make the former revive against Dr. Hahneman an old law, —exiled the doctor who was forced to seek refuge in Köthen in the dominions of the Duke of Anhalt. Let us hope that Mr. C. E. Taylor will find his reward for his invaluable and disinterested services in the end, even as Dr. Hahneman has for his work. For, after having been the object of ceaseless attacks for over thirty years from those whose pecuniary interests were opposed to the beneficent innovation—as those of our modern allopaths are opposed now to mesmerism in addition to homœopathy —he lived to see Leipsic atoning for its sins and repairing the injury done to his reputation by erecting a statue to him in one of the city squares.

(*Extract from the "St. Thomas Times," No.* 105, 31*st December*, 1881.

DEAR SIR,—Would you be so kind as to insert in the columns of your valuable journal the accompanying translation of the sentence pronounced against me by the Town Court of this Island.

Having given notice of appeal I shall not enter into further details.

For myself, I have not a word of complaint to utter. I was very kindly treated by those in authority and received a very patient hearing in both the Police and Town Courts. To say that I have been unfairly treated would, therefore, be wrong. Besides, as the mission of every man on this plane of existence is to do as much good as he possibly can, not even for the authors of this most unjust persecution do I bear malice. No! not even for invoking the aid of the law to prevent me giving any further help to my fellow-creatures when called upon.

The real sufferers, after all, will be the hundreds of deserving poor who put faith in my methods of cure, and received relief at my hands.

This "labour of love," the common heritage of mankind, I can scarcely forgive anyone for depriving me of—nor would others, perhaps, who have made helping the sick a part of their duty.

Be it as it may, I trust that the good sense of this community will see that such old laws that punish men for doing good, are not suited to the times in which we live, and should be abrogated by those who have the welfare of the people at heart.

If protection *must* be given to certain systems, let other laws be framed more in accordance with the spirit of the age—others that will not clash with Faith, Hope, and Charity—three sublime virtues—of which as was once truly remarked—"The greatest of them all is Charity."

Thanking you in anticipation,

I remain,

Yours for the truth,

CHARLES E. TAYLOR, M.D., F.T.S.

[*Free Translation.*]

EXTRACT.

FROM THE SENTENCE PROTOCOL OF ST. THOMAS JURISDICTION.

ON FRIDAY, 23rd Dec., 1881, at 2 o'clock P. M., was pronounced in the Special Town Court, St. Thomas, in the Criminal Suit, No. 46, 1881.

LAWYER PETERSEN, for the Complainant.

versus

Bookseller C. E. TAYLOR.

THE FOLLOWING SENTENCE.

According to the Government order of the 15th last month, action was taken in this case against Bookseller C. E. TAYLOR,

or as he himself declares his full name to be, EDWIN WILLIAM CHARLES BERNARDO TAYLOR, of St. Thomas, for Quackery and Illegal Sale of Medicines.

In regard to the first clause it is, according to the defendant's own acknowledgment, which agrees with what else had been elucidated, proved that he, who has no right to practise Medicine in this country, has in the last two or three years taken sick persons of different classes under treatment and has used a manner of treatment, which, from the description he has given of the same and to use his own term, must be classed under the denomination of Animal Magnetism. Besides, Defendant, in some instance, has given his patients Homœopathic pills.

According to the depositions made in the case, it is mainly for internal sickness such as from fever, dropsy, thrush and epilepsy that the defendant, in this way, has taken people under treatment, and he has besides explained that he has only taken people under his care at their own desire, and also that he has never asked nor received payment from his patients.

Notwithstanding that it is not proved that the Defendant's treatment has been detrimental to those treated by him—it appears even from several of the descriptions in the case *that* SEVERAL *of his patients have felt soothing and* CURATIVE EFFECTS from the treatment used, he cannot be exempted, from being punished according to the law of 5th September, 1794, sec. 5, for his above mentioned deeds. (! !)

As far as concerns the action for illegal sale of medicines, it must be considered, from the explanations given by him, sufficiently proved that he, in his Book Store in this town, has had for several years a stock of Homœopathic Medicines and Homœopathic Sugar Balls, which he has imported partly from New York and partly from Europe. These medicines the defendant, it is said, delivered gratuitously to people who applied to him for them. He denies having sold medicines as he only sold books containing Homœopathic directions for the use of them, and with the sale the medicines followed without a particular payment. It must, however, be considered just that the defendant's way of acting constitutes a real sale, not only of the books but also of the accompanying medicines. Defendant's deeds ought, therefore, in that respect be considered to be an infringement of the laws, especially the law of 4th December, 1672, sec. 30, and placard of 1st December, 1779, against the sale of medicines in general and foreign medicines in particular, outside of the Apothecary Shop.

The Defendant, who states that he was born in London 12th June, 1843, and who has not been found formerly accused or punished here in these Islands—will, according to what has been stated above, be punishable, according to the cited laws, by a fine of $7,680, to be shared according to rescript of 12th October, 1759, and Royal Resolution 27th February, 1788, and besides the stock of Homœopathic medicines in hand liable to be confiscated and payment of Court Expenses.

The case having been properly conducted, IT IS, THEREFORE, DECIDED: that the defendant EDWIN WILLIAM CHARLES BERNARDO TAYLOR ought to pay a fine of $7,680, to be shared according to rescript of 12th October, 1759, and Royal Resolution 27th February, 1788, also to pay Court Expenses, besides the Homœopathic remedies ought to be confiscated.

The above fine to be paid and the sentence executed according to law within fifteen days after it is legally served.

[Sd.] H. HANSCHELL,
Const.

(*Editorial of the St. Thomas Times.*)

We publish to-day the sentence of the Town Court in the case of our esteemed townsman, Dr. C. E. Taylor, for having practised Animal Magnetism and dispensed Homœopathic Medicine.

It will be remembered that, a short time ago, an investigation took place at the Police Court, where from the evidence elicited it appears that Mr. Taylor had cured many persons of all classes of this community, who applied to him for relief. From what we have been enabled to learn, it seems that he cheerfully gave his advice, and,—as will be seen by the words of the sentence, which is drawn in very mild terms, founded on laws dating so far back as 1672—never asked fee or reward for such service.

If we are to judge from his letter, it is intended to appeal the case was; Mr. Taylor aptly remarks "that he feels that he has committed no wrong in thus helping his fellow-creatures and, therefore, cannot feel satisfied at a result so unmerited." While we entertain the profoundest respect for the laws that govern these colonies, we cannot help thinking that he deserved a better fate, as he holds a diploma as Doctor in Medicine and Magnetism from a legally accredited institution of the United States of America, and is also a member of several learned bodies in England, France and America; besides he has gained considerable reputation as a writer on Magnetism, Psychology, and Medical Electricity.

We are informed that Dr. Taylor, in order to avoid incurring further prosecutions, is about to petition Our Gracious Majesty The King, for leave to continue his good work as a Magnetic Physician, and also intends to ask his fellow-citizens to unite with him in his appeal.

We heartily wish him success, and do not doubt for a moment that one and all will unite in giving him their hearty co-operation.

THEOSOPHY IN AMERICA.

A few months ago there was circulated all over Europe and Asia a statement, copied from a New York daily paper, that since the departure of the Founders from New York, the theosophical movement had entirely subsided. To give apparent weight to the calumny the journal in question published a pretended letter from Col. Olcott to one of our New York colleagues, and a report of an interview with that gentleman, at which he was falsely made to say that there were but two or three Theosophists now remaining in America. This pitiful subterfuge of our enemies to injure a cause whose spread they could not prevent by any fair means, was so contemptible and transparent that Col. Olcott did not even deign to notice it. That he had ample reason to trust to the progress of events for our complete vindication from all aspersions is now clear. In the *Supplement* to the present number will be found the text of a document received by a recent mail that is worth reading. It is an application to the Parent Society for a charter to found a Branch at the famed city of Rochester, in the State of New York, the very locality from which began in the year 1847, that movement called Modern Spiritualism, which has overspread the whole world, and which possesses so deep an interest for intelligent Hindus. The name of Mr. Parker Pillsbury, which heads the list, is that of one of the best known and most respected men in America, a philanthropist of the highest personal character, and commanding intellectual ability. He was one of the great souls who laboured for many years in the cause of emancipation for the poor negro slaves on the cotton and other plantations of the Southern States of the American Republic. Clearly this one man, who enjoys the universal respect of his countrymen does not consider the Theosophical Society either defunct or an assemblage of "adventurers." And, by the way, we have one more epithet to lay away in the calender of our memory as a *souvenir* of our enemies: the Lucknow correspondent of the Calcutta *Statesman and Friend of India* (a pretty "friend" indeed!) says Col. Olcott may be the Anti-Christ of Biblical prophecy! This is at least funny.

As may be known in Bombay, Mr. B. M. Malabari left for Bengal two weeks ago, to place his valuable scheme of translations of the Hibbert Lectures of Prof. Max Müller before the public. The leading journals of Calcutta have given Mr. Malabari a most hearty welcome. From advices to hand it seems that Mr. Malabari's project is likely to prove a complete success. We are delighted to hear it for the sake of this able poet and journalist. The THEOSOPHIST has had differences with the Editor of the *Indian Spectator;* but we bear no malice, and wish him well in all laudable enterprises, among which must certainly be reckoned the important work of bringing the splendid researches of Prof. Müller within the reach of non-Anglicized natives.

"A FAITHFUL 'WITNESS' WILL NOT LIE."

"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous WITNESS" (*Exodus* xxiii, 1).

The *Indian Witness* is our old Methodist friend—the *Lucknow Witness*—in disguise. Why the godly creature should have cast off its skin, is a problem to be set aside with the other ways of Providence quite as mysterious and puzzling to the God-fearing Christian as they are to the infidel Theosophist. Whether it suddenly felt the need of proving its ubiquity as one of the "Witnesses" to the God of Abraham and Jacob, and so volunteered its inestimable services; or, that it was *subpœned*, and, with the "people's dollar" in its pocket, had to enlarge its field of operation, in order to give evidence on a broader scale; or, again, that it found Bengal a fitter locality—from a climatic point of view—to threaten the obstinate heathen with damnation, are all delicate points which we need not raise at present, nor lose our time to discuss. However it may be, it has quietly shifted its head-quarters from provincial, modest Lucknow, and we find it in the very centre of religious fermentation—the proud capital of Bengal,—Calcutta. Our prying, psalm-croaking well-wisher and colleague, was right. Its choice was certainly judicious, as it has now before its prophetic and inspired eye a far broader horizon, a far wider scope for religious reflection and critical observation than it could ever hope for in Mussulman Oudh. All the specialists agree in saying that the "City of Palaces" is the best manured spot with the theological guano of stray birds of prey of every feather, in all India. Hence, it is the most fertile and for missionary "plant" and for raising reformers and "Christian witnesses" on it, of every colour and species. Calcutta, as we all know, is the very hot-bed of brilliant oratory and world-famous preachers, from the mellifluous Babu Keshub Chunder Sen—preaching Christ and Durga,—down to the mealy-mouthed dissenters on the editorial staff of our Wesleyan contemporary, gushing over the departure and virtues of another "Christian Witness," as they call Major-General Crofton, whosoever that gallant warrior may be. Anyhow, the *Lucknow-Indian Witness*, having placed itself in an excellent position, from whence to spy and encourage the variegated specimens of converted preachers running amuck for their heathen brother's scalps, we had fondly hoped that, as an eye-witness, it might have now amended its evil ways; that it had become a trifle more truthful in its denunciations of the iniquities perpetrated by all the *non*-Christian sects and societies; and, less exaggerated in the evidence brought to bear upon the moral beauty and sanctity of every stray Christian lecturer. Alas, we were once more disappointed! The *Indian Witness* is as false and untruthful, as slandering and gushing as was its Lucknow Sosia—no mean compliment, by the way, to the latter. Acting on a different policy than the missionary papers generally do, we mean to substantiate our charges.

In its issues of February 25th and March 4th, we find ourselves, very unexpectedly, receiving high honours, and a prominent place in the editorial paragraphs of that organ of deep Methodist thought. Its meek editors chuckle with suppressed delight; and their large, apostolic hearts seem overflowing with Christian love and charity—the very essence of Christism,—as they couple our humble names with that of the "great" Lecturer, and still greater libeller and caviller, Mr. Joe Cook, of the Back-biting Army of the Lord. It is no doubt, from that most trustworthy personage, that the no less trustworthy Methodist journal got the following bits of reliable information? Says the *Indian Witness* in its issue of March 4th:—

"Defections from the ranks of infidelity are becoming somewhat frequent of late. Colonel Olcott recently named ***D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh, as the three most worthy 'martyrs' of the age***, and now the American papers tell us that Ingersoll ***begins to show signs of receding from his extreme positions.*** He no longer denies the existence of the soul after death, although he uses an 'if' in speaking on the subject. Intimate friends say this is only one of many indications of a change that has been coming over him recently; meanwhile, ***Mr. Frothingham, the strongest, and perhaps the most influential, of the avowed disbelievers in America, has confessed that his system of infidelity has proved a failure,*** while Mr. Abbott, a well-known leader of the extreme school, has just written a letter, saying that he had withdrawn from the Free Religious Association, because he could not induce the body with which he acted to say a single word in [re]pudiation of the identical charges, ***which Mr. Joseph Cook brought against Bennett and his friends in Bombay.*** (?) The same charges had been made by Mr. Cook in America, and Mr. Abbott, himself an avowed infidel, was the only man in the Association who was willing to wash his hands of the accusation. ***Truly, our Theosophists seem ready to open a cage of very unclean birds in our Indian cities.***"

We have italicized the five glaring mis-statements composing the five sentences, contained in about two dozen of lines. They are all represented as facts, but, as the reader will see, consist of three skilful misrepresentations, of one clumsy falsehood, and of one calumny of the kind so beloved by, and so constantly resorted to, in the missionary organs, devoted to proving the superiority of the Christian morality over that of the *false* religions of the Hindu systems. We will enumerate the misstatements.

1. Colonel Olcott has *never* either published or named Mr. D. M. Bennett, Colonel Ingersoll, and Mr. Bradlaugh as "the three most worthy martyrs of the age." Our President having nothing to do with the Western materialistic Freethought, and being well acquainted with the lives of the three gentlemen above named, has respect and sympathy for them personally, but none whatever for their extreme views. Knowing, therefore, (*a*) Colonel Ingersoll, as a very happy, prosperous man, successful throughout his lecturing career, always coming out triumphant from his squabbles with the bigots who attack him, and one who probably never had one hour's "martyrdom" in his life; and (*b*) Mr. Bradlaugh as rather the reverse of a martyr, inasmuch as he certainly gives more trouble to his persecutors than they can ever give to him,—he could not have uttered such an absurdity. What he said and maintains is, that those three gentlemen had done more to upset dogmatic Christianity in England and America, and to arrest its progress even here, than any other three men living. And, hence, that they had to suffer for it in their reputations torn to pieces by vile calumny and the efforts of untruthful and unprincipled Christian zealots.

As for Mr. Bennett, though this sentiment has never found room in Colonel Olcott's public utterances, for there was no need for it, yet the editor of the *Truth Seeker* may justly be regarded by all those who know him personally as a "martyr," and the victim of a gigantic and the most shameful conspiracy ever resorted to, in order to get rid of a dangerous opponent. We, who know something of his private life, and believe in the impartial judgment of some of our best friends in America, who knew him for years, maintain that he was made a martyr to, and has suffered for, that cause of freedom for which every right-minded man in America will stand up and will die for, if necessary. We certainly do not include in the latter category the majority of American clergymen and missionaries, nor yet the fools and bigots who become their blind tools. And knowing so much, notwithstanding, and to the face of Mr. Joseph Cook; and his pharisaical supporters, we proclaim Mr. Bennett a kind, truthful, quiet, right-minded man, imperfect and liable to err, as every other mortal, but, at the same time scrupulously honest, and, as incapable of spreading false reports even against his bitterest enemies, as the latter are incapable of doing anything else. Impenetrable as they are to any decent feeling of justice, forgiveness or charity, most of them carry, under their black gowns and white ties, a bladder full of gall instead of a heart.

2. Colonel Ingersoll has not shown the slightest sign of recanting, or of "receding from his extreme positions." To our knowledge, and having heard him lecture years back, he has never *denied* the principle of immortality,

but had only questioned the possibility for any man of obtaining any certainty to that effect. Is it his latest pamphlet, "What shall I DO to be saved?" or his sharp rejoinder to Judge Jere S. Black, on the subject of the Christian religion (see November Number of the *North American Review*) that show any such sign of "receding?"

3. The news spread by other American false WITNESSES to the effect that Mr. Frothingham "has confessed that his system of infidelity has proved a failure," is denied by that eminent gentleman himself, in the papers. This is what the Reverend M. J. Savage, the personal friend of Mr. Frothingham, said in his Discourse delivered "upon authority from Mr. Frothingham himself, to explain more fully the latter gentleman's present position, and remove certain misconceptions of that position made by the press, *especially by the evangelical religious press of the country.*" The latter, of course, being as prompt as ever to catch at a straw, and to spread *false* reports in order to maintain its reputation for disseminating the *truth* of God. If the *Indian Witness* is eager to know the *exact* position of Mr. Frothingham, the most intellectual and broad-minded of those Freethinkers who are called the "Free Religionists," it may learn it now.

In a letter republished in the Boston *Banner of Light*, January 7, 1882, and other papers, Mr. Fred. L. H. Willis informs us that :—

"From Mr. Savage's explanation of Mr. Frothingham's position, if we may so term it, we learn that the representative of the press who interviewed the latter gentleman and elicited from him the statements that have called forth such wide-spread comments, instead of taking notes of what was said, trusted to his memory, and consequently mis-stated ... some of Mr. Frothingham's positions."

For example: Mr. F. does not think that 'unbridled free thought leads to a dreary negation called materialism.' "On the contrary," says Mr. Savage, "he holds that no science worthy the name of a science can possibly tend that way." "*Nor does he believe that revealed religion is stronger to-day than it was twenty years ago," as has been so triumphantly asserted.*" (By Mr. Cook for one.)

"He would limit thought in no direction. *He would go back to no past church statement or creed. He believes that the work of the iconoclast is not yet finished, and denies that he has any disposition to recall one word that he has spoken or published.*"

That settles the question. If this is "confessing that the system of infidelity (in the sense of the sectarians and dogmatists) has proved a failure, then we can expect the *Indian Witness* to say one of these days that we have confessed to the *missionary papers* as to the most truthful organs in the world. But what is Mr. Frothingham's real position? Mr. Savage tells us that in so many words :—

"For many years," says Mr. Frothingham to his friends, "I have been inclined to try to prove that everything comes out of the earth from below, that religion is purely earthly in its origin, something made by man in his effort to perfect himself, *and I have not taken account enough of the working in the world of a divine power—a power above man working on and through him to lift and lead.*"

"I hope that new light will break out, *not of God's words in the sense of a book, but of God's universe through new manifestations, through natural methods in the human soul.*"

This is the expression *of pure theosophy*, and the very essence of it: Therefore, Mr. Frothingham is merging with every day more into Spiritualism and Theosophy; and rejecting the Bible, which he contemptuously styles a "book," he "would go back," he says—"to no past church statement or creed." How does this tally with the *Indian Witness'* truthful statements?

4. We never knew a Mr. Abbot, nor do we know of any Mr. Abott, who knows us, least of all one, who would feel obliged to come out as our champion. Nor has our Society, nor have we ourselves anything to do, or in common with the "Free Religious Association." Therefore, the statement given out that a Mr. Abott withdraws from that Society, because *he could not induce that body to repudiate "the identical charges which Mr. Cook brought against Bennett and his friends in Bombay"* is a deliberate and impudent falsehood, whoever may be its author. For all we know, its first part (regarding Mr. Bennett) may be true; nevertheless, it is utterly false in its concluding words. To begin with, no one had (not even ourselves), nor was any one expected to repudiate any *charge brought against us* by J. Cook, since with the exception of the insane and ridiculous charge against the "THEOSOPHISTS" —*i.e.*, Colonel Olcott and Madame Blavatsky,—having come to India to learn sorcery and then to teach it in their turn, "to the mediums already exposed"—no charge was ever preferred. There was plenty of direct and vulgar abuse, and, perhaps, hazy hints and suggestions which made people laugh more at the lecturer than at *what* he had said, and that is all. But so far neither the noisy Cook, nor its servile admirer—the *Indian Witness*—have ever substantiated any charge worthy of being noticed.

"*Truly our Theosophists seem ready to open a cage of very unclean birds in our Indian cities*" is the concluding strike of the little Methodist viper. We do not know of any *uncleaner* birds in India than the crows and vultures, of the genus *maleficus* of the *Theologus* family; unless it be the American bustard, which began to emigrate here in masses of late. All such feed on the heathen refuse, and boast of it as of a dainty dish. As for the Theosophists, their "cage" has never yet contained an unclean bird, but it found itself immediately expelled and pecked out of the society as every other element that pollutes it. Let the *Indian Witness* read our *Rules* and *Statutes* carefully before it ventures on any more such calumnies as the one quoted; and let its editors beware of what they say, lest they find themselves one day, compelled by law, to publish a full retractation and an apology to the Theosophists: as even were the editors of the *Dnyanodaya* and of the Calcutta *Statesman*. Of course, in offering this satutary advice we bear in mind the wise proverb of Solomon, the King of the 700 wives and the 300 concubines, that saith: "An ungodly WITNESS scorneth judgment and the mouth of the wicked devoureth iniquity." Yet, we derive some hope and consolation from the verse that directly follows, since it promises that—"Judgments *are* prepared for scorners and stripes for the back of fools."

MR. WILLIAM EGLINTON'S DEPARTURE FROM INDIA.

The enemies of Spiritualism and Theosophy can rejoice and triumph, and the Calcutta bigoted and dyspeptic fogies—old or young—are invited to render thanks to their respective gods. Mr. Eglington is gone, having left for England on the S. S. "Vega" on the 16th ult. And now, for some time to come at least, they are allowed a respite and can draw a long breath of relief. Newspaper accounts of levitations, of materialization and direct writing, of instantaneous transfer of articles and letters through distances of thousands of miles, and many other weird and inexplicable phenomena may trouble their dreams no longer. The nightmare of a new religious belief—with its genuine, palpable, demonstrated "miracles" to support its claims; a belief arresting the progress, if not entirely superseding the religions based upon blind faith and unverifiable traditions no better than fairy tales, has vanished and dissolved behind the great ocean mists, like one of Macbeth's unclean witches.....

Well, time alone will show which of the two now prevailing superstitions is calculated to survive. Whether it is occult phenomena—based upon, actual, though yet undiscovered, correlations of natural forces; or—belief in *Divine* and *Satanic* "miracles." Methinks, faith in the "miracles" of an Infinite, *personal* NO BODY, and in those of his hereditary foe,—the cloven-footed, horned, and caudated gentleman, the Lord of the hot regions—is more calculated to disgrace our age of agnosticism and blank denial, than belief in the Spiritual agencies. Meanwhile, Mr. Eglinton is gone, and with him

the best opportunity that was ever offered to India to investigate into, and vindicate the claims of, her old world-renowned sages and philosophers—is also gone. Thus for some time at least, will the assertions of the Hindu Shastras, the Buddhist and Zoroastrian books of wisdom, to the effect that there exist occult powers in man as well as in nature—be still held as the unscientific vagaries of the ancient savages.

Since the appearance of the editorial, "A Medium Wanted" (THEOSOPHIST, May, 1881,) in which Mr. Eglinton was mentioned for the first time, and our readers shown that the wonderful phenomena produced through him were attested to over the signature of such witnesses as Mr. A. R. Wallace, Sir Garnet Wolseley, General Brewster, Mr. Robert S. Wyld, LL.D., Edin., M. Gustave de Vey, and a host of others—from that day to this one we never met him personally, nor even held a correspondence with him. We refused going to Calcutta to meet him, and, felt obliged to deny ourselves and our numerous members the instructive pleasure of seeing him here, as was several times proposed. We have done so intentionally. Feeling that we had no right to subject him to insulting suspicions —such as we had ourselves to suffer from, and which once we were brought together would be sure to follow in our trail,—we abstained from seeing him, and spoke even of his work but casually, once or twice in this journal and only for the purpose of giving publicity to some wonderful phenomena of his. Our cautious policy inspired by a natural feeling of delicacy—more for his sake than our own—was misunderstood and misinterpreted by our best friends, who attributed it to a spirit of opposition to every thing connected with Spiritualism or its phenomena. No greater mistake was ever made, no more erroneous misconception ever set afloat. For now that Mr. Eglinton is gone, and with him every danger from malicious slanders has disappeared, we give our reasons publicly for such a "policy of non-interference," on our part, and gladly publish a full recognition of the good that gentleman has achieved in India. If he has failed to convince the general public and the masses, it is because, knowing of him, they yet knew nothing of his wonderful gifts, having never had an opportunity of witnessing his phenomena. The séances given were limited to a small fraction of the Anglo-Indian Society, to educated ladies and gentlemen—worth convincing. And so much Mr. Eglinton has most undoubtedly achieved with great success. During the several months he passed in Calcutta, and notwithstanding the determined and ferocious opposition coming from ingrained sceptics as much as from religious Zealots, no one who came to his séances ever went away with a shadow of doubt, but that what he had seen, was *pucka* genuine phenomena, which to whatsoever agency it might be attributable was no sleight of hand or clever conjuring. The life of a medium—especially that of a genuine and honest medium, born with the instincts of a gentleman—is a hard and a bitter one. It is one of daily mental tortures, of deep felt and everlasting anxiety, lest through the brutal interference and precipitation of the first dissatisfied sceptic, who imagines he detects fraud, there where there is but the manifestation of a weird genuine phenomenon, his hard-won reputation for honesty should be ruined in a few moments. This is an agony that few of the investigators, even among the Spiritualists are able to fully realize. There are so few genuine, honest mediums among the professionals of that class, that accustomed to the feigned agitation—as easily soothed as exhibited,—and as the feigned indifference, manifested at the first symptoms of suspicion by the mediums of the tricky crew, that the Spiritualists themselves become insensible to the degree of mental suffering inflicted upon the true sensitive who feels he is unjustly suspected. And such an unsufferable state of mind, we suspect, must have fallen to the lot of Mr. Eglinton during his stay in India. Notwithstanding that he lived under the strong protection of devoted friends, we have reasons to believe that it was that, which made him hasten the day of his departure. At all events, it would have been in store for him had he remained much longer in Calcutta. While disgusting intrigues were set on foot by the public enemies of truth, who plotting secretly, as they always do, wrote unguarded letters to Bombay (which we have seen and read); in Calcutta, peremptory clamouring for séances more open to the public than was thought advisable, was becoming with every day louder, and all his watchful friends could do was to keep the curious mob at arm's length. They have done well; for that mob—which in many cases may include so-called ladies and gentlemen—would have surely brought in with the tide Calcutta Lankesters, Dr. Beards, and other like benefactors of "deluded" humanity. Therefore, for Mr. Eglinton's sake, we are glad he has left just at the right time. No greater misfortune could have befallen the Theosophical Society, and with it Spiritualism, were in the present psychologically undeveloped state of mind of the Anglo-Indian Society, its ignorant, but would-be all-wise areopagus to take it into its clever head that a medium *was* exposed, when *defacto* he would be perhaps *only suspected*, and very unjustly too. Sad experience has taught us in the past that it is not sufficient that a medium *should be* all that is honest and fair, but that he had yet to so *appear*. The supposed cheating of Dr. Slade owing to the undoubted one of M. Lankester and Co. has now crystalized itself in India into an axiomatic truth. The fact that the great American medium, *has never* yet been *proved* guilty on any incontrovertible testimony, disappears from the memory of the scoffer, the fool and the sceptic, to leave instead but the one vivid recollection—that of his unjust trial and disgraceful sentence in London.

Alive to the above, we would never advise a professional medium, unless he is a coarse-fibred charlatan, to bring to India his "angel-guides." No gentleman ought to ever run such a risk. Yet we must say that in the case in hand the loss is decidedly India's, and not Mr. Eglinton's. Some hope to see him back in June, but we doubt whether it will be so. Many will be those who will regret his departure, and the opportunities lost unless he returns. But it is too late in the day for useless regrets. If his friends are really worthy of that name, and if they are anxious to show themselves above mere phenomena—hunters, who regard the medium in no better light than an instrument they have hired at so much per hour, let them now use their influence to get Mr. Eglinton into a position which would place him above every risk and peril of professional mediumship. Among his proselytes we have heard of many an Honourable, and of more than one official in high and influential position, for whom it would be an easy task to undertake.—It now remains to be seen whether any one of them will lift up a finger for the sake of SCIENCE, TRUTH and FACT.

PARAGRAPH FLASHES.

AN INDIARUBBER MAN.—The strangest phenomenon people have seen for a long time is now on view in Vienna. "Der Gummimensch," or the Indiarubber man, is quite the queerest fellow imaginable. He is a pale, flaccid man, with red hair and a bilious complexion; he wears black velvet knicker-bockers, and is very polite. He can seize the skin of his chest with both hands, pull it away from his body about 18 inches, and raise it to the level of his head; and yet, when he leaves go, instead of this skin hanging in horrid folds, it goes spreading itself again, so that not a crease is to be discovered. The skin of his nose he can stretch six inches, the skin of his fingers two inches, so that his hands look sizes No. 20 or 30. He drags at the calf of his leg, and behold a goodly and translucent membrane, in which can be seen the ramified network of arteries, pink and pulsating. This does not hurt him. He can—but enough. You see that he well deserves his title of "Gummimensch." What with his cadaverous face and gluey elasticity, he much reminds one of Dore's ghastly portrayal of the damned in the grand illustrations of the "Inferno." The medical faculty are highly exercised anent this man, and they have begged him for the smallest strip of skin, just for a microscopical investigation. There has not been such a case for two

centuries, and in those days, of course, the microscope was rather primitive. "Gummimench" is a Bavarian, 32 years of age, married and has three normal children. He charges two florins to show himself; his skin feels like velvet, or perhaps rather like the breast of a plucked fowl; but it is not a sweet sensation to touch him.—*Globe.*

A PROFITABLE TRADE is being just started, we find; one, which is likely, for sometime to pay.

THE MEDIUM AND DAYBREAK has an advertisement which informs us that a "Mr. Bogue has published a work, Atlas 4 to, cloth, price five guineas, entitled—The Likeness of Christ. Being an enquiry into the verisimilitude of the received likeness of our blessed Lord. Illustrated with twelve portraits, coloured by hand, and fifty engravings on wood from original frescoes, Mosaics, Paterœ, and other works of art of the first six centuries. By Thomas Heaphy. Edited by Wyke Bayliss, F.S.A."

In addition to this "likeness" we are told in the same paper that "A recent communication received from Baroness Adelma Von Vay, of Austria, contained a photograph of Jesus Christ, said to have been reproduced from an engraving of an ancient gem. Physiognomically and phrenologically" it differs from any we have seen.....On the back of the card is printed a Prayer for Meekness." We do not wonder at the precaution, as great "meekness" and faith too, are required, of one, who reads the above. We rather wonder whether human speculation will stop at that, instead of setting to work to present us with a "photograph" of the third person in the Christian Trinity!

THE FIGURES IN THE CENSUS OF PUBLIC HOUSE ATTENDANCE do not diminish though in the country where such "portraits" are sold.

"The *Western Daily Press* publishes a Saturday night census showing the number of persons who entered all the public-houses in Bristol on Saturday evening between seven and eleven o'clock. About 2000, enumerators were engaged in this compilation..... This Saturday evening census shows that 104,000 entered the public-houses in the four hours, 54,000 being men, 36,000 women, and 13,000 children?

A NOVEL MEDICAL INSTRUMENT.—One of the most curious uses of the light from an incandescent piece of platinum wire is furnish by an instrument recently devised to enable physicians to look into a patient's stomach and get ocular information as to its condition. It is a wonderful piece of mechanism, consisting of two tubes at right angles with each other. At the end of one is the piece of platinum wire in a glass case, and above it is a window through which a view of a part of the stomach may be projected upon a mirror and thence reflected and transmitted by mirrors and prisms to the eye-piece at the other end. The piece of platinum wire is made incandescent by an electrical current carried on wires inside of the tube. The glass having been passed down into the stomach, which is thereby illuminated, the physician, looking through the eye-piece at the outer end of the instrument, can see a reflected image of that part of the stomach opposite the window of the tube. By turning a little wheel he can revolve the window so as to bring different parts of the stomach successively into view. A great many very delicate pieces of machinery are required to give all the necessary motions in the machine, and besides the features heretofore mentioned, a constant current of water is kept circulating about the little electric lamp to keep it cool. The metal tube that enters the stomach is so jointed as to be somewhat flexible, and yet it presents no edges or joints that are likely to do injury to the patients.—*Philadelphia Public Ledger.*

A PHILLOGICAL PROBLEM.—The following problem is given for some beginner in arithmetic to solve. The English language has one "t" and four substitutes for "t"—namely, ct as in "ctesiphon," pt as in "ptisan," phth as in "phthisic," th as in "Thomas." It also has "a" and ten substitutes for "a"—namely, ai as in "vain," ay as in "ray," eigh as in "eight," eig as in "reign," ey as in "they," aig as in "campaign," e as in second syllable of "Alleghany," au as in "gauge," ao as in "gaol," aigh as in "laight." Combining the above, how many different ways are there of spelling the first syllable of the word "tailor," and then, writting the second with lar, ler, lir, lor, lur, lyr, larr, lerr, lirr, lorr, lurr, lyrr, llar, ller, llir, llor, llur, llyr, llarr, llerr, llirr, llorr, llurr, llyrr, lour, leur, laer, how many different ways are there of spelling the word "tailor?"

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Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise acknowledgments will be made through the journal.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 7. BOMBAY, APRIL, 1882. No. 31.

A NEW BRANCH IN AMERICA.

APPLICATION TO THE THEOSOPHICAL SOCIETY OF NEW YORK.

The undersigned having read attentively and approvingly the objects of your Association, together with its Rules and Regulations, and having studied also with interest and profit, as we have had opportunity, the writings of eminent Theosophists of the older, as well as modern time, hereby make application to the Parent Society in New York for a Charter; with permission to form a Branch Association, to be known as "The Rochester Branch of the New York Theosophical Society." And we respectfully request that the President, or some other officer of your Society, be authorised to visit Rochester for the purpose of establishing the Branch in due form.

(Signed) PARKER PILLSBURY (and 13 others).

290, Race Street,
CINCINNATI O., Jan. 28, 1882.

I hereby certify that I am personally acquainted with but one of the above signers, *viz.*, Mr. Pillsbury. He, vouching for each and every other signer and with his full approval which he has made to me, I should trust them under all circumstances. I consider it one of the highest honours to be able to call Mr. Pillsbury my friend, and to know that he is a Theosophist, in whom there is no guile, understanding and practising, as he does, the rules and obligations of our order. As such, and more, I endorse and recommend him.

J. D. BUCK, M.D.

THE PRESIDENT-FOUNDER ON HIS ANNUAL TOUR, AND THE ESTABLISHMENT OF NEW BRANCHES.

In our last number was mentioned Colonel Olcott's visit to Jeypore and the establishment in that city of a Branch Society. From Jeypore he proceeded to Delhi, which he reached on the 22nd of February, and was received at the station by Babu Baldeo Prasada, F.T.S., who had gone there from Meerut specially for that purpose. The President remained there but for one day, and after seeing the "Kutub" and various other places of interest, proceeded to Meerut where he reached on the 24th. An account of his visit and of the formation of the branch will be found further on, in the report from the Secretary of that Society. Colonel Olcott's lecture at Meerut, at "the Meerut Association Rooms," is reported to have been attended by many educated natives and a few Europeans. Subjects: "The sending abroad of Native Youths to learn useful Arts," and "The Reconciliation of Ancient and Modern Science." He succeeded in making a great impression upon the native minds and aroused them to a sense of their duty to their mother-country. He told them how they should work to collect a National Fund, and for what purpose it should be applied. These suggestions were so much approved of, that he was asked to embody them in a written document for the consideration of "The Meerut Association." At Meerut an Anglo-Indian gentleman, connected with the army, called on Colonel Olcott and showed him some letters, which he had received from his friends in Germany, who all spoke highly of our society. After Colonel Olcott's lecture, a short address was read by a student, in which our President was thanked "for the disinterestedness shown by him in his work for the regeneration of India," and for pointing out "all the drawbacks of the Hindu community, which had brought it from the glories of the past to such a degrading condition." Swami Brahmanand Saraswati, F.T.S., also made a short speech in Urdu on *Yog Vidya*. Another lecture was delivered by the President, on the next day, after which, on the evening of the 27th, he initiated several candidates; and having organised the new Branch, Colonel Olcott left for Bareilly on the 28th. Just before starting, however, he had to initiate two more candidates.

In regard to his visit and reception at Bareilly this is what a trustworthy and reliable Correspondent and Brother of ours writes to us:—

"Those persons who speak without one moment's reflection, against the Theosophical Society, whatever chances to come first into their brains, will observe if they go to the trouble of visiting any one of the Branches (as, for instance, Meerut and Bareilly) that the Society *has* done practical good. The receptions and hospitality shown to the President and his Secretary by the Theosophists of the N. W. Provinces, gladden my heart. I am in a position now to tell you that there exists a great harmony and fraternal love amongst all our brother Theosophists."

At Bareilly our President advised the Secretary of the local Society to have the Branch open a school, in which, at the same time as secular, religious education should be given to the young boys. His Excellency the Marquis of Ripon in his speech, delivered at the Convocation of the Calcutta University of the 10th March, spoke to the same effect. The minds of young boys ought to be prepared to receive the benefits of modern education without running the risk of under-valuing their own national ancient wisdom, as many graduates and under-gradutes have hitherto done. These have almost all become sceptics simply owing to their college education. On the 2nd of March, Colonel Olcott delivered another lecture in the Town Hall on "Theosophy, its Objects and Claims." The audience was considerably large. The lecturer defined clearly what was Theosophy, and who is a true Theosophist, stating, at the same time, that a person who cares merely for physical comforts and the satisfaction of his own base passions which nature made prominent but in the unreasoning beasts, cannot be a true student of Theosophy. The latter must be more or

less free from those passions and crave for something higher and nobler than the mere physical pleasures. He also pointed to the harm done by those missionaries who misinterpret the mythical portion of the *Purans* in which great truths, under the mask of figurative language, lie concealed. The late discoveries of the men of science (as, for instance, of Baron Reichenbach and Dr. Gregory) confirm the theory that Hinduism is based upon the solid foundation of science; and all the ceremonies of the Hindus to the most insignificant have some scientific truth underlying them. Recent investigations have proved that there is a force in nature which in its correlations differs widely from the electricity and magnetism of modern science. This force is diffused throughout the universe and manifests itself differently in different persons in strict proportion with their physical purity and spiritual development. The lecturer explained further on the esoteric meaning of some ceremonies, and said that if the Brahmans did not like their food and property to be meddled with, or touched by strangers and men of other castes, it was not because they originally considered themselves superior to others, but through fear, lest their spirituality might be impaired and even lost through the impure emanations from persons, less spiritual than themselves. He concluded by saying that those Hindus who revere their ancestors for their great wisdom should join heads together and work for the regeneration of India. He drew some diagrams on a black board; and, showing the audience some bazaar-pictures of the Hindu gods, explained to them the meaning of some of the caste observances of Brahmins. This lecture, which produced an excellent effect upon the whole audience, riled a certain high Anglo-Indian official suffering apparently either from dyspepsia or an extra peg which made him behave, as we are told, in a most undignified and rude manner. In short, he transgressed the rules of good breeding and society, sufficiently to bring upon himself the remonstrances of several other Europeans who were there. He deliberately insulted Colonel Olcott by saying that his lecture was "a theosophical twaddle;" and made other remarks as appropriate and wise, very much to the annoyance and disgust of other Anglo-Indian gentlemen present.

One of them, a high English official, actually stood up and said that it was unbecoming a person to insult a lecturer merely because he did not agree with his views. He himself loved fair play. The object of Colonel Olcott's lecture was announced as bearing upon "Theosophy," and he had a perfect right, as the Founder of the Society, to speak upon the subject as he did. A good many educated natives, who were present on the occasion, were very much pleased with the lecture. For the benefit of those who did not understand English, Munshi Bishen Lal, M.A., President of the Rohilcund Theosophical Society at Bareilly, interpreted it into Urdu. The effect made upon the audience was so great that many natives went to see the President and had long conversations with him on "Theosophy" and Occultism. After initiating several new members of the Branch, Colonel Olcott proceeded to Lucknow.

In this city, the capital of Oudh, he was received by His Royal Highness Prince Souleman Kadar Bahadur, President of our Lucknow Branch, "The Oudh Theosophical Society." With the assistance of the Editor of the *Oudh Akbar*, hasty preparations for a lecture were made, and Colonel Olcott delivered it on March the 7th at the "Baradari Kaisar Bagh." The lecture was a full success, the audience being very large for Lucknow—even larger, than our good friend's, Mr. Cook's was, or even that of Babu Keshab Chunder Sen. The audience is reported as having listened to it very attentively, and showing itself very appreciative. The lecture was interpreted into Urdu by Pandit Ruttun Nath, the Editor of the *Oudh Akbar*. It was proposed to establish there a branch to be composed solely of Mahomedans, with His Royal Higness the Prince as the President. The Oudh Theosophical Society, consisting of Hindus, would thus have become independent of the Mussalman Branch. The proposal has not yet been given a practical shape, but, when carried out, the fact will be duly announced in this Journal. Babu Jwala Prasada Sankdhar was duly appointed Secretary of the Oudh Society. After initiating some new candidates of Lucknow, the President proceeded to Cawnpore.

Reaching this city on the 8th, he delivered a lecture on "Theosophy and Occult Science," on the 9th of March, at the Royal Theatre. Many European ladies and gentlemen were present at the meeting. The lecture lasted for more than a hour-and-a half, and the patient and undisturbed attention given by the audience showed that it produced a good effect. Some Europeans, who were already interested in the subject of "Theosophy," went to see Col. Olcott. Several candidates were then initiated into the society, and a branch of the Theosophical Society was immediately formed and chartered under the name of "The Chohan Theosophical Society." Rai Kishen Lall, B.A., Moonsiff at Cawnpore, and the Brother of the President of the Rohilcund Theosophical Society at Bareilly, was elected President for the current year. Colonel Olcott was accompanied to Lucknow and Cawnpore by Munshi Bishen Lall, M.A., President, as well as by Pandit Cheda Lal, B.A., Secretary of the Rohilcund Theosophical Society at Bareilly. After the establishment of the branch, both of them returned to Bareilly, and Colonel Olcott proceeded to Allahabad where he reached on the 11th, and stopped at the residence of Mr. Sinnett, one of the Vice-Presidents of the Parent Body.

At Allababad, our President lectured on the 13th of March, at the "Kayastha Pathshala" before a full audience. The subject of the lecture was "Correct Conceptions about Theosophists and the Theosophical Society." The lecture appears to have given satisfaction, as some fresh applications for admission into the Society were immediately received. After a few days of rest, during which he initiated some new candidates, Colonel Olcott proceeded to Berhampore (Bengal), which he reached, as it is believed, on the 17th.

An account of his visit to the above named place, whence he will proceed to Calcutta, and of his future travels, will be given in our next. Since he left Bombay, three new Branch Societies have been formed by him—at Jeypore, Meerut and Cawnpore. We have already had Branches at Bareilly, Lucknow, Allababad, and Berhampore. It will thus be seen that, notwithstanding the *pious* efforts of the enemy and their ceaseless and very *malicious* misrepresentations, our CAUSE is steadily progressing.

Reports from various Branches.

THE MEERUT THEOSOPHICAL SOCIETY.

To the Parent Theosophical Society at Bombay.

I am glad to report to the honourable Society and Council that Colonel H. S. Olcott, our worthy President, arrived here on the evening of the 24th February, 1882. He kindly consented to accept the invitation of the undersigned to stay at his house for three or four days. During that time he delivered two lectures. The subject of the first was—"The sending abroad of Native Youths to learn useful Arts." It was delivered on the 25th February, at 7 P.M., at the Meerut Association Rooms; the other treated of "The Reconciliation of Modern and Ancient Science," and was delivered on the 26th February at 4 P.M., at the bungalow of Rai Ganeshi Lal, the Proprietor of the *Prince of Wales' Gazette* and of the *Jalwaitur*. On the evening of the 27th the Ceremony of Initiation, and the formation of a Branch Society took place.

I beg to remain yours fraternally,

BALDEO PRASAD SANKDHAR,

Secretary, "Meerut" Theosophical Society.

Proceedings (No. 1) of the THEOSOPHICAL SOCIETY.

1. At a meeting of the above Society, held at Meerut on the 27th February, 1882, Colonel H. S. Olcott, the President-Founder, upon motion, took the chair.

2. The Chairman first proposed that Baboo Hurry Har Muckerji, F.T.S., be appointed, Secretary of the meeting, *pro tem.*

3. Proposed by Jwala Prasad, F.T.S., and seconded by P. Ganidan Lal, B.A., F.T.S.: "That it was desirable that a Branch of the Theosophical Society should be established at Meerut, to be known as 'The Meerut Theosophical Society.'" The proposal was carried unanimously.

4. Moved by Pundit Baldeo Prasad Sankdhar, and supported unanimously: "That a Sub-committee be appointed by the Chair, to frame the rules and bye-laws of the Branch Society, and that, meanwhile, the bye-laws of the Parent Society be adopted." Accordingly the following getlemen were appointed as members of the said Sub-committee:—

Baboo Jwala Prasad; Pundit Ganidan Lal, B.A.; Pundit Baldeo Prasad Sankdhar; Pundit Bhagwan Chundra; and Swami Brahmanand Saraswati.

5. On motion it was decided that the Chair should nominate and appoint the Officers of the Branch Society, each Officer to hold office for one year. The Chair accordingly appointed Baboo Jwala Prasad, President; Pundit Baldeo Prasad Sankdhar, Head-master, Normal School, Secretary; and Pundit Bihari Lal, Second Master, Assistant Secretary and Treasurer. The gentlemen thus appointed, after offering their thanks for the honour conferred upon them, accepted their various offices.

6. Moved by Pundit Baldeo Prasad: "That a fund for the purchase of scientific and other useful books be raised, with a view to further the aims and objects of the Meerut Branch." The motion was put to, and carried unanimously, and the gentlemen present heartily and generously responded to the request made.

7. Blank books were then presented by Baboo Jwala Prasad, Pundit Baldeo Prasad Sankdhar, and Pundit Behari Lal for the use of the Branch Society, for which they were thanked by the chair.

After a vote of thanks to the Chair, the meeting dissolved.

(Signed) HARRY HAR MUCKERJI, Secretary.

THE CHOHAN THEOSOPHICAL SOCIETY OF CAWNPORE.

Proceedings.

The members of the Theosophical Society met at Cawnpore, on the 10th of March, 1882, at 10 P.M., the President-Founder in the chair.

Branch.—It was proposed by Rai Kissen Lal, and seconded by Dr. Mohendra Nath Ganguli: "That a branch be formed at Cawnpore to be named the 'Chohan Theosophical Society.'" Carried unanimously.

Bye-laws.—On motion it was resolved: "That the bye-laws of the parent Society be temporarily adopted."

President.—Moved by Dr. Mohendra Nath Ganguli, and, seconded by Babu Ardhendra Sekhar Mustaphi: "That Rai Kissen Lall be elected as President for the ensuing year." Carried unanimously.

Secretary and Assistant Secretary.—Proposed "That Dr. Mohendra Nath Ganguli be elected as Secretary, and Babu Ardhendra Sekhar Mustaphi be elected as Assistant Secretary." Carried unanimously.

The Chair then appointed as committee, the President and Secretary of the Branch, and Messrs. Ardhendra Sekhar Mustaphi and Ram Narain.

The President-Founder then declared that the Branch was duly formed, and the Society adjourned to meet at the house of the Secretary on the 17th instant at 7 P.M.

By order of the President-Founder,
MOHENDRA NATH GANGULI,
15th March, 1882. Secretary.

THE BOMBAY THEOSOPHICAL SOCIETY.

At a special meeting of the Bombay Branch of the Theosophical Society, held on the 5th March, 1882, the annual report of the Branch was read, which showed that the Branch was doing good work. Lectures were delivered, and meetings held to consider the bye-laws of the Branch, which were, after discussion, adopted. From the statement made by the Treasurer at the meeting, it appeared that after the satisfactory re-organization of the Branch during the past year, its financial condition was sound, as there was a good surplus to its credit after meeting its expenses. The office-bearers elected for the current year are as follows:—

President.—The Hon. Rao Bahadur Gopalrao Hurry Deshmook. *Vice-Presidents.*—Dr. D. E. Dudley, Dr. Pandurung Gopal, and Mr. K. M. Shroff. *Councillors.*—Messrs. Tookaram Tatia, Nusserwanji Dorabji Bahadhurji, Framji Rustomji Joshi, S. St. Lawrance, Furdoonji Merwanji Bannaji, Nusserwanji Coyaji, and Martandrao Babaji Nagnath. *Secretary and Treasurer.*—Mr. Bal Nilaji Pitale.

From the recent steps taken by the Branch to study the Theory of Occultism, convening meetings regularly every week for the purpose, the current year promises to be one of progress, which will be reported to you next year.

BAL NILAJI PITALE,
Secretary and Treasurer.

THE IONIAN THEOSOPHICAL SOCIETY.

Corfu, January 17, 1882.

TO THE PARENT THEOSOPHICAL SOCIETY.

I do myself the honour of enclosing herewith the Address of our President, Sigr. Pasquale Menelao, delivered by him before the Fellows of the Ionian Theosophical Society on the 1st instant.

With reference to my last communication of 9th July, 1881, wherein I alluded to a certain Roman Catholic Arch-Priest, who is said to have exhibited some phenomena of a rather occult nature some years ago in Italy. Mr. Menelao was hitherto unable to procure the important documents which, it is reported, he (the Arch-Priest) had left after his death unpublished, and which are cursorily mentioned by Mr. Menelao in his aforesaid address. However, our President is determined to continue his researches, and will proceed with his investigations of the subject during the forthcoming summer, at which time he usually visits Italy on a flying visit to his relatives.

Our Fellow-Brother, Count Gonemis, is constantly occupied with his experiments in Mesmerism and Homœopathy, and, as he says, is about to write a series of articles for the columns of the THEOSOPHIST, which will treat, from a philosophical stand-point, of Animal Magnetism, Spiritualism and Homœopathy, intended to form the preamble of his forthcoming work on the above important problems of the day.

Another Fellow-Brother, Rombotti, writes to say that he believes he has discovered a new, and, according to his ideas, an important phenomenon connected with animal magnetism; but, as his experiments are not yet completed, he will delay his report upon the subject. As soon as he arrives at something positive, however, he will not fail to submit it to the Society's consideration and approval.

None of the other Brothers, including my humble self, are idle or deficient in efforts towards moral and philanthropic improvement. It is not an easy task to accomplish, and bitter experience must have made you well aware of the fact that to try and bring about a salutary change in minds thoroughly imbued with notions of a dogmatic, sceptical and superstitious character, and which, besides that, are fettered with the heavy chains of sensuality,—is a difficult undertaking. Alas, the latter are the worst enemies of mankind; undermining insensibly the corruptible physical frame, they are alienating, for the

sake of illusory and evanescent so-called pleasures and interests in life, the only true Regenerator and Saviour of man, his Spiritual Self, which *alone* can lead him to immortality. And yet, as soon as one seeks to open the eyes of the people to this truth, he risks to be considered either as an atheist, or an idolator, or an adventurer, if not worse. Yet, notwithstanding all this, we are looking steadily and hopefully to a brighter future, and to that immutable, inexorable and eternal Law to which all must submit *nolens volens* one day, and which reigns supreme enthroned in the harmony of the universe.

With respectful regards,
Dear Sirs and Brothers,
Ever fraternally yours,
OTHO ALEXANDER,
Secretary of the Ionian Theosophical Society.

Corfu, January 27, 1882.

DAMODAR K. MAVALANKAR, Esq.,
Joint Recording Secretary,
Bombay.

DEAR SIR AND BROTHER,

The perusal of the December and January numbers of Volume III. of the "THEOSOPHIST" containing the uncalled-for slanders, so insidiously and basely flung at both the Founders of the Theosophical Society—Colonel Olcott and Madame Blavatsky—caused not a little surprise and pain to the Brothers composing this Branch. We doubt not, but that the publication had the same effect on all those who had the good fortune to know personally, and be in direct correspondence with those unselfish, heroic and zealous champions of the highest of causes.

We have no doubt, but time, the great touching-stone in such matters, shall do its work, and that our Founders will be vindicated. Honest characters have nothing to fear either from men or demons.

The spirit of all those pure souls, that sacrifice knowingly all ephemeral material comforts, to strenously struggle and work, with the two-fold object of unfettering their fellowmen from the bonds of flesh and superstition and with the supreme view of bringiug about a harmonious understanding between various races, and thus creating a real feeling of Brotherhood among men, has in all such praiseworthy endeavours self-supporting Power which baffles human wickedness. It is with feelings of fraternal regard and esteem, and the hope of the dawning of a new era, which the slanderers are uncautiously bringing about, for the good of humanity and the cause of Theosophy, that, in the name of this Branch Society, we, its members, send to the Parent Body our best greetings.

Believe me, dear Brother,
Respectfully and fraternally yours,
OTHO ALEXANDER,
Secretary of the Ionian Theosophical Society.

The following communication from a Brother Theosophist, who, on several occasions, took up the cudgel for the Theosophical Society against the rabid attacks of the now defunct Journal, whose death he records, is presented to our readers:—

"It is our painful duty to record the obituary of the *Indian Herald* of Allahabad. The issue of a 'representative Hindu' and '*non*-representative' Europeans, it led an indifferent life, and strangely enough, took no interest in the welfare of its Indian poor relations. At one period of its life it suffered acutely from Theosophobia which settled into a chronic condition. It died a painful and slow death of 'want of support.' As, at least, on one side of its parentage it was richly connected, the inglorious death can only be attributed to the evil decree of the gods, which in its case was carried out by the *vox populi*. May the sweet Spirit which animated it, now divorced from its material envelope, attain *Nirvana*; and may it never return to animate again a mundane shell of its class to make war against Theosophy."

OBITUARY.

DEATH OF THE PRESIDENT OF THE "POST NUBILA LUX THEOSOPHICAL SOCIETY."

The Hague, 18th February, 1882.

To the Corresponding Secretary of the Parent Theosophical Society at Bombay.

DEAR MADAME AND SISTER,

I have the sad duty to announce, to the Head-quarters of the Parent Theosophical Society, the passing away of our much-beloved President, Mr. Thos. von Stolk, at the age of 54.

He was a *good* man in the *real sense* of the word. Not only his friends, but also all the poor lament his sudden transit from this to another world, and, let us hope, to a happier state.

He was a wealthy man on earth, but used his means for the benefit of others. No one who ever came in contact with him could help feeling attracted to him.

He was a staunch Theosophist and a special friend of mine. Our friendship dates some fourteen years back, and all that time he remained always true to himself and others. He had been ill, but only four days, and departed this life last Monday, February 13th, at 7 P.M. I was very much affected when his wife sent me the sad news on the same evening. I did not even know he was ill. I saw his body in bed. It was the same serene face I had known for so many years. He leaves behind him a wife (F.T.S.), a daughter of 20, and a son of 18.

As soon as we shall have elected a new President, we shall send to you the nomination.

I received the report of the proceedings, etc.

With best wishes,
Believe me, dear Madame and Sister,
Yours most fraternally,
A. DE BOURBON,
Corresponding Secretary,
P. N. L. Theosophical Society,
the Hague.

THE ANSWER FROM THE CORRESPONDING SECRETARY.

DEAR SIR AND BROTHER,

It is with deep regret and a profound and respectful sympathy for the widow and children of our lamented Brother, Mr. Thomas von Stolk, that every member of our Society will hear of the sad news from Hague. Meanwhile, the Parent Body and the Theosophical Society of Bombay beg to send, through me, the expression of their heartfelt regrets and warm sympathies for their respected Sister and Fellow-Member, Mrs. Von Stolk. May she and her half-orphaned children gather strength and consolation in the conviction that the memory of the good husband and kind father they have lost, will never die in the grateful hearts of those who knew him.

Pray to convey to Mrs. Von Stolk on behalf of our President, Colonel H. S. Olcott, and myself, the assurance of our personal condolence and regrets. To many of us, the late Mr. Von Stolk is *not dead*, but only gone to a better and brighter existence.

Believe me, yours fraternally, and in profound sympathy,
H. P. BLAVATSKY,
Corresponding Secy., Parent Theo. Society.

Bombay, March 15, 1882.

To M. ADELBERTH DE BOURBON, F.T.S.,
Secretary of the "Post Nubila Lux Theo. Socy."

MILK FOR BABES AND STRONG MEAT FOR MEN.

When the great poet and writer, Coleridge, tried to establisbh his *Watchman*—a periodical in prose and verse, intended to advocate liberal opinions—owing partly to its too learned and philosophical contents, and partly to the fact that its views were not those which its supporters had expected, the *Watchman* was dropped at the tenth number. Without presuming to compare, in any way, our humble work and ability to those of the most versatile genius of England, we may yet remark that, luckier than the poet, insomuch as we had not yet to drop our publication, nevertheless we are very often threatened to lose subscribers on the ground that the journal is too profound for them to understand, and its matter too abstruse for the general reader. The objection is an unreasonable one, since for one metaphysical article there are ten, which are quite understandable by any one of general knowledge, and we often publish papers, which, as far even as non-specialists are concerned, are likely to awaken their interest, if not to entirely meet their approbation. Thus, since the first appearance of the THEOSOPHIST, we had to labour under a variety of difficulties in order to please *all* our readers. Some wanted it less philosophical; others clamoured for more metaphysics; many took exception to the spiritualistic or phenomenal element in it; while still more complained of being unable to come to a definite conclusion in regard to the "beliefs" and "creed of the Theosophical Society," whose organ it was. All this is, as it should be; the various complaints being a perfect test that our journal has hitherto carried out faithfully its original programme: namely, an impartial hearing to all; no dogmatism or sectarianism; but a constant and patient work of investigation into, and comparing notes with all and every claim, which is held in common by either small or large bodies of our fellow-men. That these claims, once laid down, were not always followed by adequate explanations, and sometimes failed entirely in giving their *raison d'être*, is no fault of ours, and no one could reasonably take us to task for it. It certainly is not our province—even though we do defend the right of every man to hold to his particular view or views—to explain, least of all to support the views so expressed. In the first place, it would necessitate a universal knowledge of things—an omniscience we were never so foolish and conceited as to lay claim to; and secondly, even admitting the capability of the editor, in a few cases, to express her opinion thereon, the explanation would prove worthless, since passing but through one side of the lens of our personal opinion—it would naturally modify the whole aspect of the thing. Having first of all to satisfy the "thousand and one" creeds, beliefs and views of the members of the Society, who belong to the greatest variety of creeds, beliefs and views, the THEOSOPHIST has to make, as far as it can, room for all, and having done so, to remain as impartial as possible under the circumstances. So narrow-minded and bigoted is the majority of the public that the person, liberal enough to afford to his brother and fellow-man the opportunity he loudly exacts for himself, is a *rara avis* indeed. Our Journal—we say so with a just pride—is the only one in the whole world, which offers such opportunities to the adherents of every religion and philosophical system, or even ideas. It is for them to make the best of the chance so offered, and we can do no more.

We draw the attention of our members to a new publication just out—a small pamphlet reprinted from the Missionary *Dnyanodaya*, and headed *Review of a Report of the Public Anniversary of the Theosophical Society held in Bombay on January* 12, 1882. That our friends, the *padris*, are anxious to spread this new published misrepresentation of what was said during the Public Anniversary, is evident, since every one is invited to get copies of this pamphlet on application to the Anglo-Vernacular Press in Bombay. We join our voice to that of our well-wishers; we cordially advise every one who reads the THEOSOPHIST, and the *Subodha Patrika* (see December 4, 1881) to secure a copy of the precious pamphlet, as therein he will find once more how *unreliable*, *cunning* and *shameless* are some missionary organs, and their supporters. One of them, the *Satthiavartamans* starts a falsehood in October or so. It is to the effect that when the cocoanut was planted by our President in the Shivite temple at Tinnevelly, "a few days after, when the native community began to take in the situation, the cocoanut *had to be pulled up*, and the temple had to be purified of Theosophy and Colonel Olcott"—a lie from first to last.—The statement was contradicted, disproved, and shown what it was—a gratuitous calumny—on Dec. 4—in the THEOSOPHIST and, yet, two months later, the editor of *Dnyanodaya* not only republishes, and gives it a wide circulation, but actually enquires in it with a superb contempt for truthfulness, how it is that the President of our Society did not mention the fact, in his Lecture of Jan. 12th! "He must have known the final act in that comedy, and it strikes us as exceedingly disingenuous that he should have spoken only of the first act and not of the *finale*"—the pamphlet remarks. How *this* observation will strike every honest reader—whether Christian or heathen—acquainted with the affair, need not be enlarged upon here. An epithet ready to characterize such a policy, will not fail to escape the reader's lips as soon as he reads the above Jesuitical observation.

Again, the writer of the pamphlet catching at a straw, would make his readers believe that the Society, or rather "Theosophy," is trying to make real the doctrine *of the Fatherhood of God (!!)* the "sum of the religious opinion of the Society," and is, therefore, "but what Christianity itself teaches." Needless to say that the "Society," as a body, neither teaches, nor "tries to make real" anything of the kind. This expression, moreover, found no utterance during the meeting of the 12th of January; and neither Colonel Olcott, nor Mr. Mirza, having ever announced anything of the sort, it falls to the ground and discovers in itself another untruth. Nor is the substance of what Mr. Mirza said on that day in Framjee Hall, to be understood to mean "Anything—true or false—anything but Christianity." Speaking for the Mahomedan section of our Society, not for the *whole* Body what he said was: "We decline to admit of the second god which the Christians would force on us...We refuse to accept the Demiurge Jehovah, the tribal deity of an obscure Shemite tribe, in preference to the Mahomedan 'Allah,' the Primeval Deity... We refuse to accept semi-darkness instead of such light, *perfect or imperfect*, as we may severally have..." We invite the readers of the *Dnyanodaya* pamphlet to read also the pamphlet (now being distributed *gratis* to the amount of 5,000 copies by our Bombay Society), "The Whole Truth about the Theosophical Society and its Founders," and the *Report* of the Society with Mr. Mirza's speech in it—and compare. Such a deliberate mis-statement of facts and the assumption of that which is *known to be false*, by the writer, is utterly contemptible. The motto of the sons of Loyala to the effect that "the end justifies the means" has become that of the Protestant missionaries; and they have no more right to thrust it into the teeth of the Jesuits. Applying to the *truth* and *facts* of the *Dnyanodaya* and other *padris*, the words which concluded Mr. Mirza's speech in reference to Christianity, we now say: "We will not have them back torn, twisted, and defiled. Take them away!"

THE PHILOSOPHIC INQUIRER, of Madras, *a weekly Anglo-Tamil Free-thought Journal*, has sent us its issue of March 19 with two editorials, and an article in it for re-publication. We think it but fair to our brave Madras colleague, to help him to circulate the truth about that most disagreeable person,—the perstreperous and perspirative orator flung to us over the Atlantic by the Bostonians, who had enough of him. Unless we do so, and, by helping the fearless little Dravidian champion help truth

to come to light, very soon all America and Europe would be deluged with missionary tracts spreading broadcast his shameless falsehoods, and still falser reports about his imaginary triumphs in India. It is not because we would avenge our own wrongs—as, on the whole, that poor J. Cook has done us more good than harm—but, as it is useless to expect the so-styled respectable secular Anglo-Indian papers—the religious organs being out of question—to come out with a true account of anything that is likely to be distasteful to some of their subscribers, we range overselves—as we always do—on the side of the minority and of the weakest. With the exception of the *Pioneer* and the *Bombay Gazette*, no other English paper in India we know of, however much itself "free-thinking" (*sub rosa*, of course), has hitherto had the courage to pronounce Mr. Cook what he really is—a brutal, coarse, and vulgar lecturer. Therefore, we gladly make room in our Journal to the honest, though rather too outspoken editorials of our esteemed colleague of Madras. May his subscribers increase at the rate of his enemies.

THE REV. JOSEPH COOK:
The Pious Slanderer.
(From the Philosophic Inquirer.)

The modern world has not produced a worse slanderer, and more powerful reviler of great intellects, than Joseph Cook, the Christian. The Christian world cannot the worse sully its name and character than through the instrumentality of the Rev. J. Cook's vilest tongue. The Christian church has never had a more dishonourable, more cowardly, and more despicable champion of its cause than the Rev. Joseph Cook, of America. If "lying lips are an abomination unto the Lord," no one better deserves the abomination-penalty than this ignominious Cook. .....His celebrity as a "bumptious" pulpit orator consists solely in his brutal attacks upon great men of honest thought, men of materialistic views, and intellectual kings,—Spencer, Bain, Darwin, Tyndall, Huxley, Buchner, Bradlaugh, Ingersoll, etc., etc.,—whose statures are bigger and nobler than Joseph Cook's stature can ever rise to be; men with grander and greater brains; and men capable of leaving their foot-prints on the "sands of time" for indefinite ages, while Cook's slurs and slanders will be forgotten, except so far as he has ignobly linked his name with his vituperative charges upon them. It was about a year ago, we had to see in the *National Reformer*, a notice of the doings of this notorious Christian champion, from the learned and thoughtful pen of Mr. Foote, one of the accredited lecturers to N.S.S., and respectable advocates of freethought in England, which we take the liberty to reprint below:—

"Joseph Cook, the celebrated Boston lecturer, who is now starring in England as a champion of Christianity, although he carefully avoids meeting any sceptic in debate, is reported to be bound for India, where he will endeavor to convert the Hindus. Mr Cook gained a great but spurious reputation in 'the hub of the universe.'...but now Boston thinks little of him, and he has visited us in order to enkindle his waning reputation. We cannot, however, learn that he has met with much success here, nor do we expect he will meet with much in India. The pariahs [and Tinnevelly Shanoos] of that country, amongst whom nearly all converts are made, will not understand Mr. Cook; while the educated men of higher caste will regard his importation of German metaphysics as 'bringing coals to Newcastle.' Mr. Cook will find the educated Hindus too tough for his moulding and too subtle for his grasp. He had better stop at home, and prove his courage by jousting with a champion of scepticism, instead of riding up and down a close field and boasting his valour without an enemy in sight.—*National Reformer*, February 6th, 1881.

The Christian champion above referred to, was the Rev. Joseph Cook who has, we believe, been bound for India by the Clergy of New England, to lecture to the Hindus upon the Christian Evidences, to repudiate the Hindu religions, to "expose the weakness of scientific scepticism, to talk lot of nonsense about science, to malign all thought-begetting *savants*, to pronounce all possibly untruthful statements and unwarranted slurs upon the infidel champions whom he was too cowardly to meet when challenged both in England and America. The success of this Christian lecturer in Bombay, Calcutta and Madras, is so well-known, and the chivalry of the man has been so repeatedly described in these pages, that it is almost needless to revert to the subject again. But there has been one general impression created by this slanderous being among the thinking portion of the Hindus in all places where he lectured upon his three worn-out themes,—that Mr. Cook *has degraded Christianity in the eyes of the Indians instead of making them appreciate it.*" The oratory of Cook has been truly pictured to an audience at the Framji Cowasji Institute, Bombay, by Col. Olcott in his fervid Reply to Cook in these words: "You have heard a great orator with a voice like the trumpeting mad elephant, arms whirling like a windmill, and feet stamping like a war horse." We have found Mr. Cook's oratory pictured as above by Olcott to be true, and by his utterances we have marked Mr. Cook to be a coward, a slanderer, an unscrupulous Christian, and an untruthful exponent of the tenets of his brain-benumbing and waning faith. Of Mr. J. Cook's three lectures in the city so loudly and so joyfully talked of by Christian missionaries of his type, a few words will suffice. His utterances were mostly of untruthful nature; his tongue was vile; his wisdom "above the average order" was shown in his smashing, under his heels, the names of leading thinkers, scientists, and heretics of the day on both sides of the Atlantic. As an instance of the chivalry of Mr. Cook, we submit the following incident to the notice of our unprejudiced readers. On the 13th March, an advertisement was given in our pious and infidel-hating Evening contemporary, to the effect that Mr. Cook was prepared to offer satisfactory answers to any kinds of queries that might be put to him by the infidel public in general on the evening of the 13th, at the Evengelistic Hall..... The Chairman, on the occasion, was the Rev. W. Stevenson, M.A., the well-known professor of the Christian College; and it was expressed, in some prefatory words by Mr. Cook, that the Rev. Chairman would "weed out the questions and put away all frivolous questions." About a score of intelligent and very logical questions put to Mr. Cook, were handed over to the Chairman, and the Chairman while reading out to Mr. Cook one question after another, we proposed, as directed, a query in writing, and the same was also handed over to the Chairman who happened to be a "bird of the same feather,"—as was very truly and wittily remarked by an intelligent graduate, and a ripe fruit of the Christian college. The query was this:—

"The first verse of the Bible says, *In the beginning God created the heaven and the earth.* In the beginning, when? Does the word creation, according to the Bible, mean the bringing in into existence of something out of nothing, or something?

The moment this question was read out to Mr. Cook, he admitted the gravity of the question.....and said, that "God created *not* out of nothing, but out of something," and that the creation was made out of the "substance of the absolute." !! The answer sounded very queer indeed to our ears; and we respectfully asked Mr. Cook "What was that something before the beginning;" and while attempting to also ask Mr. Cook, as to what the "substance of the absolute" meant from his Christian standpoint, the dexterous Chairman, unduly intervened between the disputants, and pronounced that there was no room for discussion. We then wished to know whether Mr. Stevenson would allow us to question Mr. Cook as to any doubts which might be involved in his answers, and which could not tend to convince our mind as to the truthfulness of the verse in question. The Chairman again rose up from the chair, and repeated "Sit down, sit down." Mr. Cook, in the meanwhile, very proudly pretending to solve the difficulty in the verse, called in to his help Prof. Dana, the Geologist..... We immediately suggested to the audience that "we did not require Mr. Cook to enter into the Geology of the verse; but that the query was merely as a speculative one." Mr. Cook could no more answer; and the Chairman ruled us again saying "Sit down." Our question paper was at once dropped down, amidst the laughter of the audience. This single instance was sufficient to convince the audience of the chivalry of Messrs. Cook and W. Stevenson, and the public in general of the palpable weakness of Christian Missionaries to meet the infidels on a fair platform. We have said enough of Mr. Cook's Championship; and we now dwell upon his last lecture delivered at the Memorial Hall, on the 14th, on the "Failure of Infidelity in Egland and America, and the Future of India." Mr. Cook, being so well-known as a powerful speaker, though equally so known as a powerful slanderer, had a large audience to hear him on the above subject. The lecturer had always two pre-eminent duties before him to perform: misinterpreting the state of Christianity, and slandering heretics of all countries and all climes. As a defender of the Christian faith, he was heard to say that the lament of the English and American clergy as to the spread of infidelity in all parts of the

world, and the growing minority of the Christian Church was false; in this he has proved himself an unique and unscrupulous perverter of facts; and his second task he full well fulfilled, to his heart's content. He pronounced the names of all leading thinkers and freethought advocates, and he trampled them all under his glorious foot. He unblushingly remarked that he was not to meet Bradlaugh and Besant, although challenged,—but had been challenged by the former as a fact—for he knew their "holy connection." Shame! He "would not press his hands with the rough hands of Olcott and the lily hands of Blavatsky."* Shame! He would not accept a challenge from Col. Olcott, for he kept company with his American brother Bennett, whom the Christian law of America most unrighteously punished for selling, not writing or publishing, a plain physiological pamphlet on the marriage question, which is sold up to date, by Christians as well, in the United States, who enjoy impunity under the same Christian law. Mr. Bennett was made the victim of Christian intolerance, and this very Cook was instrumental to his suffering. One grave reason that the honourable Cook advanced here and in Bombay as to why he would scruple to stand on the same platform with Mr. D. M. Bennett, was that he had been "convicted under righteous American laws and pronounced guilty by jurors of his own nation." Granting that Mr. D. M. Bennett was found guilty *de facto*, not merely *de jure*, and that this offered Mr. Cook sufficient plea or justification for his declining to accept Mr. D. M. Bennett's challenge, what must be thought of the honourableness of this same Cook who is proud of his acquaintance with the Rev. Henry Ward Beecher who was unanimously found "guilty" of a far more serious crime—adultery and perjury—by eleven of the twelve jurymen of his own nation in the *Tilden-Beecher* case; and whose guilt, "with the exception of his staunchest friends" is solemnly stated to have been "unanimously proclaimed and believed by all in America"? Is Christianity then to be measured by the dishonourable deeds of Cooks who hate and denounce honest infidels, while, trying their best to screen from "righteous" laws many a criminal clergyman and many a criminal Bishop? Mr. Cook, the lecturer, spoke in most fervid language about the humanity of the Christian Church, and its fruits since the Roman period. "By their fruits shall he know them." The intolerance and humanity of the church can well be judged by the tongues and deeds of Cooks and Varleys. Every reader of history knows that the Christian Church perpetrated the most heinous crimes; committed the most horrible slaughters; massacred, burned, hanged, and imprisoned heretics of all denominations when Christianity was in the ascendant in Europe, and civil power was allied to the Church. Every reader of the Bible knows that Christianity enjoined slavery, upheld polygamy, war; sanctions hatred of man to man; engenders apathy, and rejoices and glories in the persecution, torture, and killing of heretics, which rewards, the humane Cook shamelessly admitted, "infidels deserved." These are the fruits of the Christian church; these are the glories of Christendom; these are the good works done by Christians on earth with a hope of Heaven in the name of the God of Moses, and in the name of the kind, loving Christ. We are not to be understood, however, that we make no exceptions of good and true Christians living to-day. There are honourable exceptions; and among them can be reckoned the names of Revs. Beecher, A. Mursell, S. Headlam, W. Binns, W. Sharman, J. Freeston, M. Miall, A. C. Symonds, C. E. Steward, C. H. Jones, R. A. Armstrong, W. R. Browne, Dr. McCann and many others of the type, we have no space to mention. While true sincere Christians like these deserve the heartiest thanks of infidels for their large heart, and humanitarian feelings, the Rev. J. Cook has left in our mind, as well in the minds of all good men he met, spoke to, and addressed, one great impression that he was an un-Christian Slanderer, and a Coward.

Rev. Joseph Cook: The Pious and Vain.

Never on public platforms was such an injustice done to the great intellects and the shining lights of this century, and never was their reputation so much soiled and their character maligned, as on that memorable day, the 14th March, 1882, under the auspices of the Christian local clergy, by the abovementioned transatlantic Christian *padri*, who has lately trodden on our land to afford us another instance of that charity and good nature, which have been characteristic of the Christian church, in the present time, and in times gone by. We have never met with, and never read of, such an unscrupulous follower of "*the Lamb*," who could make it a boastful profession of his faith in the objectionable creeds of the Christian church, by traducing unimpeachable characters, and throwing mud and dirt in the fair face of the scientific luminaries of the latter part of this century. Professor Bain, Herbert Spencer, Dr. Darwin and others have had a fair share of foul abuse from one "who is unworthy to loosen the shoe-latchets of them he has so foolishly attacked." His vile aspersions upon the Secular Society of Great Britain, and the Liberal Leagues of America, his malicious sneer of the reputed Theosophical leaders in Bombay, are but indications of the filthiness of the brain from which they have sprung up; and we must judge the tree by its fruits. If Christianity with its vaunted supreme civilizing influence has not smoothened the vile tongue, and purified the evil heart of this clerical maligner of the pioneers of intellectual progress, and has not made him grateful to them for the vast impetus they have given to scientific movements, in all parts of the civilized world, what shall we think of the creed of Christendom? If the "*righteous*" Cook had lived in the Middle Ages, the period in which the church of Christianity had its greatest influence, he would with his own hands have roasted many human souls on a slow fire and kindled the flames which consumed for ever the then Heretics, who died for the liberty of conscience. Fortunately for mankind our Bostonian *padri* is a man of the nineteenth century, born in a land of freedom, where Christian "*charity*" is always at a low ebb; and where if any *padri* begin to revive the old inquisitorial spirit, his teeth would be at the risk of being most mercifully drawn off and his mischievous claws pared to the quick. The church, to some extent, is everywhere like the carcase of a once formidable lion, whose appearance brings back to our memory the atrocities he committed when alive, but which no one now fears to approach. Rev. Cook is as infallible in his representations of the failure of infidelity, as the Pope of Rome in his interpretations of the only "revelation to man." He said that infidelity in England and Scotland is on the decline, and that the literature of the infidels, whose books are in paper covers,—as if his were in cloth boards, and, therefore, more respectable,—is eagerly read only by the half-educated and the uneducated. We need not here pause to point out the magnitude of the falsehood that this Christian gentleman has thought fit to utter, to elicit a hollow applause from what the Editor of the Theosophist, might characterize as "some innocent fools who may regard him as an authority." The lamentations and groans of the clergy on the pulpits against the onward march of infidelity among all classes of the British, and their inability and insufficiency to stem effectually the torrent which is sweeping over the island, are too well known to the English reading public, especially those who take any interest in the advance of thought and the consequent retrogression of faith in all parts of the civilized world. Why does this transatlantic *padri*, whose success in life depends upon the number and magnitude of the lies that he may utter regarding the enemies of his worm-eaten church, attempt to label himself as a liar? What better proof can we adduce in regard to the spread of infidelity apart from the influence of the National Secular Society and the British Secular Union in Great Britain, than the mere existence of such high class magazines, such as the *Fortnightly Review*, the *Journal of Mental Science*, the *Mind*, and several other less important ones? Every one of these is heretical in its tone and utterance, being enriched by the pens of such eminent men as Prof. Bain, Spencer,.....the very men the reverend reviler Cook would certainly not accept as authorities in matters of science and philosophy, simply because they are not sufficiently advanced in the Science of numbers as is Helmholtz, the genuine Christian philosopher of Cook's liking,...has not a tittle of regard for such agnostic philosophers as we have mentioned above,.....and these are the people the blatant preacher would well afford to spit at and smash under his heels. We need not point to the influence of the *National Reformer*, edited by Charles Bradlaugh, which has the largest circulation in the world among class journals; the *Secular Review*, edited by Mr. Charles Watts, and the *Freethinker*, by Mr. G. W. Foote. The "truthful" Cook has said in the course of his lecture, that the Secularists of Great Britain are half-educated men of low standing. We need, to rebut this impudent assertion, simply draw our readers' attention to the fact that the President of one of the two Secular Societies in it, is the Marquis of Queensbury, one of the most enlightened of the landed aristocracy of Great Britain. The hands of the British Secularists have been recently strength-

* If that refined *gentleman* said that, then for once he uttered a great truth, as it is hardly likely that the two last mentioned individuals would ever give him an opportunity for such an unsavory operation...*proh pudor!*—Ed.

cned by their affiliation with the "*International Federation of Freethinkers*" of Europe, whose President is the Venerable Dr. Ludwig Buchner, one of the most eminent naturalists of Germany, and the author of that celebrated work on "*Force and Matter.*" Are these the half-educated and uneducated men he would look upon with an impudent scorn? The Mephistophelian sneer of the "*Christian*" Cook will not make one convert, among the thoughtful of the land, to the Church of the meek "*Lamb*" whose unworthy follower he has proved himself to be. Is this the man who when smitten on the one cheek would turn the other as his master did and taught?

ICONOCLAST.

Another contributor in the same journal writes—

.....We are happy we are not Christians, as we learn from our lecturer that drunkenness and dissipation are the vices of Europe, the great Christian-continent. Wherever the Christian Missionary goes, the brandy bottle is the pioneer of his mission. We pray our Christian friends not to pollute us any more with this emblem of Christianity—*i. e.*, the wine (the blood of Christ). Alas! they have already let loose the vicious spirits on the innocent land of Hindustan and thousands are sacrificed at the altar of alcohol; many a noble brain has fallen a victim to it. We beg earnestly our Christian Reverends to leave us alone and not introduce any more spirits to destroy our nation. Save us from every spirit! Let us live happily and cheerfully without spirits on the health-giving matter—matter that can regenerate India. Let us live on the real matter and not starve for the imaginary spirit. We earnestly recommend once more our readers, and especially the lecturer to go through Col. Ingersoll's lectures, so that he may not any further waste his lungs on useless topics, and occupy the precious time of some of his hearers as he had done on the night of the 9th.

V. V. N.

[The following letter was sent by a "Staunch Theosophist" to Mr. Coook while at Calcutta, and was published in the *Amrita Bazar Patrika*, dated 2nd March]

MY DEAR SIR,—It was an unfortunate day for you in India when in one of your lectures at the Town Hall in our city (Bombay) you tried to revile the Theosophical Society and run down the spiritualists. The Society in many parts of India is more powerful than you can ever imagine. By saying a lot of nonsense about it you have disturbed a nest of hornets and you remember how you felt the stings both during your next lecture in the same Hall and also at Poona. Although out of sight for about three weeks, you are not out of our mind. You have simply made us diligent by your aspersions. In a week's time five thousand copies of a pamphlet will be distributed *gratis*, in which we have shown what the Society really is, and posted you up as a coward, and a slanderer. I send you by to-day's post a copy of the *Bombay Gazette* of the 17th February in which we have shown to the public of Bombay what character you have. You seldom dreamt that a statement you signed in March, 1880, in Boston, would be held up against you in Bombay in February, 1882, after you had reviled the experiments of a Body you had the honour to sit together with. This is your Christian veracity. Remember that by your orations you have degraded Christianity in the eyes of the Indians instead of making them appreciate it. Even true Christians in Bombay say in reference to you "Save us from our friends." I wish for the cause of Christianity you had stayed away at Boston. You will be perhaps leaving our shores after you have gone through a few of your obstreperous dramatic performances which you call lectures. So let me wish you a hearty farewell and a *bon voyage* and assure you that you have left Christianity as remote, or perhaps remoter, from the hearts of the educated natives than it ever was. India will never be Christian, try to prove it how you may, with all your learning.

AN UNPLEASANT SURPRISE.

The pamphlets, "The Truth about the Theosophical Society," came just in time. In fact, they travelled *with* Mr. J. Cook. The same train, which brought the pamphlets, brought the Boston Orator to us. As I wrote to you last night, they were widely distributed among the people here. This morning, as Mr. Cook entered the Mission School, an innocent little schoolboy hastened to hand the book to him. He looked at it, exclaimed, "Tush!" and seemed terribly disconcerted. Very soon he pleaded engagements in Ceylon, which, he said, could not be put off on any account. This very afternoon he took the train to Tuticorin without even visiting the Mission stations of the district, which rejoice in the Biblical names of Nazaret, Galilee, Bethleem, Christianagaram, Mennanapuram (true knowledge !), Suviseshapuram (Gospel Town), &c., &c. No *Jordan*-pura is to be found in the number, as all these pious places are desolate, sandy tracts studded with scanty palmyras. His evil genius hunted him down to the Railway Station, where another smiling boy handed to him the same pamphlet, as he was taking his seat in the carriage. He exclaimed "Tush" with still more pronounced disgust, and dropped into his box with an air of profound vexation. The missionaries, who, before his arrival here, kept trumpeting on all the tones that "Mr. Cook was coming from America, and that *now* would Theosophy go to the dogs, and Christianity become the religion of India, &c., &c.," now mournfully explain to the people that poor Mr. Cook suffers from a sore throat, and, therefore, goes away *without lecturing*, as he had intended to. It is extraordinary the effect one humble pamphlet can sometimes produce.

And to think that this great American Apostle was introduced to our schoolboys as "The gentleman, who has come from the far far West, moved by the purely philanthropic spirit of doing good to you, and at an enormous sacrifice and expense to himself." Yes: he goes to Ceylon, but only to be disappointed, I am afraid, as these pamphlets must have preceded him, and our Singalese Bros. are not likely to go to sleep over them.—S. R., F.T.S.

Tinnevelly, 22nd March, 1882.

THE THEOSOPHICAL SOCIETY AND SWAMI DAYANAND.

Owing to misrepresentations and consequent misunderstandings caused by our mutual ignorance of each other's language, the learned Pandit Dayanand Saraswati was prevailed upon, by our enemies, to deliver a public lecture denouncing us personally and our Society collectively, without even giving us any notice of his intentions. In addition to this, he caused his statements to be printed, accusing us of having "sold" him and of having been unfaithful to our promises. He charges the Founders of the Theosophical Society with having first believed in the *Ishwar* preached by him; acknowledging him (the Pandit) as their spiritual guide; and with having subsequently become Buddhists and—finally Zoroastrians!!!

Such extraordinary accusations need no comment. The Founders *never* believed in *Ishwar* as a *personal* god; they are Buddhists for many years and were so long before they knew of Swami or even before his Arya Samaj had come into existence; and—he knew all this well. We had accepted and formed an alliance with him, not for his religious doctrines, but, because—believing him able to teach our members what we thought he knew far better than we did (since he was a Brahmin Yogi for eight years), namely, *Yog Vidya*,—we had hoped to secure for our Society perfect instruction in the ancient Brahminical esoteric doctrine. If any one was "sold," it was the Founders, not the esteemed Swami. For reasons best known to himself, however, while telling us privately that *Yog Vidya must not* be taught promiscuously as it was a sacred mystery, he laughed at the Spiritualists, denounced every spiritual and occult phenomenon as a *tamasha*, a juggling trick, and pooh-poohed publicly at that which *we all know to be* undoubted and genuine facts, capable of demonstration and verification. Thus we were laid under the necessity of accepting one of these two conclusions: either (1) he did not himself know practical *Yoga*; or (2) he had determined to keep it secret from the present generation. As we cannot persuade ourselves to believe the former, we shall submit to the latter alternative. Henceforth we will be content with our Arhat or Buddhist esotericism.

Well, things have now gone too far to be mended. We had been repeatedly warned by the orthodox Pandits as to the Swami's true character, but—did not heed them. Though we never agreed with his teachings from the very beginning, we have yet been faithful and true to him for three long years. We respected him as a great Sanskrit scholar and an useful Reformer; and, notwithstanding the difference in our religious opinions, we have supported him through thick and thin. We regret to be unable to record as much of him. As a consequence of all this, we declare the alliance between the Theosophical Society and the Arya Samaj broken. Not for all the alliances in the world shall we renounce what we consider to be THE TRUTH—or pretend belief in that which we know to be FALSE.

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 8. BOMBAY, MAY, 1882. No. 32.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares*]

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.*

A "LIGHT" SHINING IN DARKNESS.

Our respected contemporary, *Light*, catches at an expression in a recent letter, from one of the Secretaries of our Society, to its Editor, transmitting a copy of a Bombay paper for his information, and lectures us in a fatherly way upon our bitterness towards Christianity. In a circular letter, addressed, by order of our Society's Council, to several Spiritualistic newspapers, a loose expression was used by the writer—a Hindu,—namely, "Christianity," instead of "dogmatic or exoteric Christianity," which would have been better. This omission of adjectives is made the occasion for a severe admonition. Well, had a Christian, in writing to *Light*, said that it seemed a pity that Western Spiritualists could not...realize that they (the Christians) are their natural allies against "orthodox Buddhism or Brahmanism, or any other heathenism"—we doubt whether the expression would have provoked such rebuke. Our severe critic dislikes the idea that men of the Rev. Cook stamp should be taken as representatives of that religion. "Men of this type," he says, "do no injury except to the cause which they may elect for the moment to advocate. The only surprising thing is that so discerning a man as Epes Sargent should have taken any trouble about him. Colonel Olcott says that he is going to answer him, which, on the whole, is a pity. Such persons live and gain notoriety by misrepresenting the answers of those who are indiscreet enough to notice them." This is very sensible as a generalisation, but scarcely applies to the present case. Mr. Cook had been not only adopted as the champion of Christianity, but heralded as such throughout all India and Ceylon; his lectures were looked for as the long-expected death-stroke to Hinduism and kindred superstitions; the Christian community turned out *en masse* to hear him; eminently respectable Anglo-Indian officials served as his Chairmen; and his coarse and false diatribes against the Theosophical Society and its Founders were applauded vociferously by his Christian friends. If we had kept silence, we should have done great injury to our standing throughout Asia, and the imploring appeal of the Rev. Spaar to God to send the roaring and plank-crushing Cook to shut our mouths would have been regarded as answered. Another reason why we could not treat this contemptible coward with the scornful silence he deserved, was that he laid his impious hand upon the religions of our Asiatic brothers, talked of having the Government force Christianity upon the pupils in the Government schools; and used the strongest expressions to signify his personal loathing for the *Vedas* and other Asiatic sacred books. This was so gross an insult to the feelings of people whose interests are our interests, whose cause is our cause, that we took up the challenge on their behalf quite as much as our own. And now let this wretched agitator pass out into the oblivion he deserves.

One word in this connection must be said. We know quite as well as *Light* that, in point of fact, the Cooks and Talmadges of Christendom do *not* represent the sweet doctrine of the Master they audaciously pretend to follow. If our contemporary will honour us by reading the preface to the second volume of *Isis Unveiled*, he will see our real sentiment expressed upon this point. We know hundreds, no doubt, of men and women whose lovely lives reflect a charming beauty upon their professed faith. But these no more represent the average—or what may be called the practical, executive and real Christianity—than an Averroes or a Djellal-Eddeen reflects the tone of executive and popular Mohammedanism. If our contemporary were to put his fingers in the missionary vice along with ours, he would know how it was himself, and perhaps not lecture us in so paternal a tone. The test of Philosophy is always best made under circumstances which "try men's souls": one can be charmingly serene when far away from the field of battle. Let any one, who aspires to the martyr's crown, come to India and Ceylon, and help us in trying to establish a society on the basis of Tolerance and Brotherhood. He would then find of what stuff the average Christian is made, and might well be pardoned if, in the rush of his righteous indignation, he should even talk as though a religion that had hatched such vermin and begotten a Torquemada, were itself an enemy of the whole human family. Certainly it is not that, and most assuredly it is far better than the general run of its professors. We *do* accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its Founders. We *do* believe that a Christian is as much entitled—though no more entitled—to the undisturbed enjoyment of his belief, as any other; and, as Colonel Olcott very emphatically said in his address at our recent Anniversary Meeting at Bombay—"*From the day when the Christians will live up to their so-called 'Golden Rule.'..... You will never hear a word spoken or see a line written by us against the missionaries or their religion.*" We do not need any prophet to tell us that we are getting no more than was in the contract; and that theoretically we have no right to even wince when the missionary party call us adventurers, liars, and all that sort of thing. We try to be humble, but our humanity is volcanic and rebellious; still, we are not without hope that, in time, we may be able to rather enjoy a run through the "upper and nether millstones" of the *Padris*. Meanwhile, we implore our equanimous friend of *Light*, who

holds the torch amid the London fogs, to remember that Shakspere wrote :

"Let the galled jade wince an't will,
Our withers are unwrung"

—and draw the obvious moral therefrom.

Our circular letter was written in the most friendly spirit. In our innocence, we had believed that we were doing our duty in warning the Spiritualists of the vilifications poured on their and our heads by a common enemy —the sophomoric Cook who was shouting through India as a *Christian* champion. We did not even dream that our letter would have provoked such a very unfriendly answer. To one portion of that answer particularly we must positively take exception. What we said seven years ago in regard to Spiritualism, we say now. We never described Spiritualism "in terms of almost unqualified reprobation," nor, are we likely to modify our *terms* even temporarily on "remonstrance." But we always regarded mediumship as a peril. Apart from this, it is all well and good. Our alliance and friendly overtures may not be needed, but why break chairs over our heads?

"THE PHILOSOPHY OF SPIRIT."

Examined from the Esoteric and Brahmanical Stand-Point.

BY T. SUBBA ROW, B.A., B.L., F.T.S.

The book bearing the above title, and professing to expound "the philosophy of spirit" contained in the *Bhagavatgita*, has already been introduced to the readers of the "THEOSOPHIST" by the review that appeared in the December number, and the author's reply thereto published in the copy of March. Considering the importance of the issues raised by the author's publication, and the two articles above referred to, I persuade myself that I shall be justified in sifting, with some minuteness, the conclusions arrived at by the author regarding the authorship and philosophy of the *Bhagavatgita* and its esoteric basis or foundation. As the author has not merely published his own speculations regarding the subjects dealt with in that ancient work, but informs the public that his speculations are in perfect accordance with the ancient philosophy of Vyasa, I believe I have a right, as a Hindu, to object to the position taken by him, if, in my humble opinion, his views should be at variance with those of the orthodox pundits and the initiates of ancient Aryavarta, as much as with those of modern India. And I hope the learned gentleman will be good enough to excuse me, if, in this article, I may be under the painful necessity of dwelling longer on what I conceive to be the defects of his work than on its merits. Though the author does not seem to be a Spiritualist in the sense in which that term is used by the so-called modern professors of that name, still he has attempted to give a philosophical shape to their crude notions about "disembodied spirits"; and any intelligent and profitable discussion of the real points of difference between Theosophy and Spiritualism is only possible with writers like Mr. Oxley.

In this article I shall first examine the author's theory about the real origin of sacred writings in general and of the *Bhagavatgita* in particular, and next, his remarks, scattered throughout the book, about what he calls the Astro-Masonic basis of the said treatise, and his views about some of the doctrines therein explained.

At the outset, it is necessary to apprehend correctly Mr. Oxley's opinions about the constitution of man and the progress of what the learned author is pleased to call "life-principle" after death. The author recognizes the trinity of man, and names the three entities that constitute him—body, spirit and soul. He calls "*Soul*" the "inmost of all," "eternal, incorruptible, unchangeable and inseparable from the grand Life, called God," while describing "*Spirit*" as the "inner or intermediate active agent which guides, propels and uses as its instrument the body, or that covering which is exterior to itself" (p. 221). From these explanations it is apparent that the author means by "soul" and "spirit" the same entities as are denoted by the two Sanskrit terms *Atma* (7th principle) and *Sookshmasariram*, or *Lingasariram*, respectively. The author is at liberty to attach any connotations he pleases to these words, as no definite meaning has yet been attached to them by English writers. But I do not think he has used the word *spirit* in the sense above indicated *throughout* his book; for, he further says that there are 12 degrees or stages of ascent (p. 40), which the life-principle in man has to pass through in its spiritual progress; and we are also informed that, on reaching the 12th stage, man becomes an *angel*. Further progress from angelhood upwards or inwards is admitted, though the author does not undertake to describe it. He further proceeds to say (pp. 53, 56, 181, &c.,) that particular individuals are in some mysterious way connected with particular spiritual communities "receiving their life-influx" from them and imbibing their influence. And every human being will, in the course of his progress, become an angel of some particular description or other.

Now I beg to submit, with all due respect to the author's *guru*, that these views do not harmonize with the teachings of Vyasa and the other Rishis of ancient Aryavarta. The difference between the doctrines of the ancient Aryan esoteric science and the propositions above laid down, will not be properly appreciated unless the meaning attached by the author to the word *angel* is first ascertained. Though the said word is no-where defined in his book, yet from a foot-note in page 93, it can be easily seen that an angel means *Devata*. Those, who are acquainted with Sanskrit mythology, know very well that there are several classes of *Devata*; that these classes perish at the end of each *Manwantara*,* and that new classes or tribes (*Ganams*) come into existence at the beginning of every subsequent *Manwantara*. It will also be seen, from the Hindu *Puranas* and the *Mahabhárata* itself, that neither the individuals of these various tribes, nor yet the tribes collectively, undergo any change, transmigrations or translations into a higher state, or a higher plane of existence. No Hindu has ever heard of a *Yaksha* or *Gandharva* † becoming a *Deva*, and of a *Deva* becoming a higher being. The really important difference, however, between the author's theory and the doctrines of the ancient Rishis, consists in the view taken of the various degrees or "states-being" in man and their esoteric significance. The author's desire to find some reference to the 12 signs of the Zodiac in almost everything connected with the ancient Aryan religion and philosophy, has probably led him to the belief that there are 12 degrees in man corresponding to the 12 signs of the Zodiac; and, it would also appear that such was his *guru's* teaching. The author, however, has no right, it seems to me, to import into the Aryan doctrine either his *guru's* teaching or his own fancies, unless he is in a position to show that they are in accordance with the teachings of the ancient Rishis. I shall now state what the Aryan doctrine really teaches as regards these states or degrees, as far, of course, as I am permitted to say in an article intended for publication.

The *seven-fold* classification in man was already prominently brought to the notice of the readers of the "THEOSOPHIST" in the article headed "Fragments of Occult Truth,"‡ and in a subsequent article, referring to and completing it, published in the January number of the said journal.§ These seven entities in man represent the 7 principles that constitute him. But the Rishis also recognized *16* stages of ascent—not *12* as the author has erroneously supposed—from *Prithwi Tatwam* up to "the

* The period of Regeneration, or the active life of the universe between two *Pralayas* or universal Destructions: the former being called the "*day*" and the latter the "*night*" of Brahma —ED.

† Yaksha, the earth-spirit or Gnome; the *Gandharva*, akin to the Christian cherub or singing seraph. There are, says *Atharva Veda* (XI., 5, 2,), 6,333, Gandharvas in their *Loka* —ED.

‡ "THEOSOPHIST," October, 1881.

§ "The Aryan-Arhat Esoteric Tenets on the Seven-Fold Principle in Man."

eternal and infinite monad"—the *Angorides* that overshadows every man, the blazing star at the end of *Shodasantum* (end of the 16th stage of ascent). Busiris himself, when in human form *as Krishna Dwypayana* (!), spoke of *Shodasantum*, as may be seen from the many sacred writings attributed to Vyasa. From the stand-point of Aryan philosophy, the author is right in saying that a man becomes perfect on reaching the 11th stage, but he is wrong in saying that, on attaining the next higher step, he becomes an "angel" or *Deva*. The nature of the last 5 stages, spoken of by the ancient Rishis, is not clearly understood even by the *ordinary initiate*.* It is not surprising, then, that an author, like Mr. Oxley, who attempts to interpret the ancient Aryan doctrine without knowing either the Sanskrit language, the Hindu systems of mythology, the Eastern modes of allegorizing spiritual truths, or the physiology and psychology as taught by the ancients, should have misunderstood the meaning of the 12th stage. No one, who correctly understands the meaning of the 8th Adhyaya (chapter) of the *Bhagavatgita*, and compares the original with the author's translation of the said chapter, will be inclined to doubt the correctness of our assertion. In that chapter, Krishna, speaking of the future state of the human being after death, says that, generally speaking, "the life-principle" in man (the *Karanasariram* probably ?) assumes the shape and nature of that being or entity on whom, or on which, the human being concentrates his attention deeply. Therefore, and as it is not desirable for a human being to contemplate any other spiritual entity or being than Krishna himself, he advises Arjuna to centre his thoughts in him. But, who is Krishna ? The *Bhagavatgita* does not leave us in any doubt about this question. In giving an account of his *Vibhuti* (as it is called in Sanskrit) Krishna commences by saying "Ahamatma"† (I am Atma—the 7th principle in man). To use the author's phraseology, he is the "soul"—the inmost principle in man. The author admits this view in certain portions of his book, though, for the purpose of establishing the claims of Busiris to the authorship of the "Mahabharata," a different interpretation would perhaps be necessary. And, in recommending the contemplation or *Dhyan* of one's own atma, Krishna points out two different modes of doing it, in the 9th, 12th, and 13th *Slokams* of the chapter above mentioned. The author's translation of the 9th Slokam is enough to convince me that he has no definite idea about the esoteric meaning therein found, and that he mistook the spiritual being or entity described in the said Slokam for his favourite angel. He translates the significant Sanskrit adjective—*Puranam*, as if it meant "*The Ancient Angel.*" I shall be very happy indeed to learn in what Sanskrit Lexicon is this meaning given, or what are the Sanskrit words used in the *Slokam* that could ever suggest that idea of an "angel." From this instance of mistranslation, as well as from other similar instances, which will be noticed further, I am justified in thinking that the author's theories were formed before he had carefully ascertained the esoteric meaning of the *Bhagavatgita ;* and that he simply attempted to find support for his individual speculations in it, and to identify modern Spiritualism (however advanced) with what he is pleased to call "Ancient Yoginism" (p. 87).

In fact, in the *Slokam*, or verse in question, there is no reference whatsoever to any angel, Deva or God. The last five stages in the ladder of ascent have exactly the same meaning that is given by the esoteric Buddhism to the four celestial "Dhyan-Buddhas" and "Adi-Buddha." Krishna significantly alludes to the Dhyan-Buddhas in the 9th and 10th Slokas, and speaks of "Adi-Buddha"—the state or condition represented by *Pranava*—in the succeeding verses.‡ While he applies the word *Purusha* to these "Dhyan-Buddhas" he speaks of Adi-Buddha, as if it were merely a state or condition.* The two expressions, *Anusasitarum* and *Aditya-Varnam*, in the 9th verse, may give the author a clue to the mystery connected with these "Dhyan-Buddhas." I am not permitted to state in an article the views of the ancient Rishis concerning these 5 stages—the spiritual counterparts of *the 5 chambers of construction* above the King's chamber in the great Pyramid of Egypt—or the philosophy underlying the Buddhist doctrine regarding these 5 Buddhas. But it is enough for my present purpose to state that these celestial "Dhyan-Buddhas" came into existence (according to Vyasa) before the last work of creation or evolution commenced, and consequently, before any Deva or Angel was evolved. Therefore, they are to be regarded as occupying a higher position (in a spiritual sense) than even Brahma, Vishnu and Iswara, the three highest gods of the Hindu Pantheon—as they are *the direct emanations* of *Parabrahmam*. The author will understand my meaning clearly, when he examines the accounts of "creation" given in the Hindu Puranas, and comes to comprehend what the ancient Rishis meant by *Sanaka, Sanandana, Sanatkumara*, and *Sanatsujata*.

From the teachings of Krishna himself, as disclosed in the chapter under examination, it is clear that the transformation into an angel after death (even into a Busiris, *the light-giver*) is not a state or position which is so devoutly to be wished for, by any true Yogi. The ancient Rishis of Aryavarta have taken considerable pains to impress upon the minds of their followers that *the human spirit* (7th principle) has a dignity, power and sacredness which cannot be claimed by any other God, Deva or angel of the Hindu Pantheon ;† and human beings are stated in the Puranas to have performed actions which all the 33 crores of Devas in Swarga were unable to perform. Rama, *in human shape*, conquers Ravana, a giant, who drove before him all the angel-bands of Heaven. Krishna again, *in human form*, conquers Narakasura, and several other Rakshasas whom even Indra was unable to oppose. And again Arjuna—a man significantly called by Vyasa "Nara,"—succeeds in destroying the "Kalakayas" and the "Nivatakavachas" (two tribes of *Rakshas* or demons) who were found invincible by the "Devas," and actually defeats Indra himself with the help of his friend, Krishna. If the learned author is pleased to read between the lines of our Puranas and to ascertain the grand idea which found expression in such myths and allegories, he will be in a better position to know the opinion of our ancient teachers regarding *the human spirit* (7th principle) and its supremacy over all the angels of Swarga. Even on "this mundane plane of existence" a Hindu "Yogi" or a Buddhist "Arhat" aims at a result immeasurably higher than the mere attainment of *Swargam* :—namely, a state of *eternal rest*, which even the *Devas* do not comprehend. And I can safely assure the author that an eastern adept would not consider it a compliment if he were told that he would reach *Swargam* after death, or that he would become an "angel." Krishna goes to the length of saying (chap. 8) that even residence in *Brahma Loka* is not desirable for a man who cares for *Swaswarupagnanam*—the KNOWLEDGE OF SELF.

Under such circumstances, it is with considerable astonishment that every Hindu will receive the author's astounding assertion that "Busiris, the angel"—(viewing him absolutely in the sense that the author would have us view him)—made an announcement sometime ago in a séance-room at Manchester or London to the effect that he

* An initiate of the preliminary degrees.

† The "I AM, THAT I AM" of the Biblical Jehovah, the "I AM WHO I AM," or "Mazdao" of Ahuramazda in the Zend Avesta, &c. All these are names for the 7th principle in man.—ED.

‡ Hence, the great veneration of the Buddhists for *Bhagavatgita*.—ED.

* "Adi-Buddha" *creates* the four celestial Buddhas or "Dhyans," in our esoteric philosophy. It is but the gross misinterpretation of European Orientalists, entirely ignorant of the Arhat-doctrine, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyan or celestial Buddhas. Adi-Buddha, or, in one sense, Nirvana, "creating" the four Buddhas or degrees of perfection—is pregnant with meaning to him who has studied even the fundamental principles of the Brahmanical and Arhat esoteric doctrines.—ED.

† In view of this, Gautama Buddha, after his initiation into the *mysteries* by the old Brahman, *His Guru*, renouncing gods, Devas and personal deity, feeling that the path to salvation lay not in vainglorious dogmas, and the recognition of a deity *outside* of oneself, renounced every form of theism and became BUDDHA, the one *enlightened*. "Aham eva param Brahma," I am myself a Brahma (a god), is the motto of every Initiate.—ED.

was the author of the *Mahabharata!* If the author's declaration or announcement means that the entity or "life-principle," which was represented by Vyasa on the mundane plane of existence 5,000 years ago, is now represented by Busiris on the Angelic plane of existence, or, to express the same thing in other words, that Vyasa is now an angel called Busiris—his Hindu readers will not be able to reconcile it with the teachings of their ancient Rishis; unless they are willing to admit that Vyasa, instead of being, during his life-time, a great Rishi on earth, was neither an adept, nor even an *initiate*, but merely a worshipper of a particular Angel or Deva, who spent his life-time in the contemplation of that Deva longing all the while for "angelhood," a dwelling in *Swargam* (or paradise) after death.

With these preliminary remarks, I shall now proceed to consider the claims of Busiris to the authorship of the *Mahabharata*. The various passages, referring to this subject, in Mr. Oxley's book, may point to either of the following conclusions:—

(1) That Vyasa is now an angel, called "Busiris," as explained in the foregoing, and that, in writing his epic poem, he was inspired by the angels—collectively called Busiris.

(2) That, even supposing Vyasa has already attained *Moksha*, or Nirvana, and reached a higher plane of existence than that of an angel, still he is charged with having composed the *Mahabharata* and the *Bhagavatgita*, through inspiration received from the band of angels or *Devaganam*, now collectively represented by "Busiris," the *light-giver*.

Taking either of those two propositions, one may naturally expect that some evidence will be found either in the BHAGAVATGITA or the remaining portions of the BHARATA in support of them. And, as the author assures us (p. 181) that the individuals, who collect the utterances of angelic intelligences and reduce them to written form, very "wisely keep their own personalities in the shade," we are led to believe that this expectation is likely to be realized. But the whole of the internal evidence, gathered by the author on behalf of his angelic hero, amounts only to this:—

I. Vyasa means a "Recorder:" therefore, the word was purposely applied to Krishna Dwypayana to indicate his real position as regards the authorship of the MAHABHARATA.

Now I beg to submit, in reply to this argument, that Vyasa does not exactly mean *a recorder;* but that it means *one who expands or amplifies.** The thing or doctrine explained or amplified by him, is a *mystery* to the uninitiated public. This term was applied to the HIGHEST Guru in India in ancient times; and the author will be able to find in the "Linga Purana" that the author of the MAHABHARATA *was the 28th Vyasa in the order of succession.* I shall not now attempt to explain the real meaning of the 28 incarnations therein mentioned,† but I shall only say that the entity, amplified and expanded by these MAHATMAS‡ for the instruction of their highest circle of disciples was PRANAVA (see "Kurma Purana"). The author will be able to learn something about this mysterious *amplification* of PRANAVA *only* in the sacred region where Swedenborg advised his readers to search for the "Lost Word," and in a few unexplored and unknown localities in India.

II. *Sanjaya*—according to Mr. Oxley—was purposely introduced into the story to give to the reader an indication of the way in which divine truths were communicated by "Busiris" to Vyasa. On page 61 the author writes, in this connection, as follows:—"*Sanjaya* means a *messenger*, (and, if interpreted by modern Spiritualist experiences, refers to the communicating spirit or angel) who is gradually absorbed into the individuality of the organism of the recorder who assumes the name or title of Krishna."

It will be very interesting to know on *whose* authority the author says that *Sanjaya* in Sanskrit means *a messenger?* No one would feel inclined to quarrel with him, if he only gave fanciful names to imaginary angels. But is it fair, on the author's part, to misconstrue Sanskrit names without possessing any knowledge of that language, and to represent, to the English and Indian public, that the "crude notions" of modern Spiritualists and his own speculations completely harmonize with the teachings of the sacred books of the Aryans? The author says (p.55) that—

"An understanding of the grand Law of Influx (but little dreamt of and still less comprehended by the mass) enables us to receive the statement of the *new* Angel Busiris, that *he* was the author of the Mahabharata."

Though I do not know much about the author's "grand Law of Influx," I know of a particular Law of *efflux* (but little dreamt of by authors and still less comprehended by their readers) which enables me to perceive that mere fancies are often mistaken for realities, especially when the said authors think that they are "inspired."

If Sanjaya really represented the angelic intelligence which communicated the truths embodied in the Bhagvatgita to Vyasa, it is surprising to find in the last chapter—the very chapter, in fact, which, in the opinion of the author, contains the key for the clear understanding of the whole philosophy—Sanjaya informing Dhrutarashtra that *by favour of Vyasa* (Vyasa prasadana) he was able to hear the mystic truths revealed by Krishna. Sanjaya's meaning would be rendered clear by the account of the arrangement made by Vyasa for getting information of the war between the Pandavas and the Kouravas to the blind Dhrutarashtra given at the commencement of Bheeshma-parva. Vyasa, in fact, endowed Sanjaya, for the time being, with the powers of *Dooradrishti* and *Doorasravanam*, and made him invulnerable, so that he might be present on the battle-field and report everything to the blind old man. These facts recorded in the "Mahabharata" are quite inconsistent with the author's theory unless we are prepared to admit that Vyasa has published deliberate falsehoods, with the intention of concealing the real authorship of the "Mahabharata." But the author informs us that "recorders," like Vyasa, "very wisely keep their own personalities in the shade." I must, therefore, assume that the author's suppositions about Sanjaya and angelic intelligences are erroneous until the facts are proved to be incorrect.

III. Again in page 54 of his book, in giving his interpretation of the words *Krishna* and *Dwypayana*, he says that *Krishna* means black, and Dwypayana, *difficult to attain*, which "spiritually interpreted symbolises the states of mankind to whom the revelation was made."

The author evidently means to suggest, by this passage, that the appellation given to Vyasa contains some evidence of the revelation made by Busiris. And here, again, the author is misinterpreting the Sanskrit word "Dwypayana" to create a fresh evidence for his favourite theory. This name was given to Vyasa, because he was born in a Dweepam or island (on the Ganges) as will be seen from the "Bharata" itself. Unless the author can successfully demonstrate that all the Sanskrit words he has misconstrued really belong to the mysterious language to which the two words he has selected—"Osiris" and "Busiris"—belong, and which he alone can understand, mistakes, like these, cannot but produce an unfavourable impression upon the mind of the Hindu reader.

This is the whole of the internal evidence brought to light by the learned author in support of the claims of Busiris. If such evidence is really worse than useless, for the reasons above-mentioned, on what other grounds are we to admit the truth of the alleged declaration made by

* In no case can the term be translated as "Recorder," we should say. Rather a "Revealer," who explains the mysteries to the neophyte or candidate for initiation by *expanding* and amplifying to him the meaning.—ED.

† To one, who has even a vague notion how the mysteries of old were conducted, and of the present Arhat system in Tibet vaguely termed the "Re-incarnation System" of the Dalai-Lamas, the meaning will be clear. The chief Hierophant who imparted the "word" to his successor *had to die* bodily. Even Moses dies after having laid his hands upon Joshua, who thus became "*full of the spirit of wisdom of Moses*," and—it is the "Lord" who is said to have buried him. The reason why "no man knoweth of his sepulchre unto this day," is plain to an Occultist who knows anything of the supreme initiation. There cannot be *two* "Highest" Gurus or Hierophants on earth, living at the same time.—ED.

‡ "Grand Souls" in literal translation; a name given to the great adepts.—ED.

Busiris in England ? The author is likely to take up his stand on his theory about the composition of sacred books in general, and on the direct evidence supplied by the claimant himself.

As regards the first of the two propositions above-mentioned, I have already shown that, to the Hindu mind, the fact that Vyasa was an adept and a MAHATMA in his life-time, and that other fact that he is now an angel or Deva —are irreconcilable. I admit that there is no *primâ facie* improbability in the fact of an angel giving information to a mortal, although my opinions, regarding the nature of the so-called "angels," differ vastly from those of the author. But no one, I venture to affirm, who is acquainted with Eastern adepts and the powers possessed by them, will be willing to admit that an adept like Vyasa would ever be under the necessity of learning spiritual truths from an angel or a Deva. The only infallible source of inspiration with respect to the highest spiritual truths, recognized and respected by an Eastern adept, is the eternal and infinite MONAD—his own *Atma*, in fact. He may make use of the assistance of the elementals and the semi-intelligent powers of nature whenever he is pleased to do so. But his own inherent powers can give him all the information, or instruction which angels like Busiris can ever give him. I do not profess to say anything about the way in which spiritual truths are being learnt by the "adepts" of France, the "adepts" of America, and, probably, also the adepts of Patagonia and Zululand alluded to by "Alif" in his review of the author's book in the February number of the "Psychological Review"; but Vyasa was an Eastern adept; and, it must be presumed that he possessed at least the powers now exercised by adepts in Tibet and India. In the Hindu *Puranas*, there are, no doubt, instances recorded of initiates having received information and instruction through the assistance of intelligent powers of nature. But there is very little resemblance between such powers and angels like Busiris. When the author succeeds in finding out the mode in which an adept communicates with these powers, and obtains a clue to construe the *cipher* which nature herself uses, he will be in a better position to understand the difference between spirit-communion in a séance-room and the way in which initiates of Ancient Aryavarta gathered their information on various subjects. But what necessity was there for anything like special revelation in the case of the MAHABHARATA ? As regards the facts of history mentioned therein, there could not be any need for Vyasa's "interiors being opened"; as he had merely to record the events occurring before his very eyes. He was, in fact, the "father" of Pandu and Dhrutarashtra, and all the events mentioned in the Mahabharata took place during his life-time. As regards the various philosophical discourses such as BHAGVATGITA in "Bheeshmaparvam," "Sanat Sujatyam" in "Udyogaparvam" and *Uttaragita* in "Amsasanika-parvam," many of the learned pundits of India are of opinion that originally they were not included in the MAHABHARATA. Whatever may be the strength of the reasons given by them for saying so, it is clear to those, who are acquainted with the real history of Aryan thought, that all the esoteric science and philosophy contained in the MAHABHARATA existed long before Vyasa was born. This work did not mark the advent of a new era in Aryan philosophy or introduce into the Aryan world a new Dispensation, as the author has imagined. Though Vyasa is generally spoken of as the founder of the Vedantic Doctrine, it was not for the Mahabharata, or anything contained in it, that he obtained this title, but on account of his celebrated *Brahmasutras* which are supposed to contain a complete exposition of the doctrines taught by the Vedantic school. This book is particularly referred to in the 5th verse of the 13th chapter of the BHAGVATGITA, where Krishna informs Arjuna, that the nature of *Kshatram* and *Kshatragna* has been fully defined in the *Bhrahmasutras*. Not knowing anything about the existenc of this great philosophical work, the author thought that the Sanskrit expression *Brahmasutras* merely meant "precepts taught of truths divine." If the author had known anything about the importance of the work in question, Busiris would, no doubt, have announced himself by this time the author of the *Brahmasutras* also. If these *Sutras* were composed by Vyasa before Krishna revealed the truths of the BHAGVATGITA to Arjuna, as we are led to infer from the words used in this Slokam, there was no necessity whatsoever for the assistance of Busiris in composing the BHAGVATGITA, as the "philosophy of spirit" contained in it was already fully contained in the said *Sutras*.

The author will probably say : "I see no reason why I should not believe the statement made by Busiris." He may argue that he knows for certain that "it was made by an angel; and as an angel cannot, under any circumstances, utter a falsehood," he has to believe that "the Mahabharata is really the production of Busiris."

The learned author has informed the public in page 51 of his book, that, after making the important declaration that he was the author of the Mahabharata, Busiris proceeded "to give an interesting account of the civilization and manners and customs of the inhabitants in his day, *long antecedent* to the system of caste which now prevails in India." Unfortunately we do not find the whole of this interesting account published by the learned author for the benefit of the public. But the only statement of an historical importance contained in the sentence above quoted—that the system of caste did not prevail at the time when Busiris was in India in human form—is such as to make every one who is acquainted with Indian history doubt the veracity of Busiris. Rig-veda speaks of the four castes of the Hindus (see Max-Müller's Lectures, &c.), and, as the author admits that Rig-veda existed long before the composition of the Mahabharata, the system of caste must have also existed before Busiris had appeared in human form in this country. Again, "Santiparvam" and "Anusasanikaparvam" of the MAHABHARATA will distinctly show to the author that the system of caste existed when Busiris was living here as Vyasa. And, moreover, in the 13th verse of the 4th chapter of the *Bhagvatgita* itself, Krishna says that he had already created the four divisions of caste ("Chaturvarnam maya srushtam"). This statement of Busiris, then, is clearly wrong. It is very surprising that an angel should lose his memory in the course of his transformation from man to angel, or should wilfully make false statements with reference to well-known facts of history. Under such circumstances, no one will be prepared to admit that Busiris was the author of the great poem, if there is no other evidence in support of it, but the value of his own statements.

We have thus seen the degree of reliance that can be placed on the revelations from angels, who delight in giving now and then sensational news to the public through their friends and admirers in séance-rooms. So long as the so-called celebrated "Historical Controls" continue to give incorrect information regarding the events and facts in History, the public in general, and the Hindus in particular, ought to be excused for not giving credence to all that is claimed by Spiritualists on behalf of the "disembodied spirits" and "spirit communion."

I have purposely abstained from saying any thing about the real agency at work in producing the so-called spirit manifestations, and from testing Busiris and his pretensions by examining the very basis of modern Spiritualism from its first principles. Unless the real points of divergence between Spiritualism and Theosophy in their fundamental doctrines are first settled, there will be little or no profit in stating merely the conclusions arrived at by Theosophists about the séance-room phenomena. Conclusions based on the systematic investigation and discoveries made by the brightest intellects of Asia, for thousands of years, are liable to be often mistaken for idle speculations and whimsical hypotheses, if the ground, on which they rest, is masked from view. I can hardly be expected to undertake a complete discussion of the subject within the limits of one article. I have already given

a brief and general statement of my views about Spiritualism in a paper published in the January number of the "THEOSOPHIST."

As the present review has already reached an inordinate length, I shall now bring it to a close. The author's views about the Astro-Masonic basis of the BHAGAVATGITA and his elucidation of some of its important doctrines will be examined in my next paper.

Triplicane, Madras, 22nd March, 1882.

(To be continued.)

THE RECLUSES OF THE HIMALAYAS.

[The following interesting communication was received by an influential Officer of the Government of India, from a native gentleman, about 18 months ago, and kindly handed over to us then for publication in the "THEOSOPHIST." For certain reasons, we thought it better to withhold its publication, as it expressed feelings of disrespect to and criticism upon one whom we considered in those days yet as a friend. As, however, since then we have become wiser, and feel more respect, than we have hitherto felt, for *orthodox* Brahmans,—notwithstanding still our divergence of opinions,—we now give publicity to the letter. The reader will observe that our statement as to the existence of real Yogis and adepts, elsewhere than in Buddhistic Tibet, namely, in Southern and Northern India, in our own day, is here supported by the testimony of an eye-witness.—ED.]

SIR,—I have carefully examined the "THEOSOPHIST" which you kindly lent me to-day. Mr. N. C. Paul, whose treatise on *Yoga* Philosophy is referred to, was a Bengali gentleman, and a native of Calcutta, of the *Káyastha* caste. His full name was Babu Nobin Chander Paul. He was at one time Sub-Assistant Surgeon of Benares under Doctor Leckie. He prepared that treatise with the assistance of a *Sannyási*, or ascetic, and had it published then at the late *Benares Recorder* Press.

I think the Russian Lady (Madame Blavatsky) is in search of a famous *Yogi* of these Hills. That Yogi is generally known by the appellation of *Siddhji*, and when I saw him last year in a *khud* below *Sanjowli*, I took him to be a common man. His accents and mode of speaking led me to regard him as a native of Orissa. The *Ranas* of these Hills venerate him as a man gifted with the most miraculous powers. I have heard some hill-men say that on one and the same day, and at the same hour, he was seen in two different places situated at a great distance from each other. People maintain that during night-time he flies like a bird from one hill to another. This power of "flying" (levitation) is acquired, as alleged, by resorting to certain Yoga rites after swallowing a mixture made from the red serpent. Such red serpents may be found in the compound of "Windsor Castle" at Koossoomtee, on the other side of Chhota Simla, now occupied by Diwan Gobind Sahay, the representative of the Maharajah of Cashmere.

The greatest *Yogee* of the present age in India, is Babu Bharat Das, now residing in a cave at the village of Samah, 7 miles north of the town of Akhnoor in the Jammu Territory. This Yogee seldom comes out of his cave, and lives on milk alone which is daily supplied to him by a Bráhman, who was before a very poor man, but is now very rich by the blessing of the holy ascetic as people think. The Maharajah goes every year to Samah to pay his respects to the ascetic. One of his most famed miracles was that, in a very dry part of the country where there was not a single stream of water to be found, and people used to go to a great distance for it, he caused, one day, a stream to flow from a hillock. Springing from the flank of a hill, it runs down a small distance, and then disappears inside another hillock. This stream has been called Samraoti by the ascetic. I have seen both himself and the stream so miraculously produced by him. A trip to Jammu and thence to the village of Samah will be very interesting to the Russian Lady, if she will undertake it.

I am not a Theosophist, nor do I wish to ever become one, as I am an orthodox Hindu and an opponent of Dayanand,* whose great admirer our Theosophist Lady is. .....But I am ready to give her every assistance in my power in her enquiries about the Hindu Yoga philosophy. As soon as I feel a little better, I shall not fail to see her.

I also wish to tell the Russian Lady that the name of the great *Tantrik* philosopher of Cashmere is Bidh Kol. He is an old man and lives at Srinagar.

There lives also near Ghulami-ka-Bagh in the vicinity of the town of Jammu, a Yogee, named Harhallabh Gir who, some of the *Jammuvites* told me, performs great phenomena now and then.

I also wish to inform her that the greatest Aryan astrologer of the present age, is Jai Bhattachary, of Jam Baree, in the town of Howrah on the other side of Calcutta.† He is a wonderful seer and prophet. I have seen even European gentlemen and ladies consulting him and receiving from him appropriate answers.

Yours obediently,

Simla, October, 1880. G..... P..... C.....

(Continued from the April Number.)

BISHOP MEURIN AND THE BOMBAY CATHOLIC DEBATING SOCIETY.

PAPER NO. II.

I am much obliged to your Lordship for the explanation afforded with reference to my paper submitted at the debates last Wednesday. From the explanation given I am glad to observe that your Lordship admits that the non-eternity of the universe cannot be demonstrated by experience; but that the sources from which we derive certainty are, besides experience, evidence from intuition and authority. It will have been observed that the issue raised was not so much, whether the universe, or rather matter of which the universe consists, is or is not eternal, but whether we have any reason for supposing it to be the one or the other. The succession argument attempts to prove that matter is non-eternal. But as the major premiss of the syllogism employed in the argument, it is shown, contains a fallacy, *viz.*, that all movements can be numbered, whereas, in fact, all movements, from the nature of the case, it is impossible to number, for every movement we may point to is only the effect of a prior movement; the conclusion sought to be drawn therefrom must, therefore, necessarily contain a fallacy too; and, if admitted at all, must be admitted only as a conclusion of the illegitimate order. The syllogism, properly stated, is really nothing more or less than as follows:—

1. Everything moveable has a beginning which is brought about by a cause which, in its turn, is the effect of a prior cause.
2. This world is moveable;

therefore, this world must have a beginning, which is, &c. This is all what the syllogism warrants; and, under the circumstance therefore, I must beg to be excused if I differ from your Lordship in the statement that the existence of the changeable world forces our reason to admit a *first cause*, which is in itself unchangeable and immutable.

With reference to the statement that the non-eternity of matter cannot be proved by the experience and testimony of anybody, except of him who was present at its beginning, and that no man was present when God made the world, I beg to say that I do not hold it indispensible that the actual coming into existence of the universe should come within the experience of man, but only whether we can, by any argument or analogy based upon experience, arrive at such a conclusion. If we can do so, is all that I require to be shown.

Your Lordship asks me to refute the arguments based on the impossibility of a successive exhaustion of an infinite number of changes; and intimates that as long as they are not refuted, the non-eternity of matter remains a proved fact. To this I may say that, to my mind, the eternity of matter is unthinkable.

* The Reformer who turned upon those who were his friends and allies, just because they would not limit the membership of their Society to Arya Samajists alone, but accepted into their Brotherhood orthodox Hindus as well, respecting them as much as they did any other member.—ED.

† We have been informed that this old astrologer died a few months ago.—ED.

Self-existence necessarily means existence without a beginning; to form a conception of self-existence is to form a conception of existence without a beginning. Now by no mental effort can we do this. To conceive existence through infinite past time, implies the conception of infinite past time which is an impossibility. If the Atheistic hypothesis is untenable, because it involves the impossible idea of self-existence, the Theistic hypothesis must, perforce, also be admitted to be untenable if it contains the same impossible idea. It is not a question of probability or credibility, but of conceivability. Experiment proves that the elements of these hypotheses cannot even be put together in consciousness, and we can entertain them only as we entertain such pseudo-ideas as a square fluid and a moral substance—only by abstaining from the endeavour to render them into actual thoughts.

With regard to the statement that the sources, besides experience, from which we are said to derive certainty, are evidence from intuition and authority, it may be said—

1st. That authority, at this stage of our debates, may well be dispensed with, the only guides we may appeal to being reason and experience.

2nd. That man possesses *no* such thing as *intuition*. All his ultimate or innate ideas, or so-called recognition of first principles, are, on close analysis, *found to be derived* from experience. If the existence of a Creator, or the non-eternity of matter, were a fact of intuition, *i.e.*, self-evident to every body, we should not have assembled in this hall to-day to debate it out.

Reply No. II.

I do not know nor admit that any body has shown that the major premiss of my syllogism contains a fallacy. The major premiss substituted by Mr. "G." for the one used in the lecture "On the Existence of God," is quite different and unsatisfactory. The lecture exhibits this major premiss: "nothing moveable can have existed from all eternity," and this is proved by the impossibility of a gradual exhaustion of an indefinite, and much more of an infinite, number of changes, which are implied in the supposed actual existence of a changeable being from all eternity.

If we consider the *substituted* syllogism, we cannot admit the major premiss as it stands, because the "prior cause" *may* be moveable and temporary itself, so as to require again a prior cause; but *may also* be immoveable and eternal, so as not to require nor even to admit again another prior cause.

Coming to the minor premiss of the syllogism which has been left intact by Mr. G., the term used there,—"the world,"—had been expressly stated to comprise all possible previous transformations of the universe as it is now constituted; whereby also Mr. G.'s *chain* of causes and effects was duly included, and proved to be non-eternal.

If Mr. G. wishes to speak in particular of matter, here is my syllogism—

1. Nothing unchangeable can have existed from all eternity.
2. Matter is changeable; therefore, matter cannot have existed from all eternity.

With reference to the statement that the eternity of matter is unthinkable, I grant the impossibility of thinking an eternal matter, because matter was subject to changes, and changeableness was contradictory to the immutability of eternity. I grant likewise the impossibility of conceiving an infinite past time, because time denoted succession, and succession was contradictory to the simultaneousness of the infinite past, called eternity. But I do not grant the impossibility of thinking an unchangeable Being existing from all eternity; because immutability was not only no contradiction to eternity, but rather its necessary condition. Granting, therefore, with pleasure, Mr. G.'s admission that the atheistic hypothesis was untenable, because it involved the impossible idea of an eternal and self-existing changeable matter, I do not grant that the theistic theorem of an eternal, immutable, self-existing Being must be admitted to be also untenable, precisely because it did not contain the same self-contradictory, and, therefore, impossible idea. The theistic doctrine is not a mere hypothesis, but a theorem, irrefutably proved by the impossibility of a gradual exhaustion of the past eternity, which impossibility Mr. G. justly points out against the materialists, who rather admit an impossible and self-contradictory idea, than the existence of God, the most reasonable of all possible ideas.

The remainder of Mr. G.'s valuable paper treated on psychological questions which are fully considered in my new lecture, "On God's Omniscience," of which the first part, on the cognition of the animal soul, I read to you to-day, the rest being kept over for the next meeting.

Bombay, 24th November, 1880.

(To be Continued.)

MEDIUMS AND YOGEES.

WHAT IS THE DIFFERENCE BETWEEN THE TWO?

BY * * *

A Yogee is a man who has prepared himself by a long discipline of body and spirit, and is thereby rendered capable of dealing with phenomena, and receiving occult communications at will, the theory being that he, so to say, paralyzes his physical brain and reduces his mind to complete passivity by one of the numerous modes at his command, one of which is the magnetization of the second set of faculties pertaining to and exercised by the spiritual or inner man. The soul is inducted by the body, and, in its turn, is used to liberate the spirit, which is thus placed into direct rapport with the object desired. For example:—A telegraph line at stations A, B, C, D, E, in ordinary cases, sends messages from A to B, B to C, and so on; but, when the several stations are connected, the message may be received direct at E from A without the intermediate stations being made aware of it. In the same manner, the nerves becoming passive, the "Yog" power controls the other faculties, and finally enables the spirit to receive a communication, which, in the other case, it cannot, because it must act through several mediums.

As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit,* which, receiving the impressions, conveys them back to the physical body.† The spirit cannot grasp at the communications it desires to receive, unassisted by the physical organization, just as, in the case of a lunatic, the spirit is present, but the faculty of reason is lost, and, therefore, the spirit cannot make the man sane; or, as in the case of a blind man, the spirit and reasoning powers are sound, but the faculty of sight is destroyed; hence the soul of the blind man cannot realize the impressions which would be conveyed to it by the optic nerves and retina.

The spirit is an immortal ether (principle?) which cannot be impaired in any way, and, although it is, to a certain extent, subservient to the body and its faculties during the life-time of the body it is attached to, it can, through their agency, be so liberated in a higher or lesser degree as to be made to act independently of the other principles. This can be achieved by magnetic power or nerve power, if preferred, and thus the spiritual man be enabled to receive communications from other spirits, to traverse space and produce various phenomena, to assume any shape and appear in any form it desires.

The secret of the theory is this, that the Yogee, possessing the power of self-mesmerisation and having a perfect

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* Sixth principle—*spiritual* soul.

† In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i.e.*, from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started, from the place of its destination, faultless and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect,—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle"—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every "sieve" is in good order,—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septinary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralyzing the functions of the 4 intermediate principles, communicate from body to spirit and *vice versâ*—direct.—Ed.

control over all his inner principles, sees whatever he desires to see, rejecting all elementary influences which tend to contaminate his purity.

The medium receives his communications differently. He *wishes* for "spirits;" they are attracted towards him, their magnetic influences controlling his faculties in proportion to the strength of their respective magnetic powers and the passivity of the subject; the nervous fluid conveys their impressions to the soul or spirit in the same manner, and often the same results are produced as in the case of the Yogee, with this important difference that they are not what the medium or spiritist wishes, but what the spirits (elementary influences) will produce; hence it is that sometimes (in spiritism) a question on one subject is asked, and a reply of a different nature received, irrelevant to the point and more or less after the "Elementary's" disposition. The spiritist cannot at desire produce a fixed result,—the Yogee can. The spiritist runs the risk of evil influences, which impair the faculties the soul has to command, and these faculties—being more prone to evil than good (as everything having a great percentage of impure matter in it)—are rapidly influenced. The Yogee overcomes this, and his faculties are entirely within his control, the soul acquiring a greater scope for working them and keeping them in check; for, although the soul is their ruler, yet it is subservient to them. I will give a familiar illustration:—A battery generates electricity, the wires convey the current, and the mechanism is put in motion. Just so, the soul is the generator or battery, the nerves the wires, and the faculties the mechanism made to work. The Yogee forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication.*

If the Yogee desires to see a vision, his optic nerves receive the magnetic fluid; if an answer to a question is wanted, the faculties of thought and perception are charged by him; and so on. If he desires to traverse space in spirit, this is easily done by him by transferring the faculty of *will*†, and, as he may have acquired more or less power, so will he be able to produce greater or minor results.

The soul of the medium does not become the generator It is not the battery. It is a Leyden jar, charged from the magnetic influence of the "spirits." The faculties are put in action just as the spirits so-called, make them work from the jar they have charged with their own currents. These currents, being magnetic, take after the invisibles' own good or evil disposition. The influence of a really good spirit is not left upon the earth after death, so that, in reality, there are *no* good spirits, although some may not be mischievous, while others may be full of real devilry. The question arises, how the influences of the bad ones are left behind, when the soul exists no more on earth after death? Well, just as light from the sun illumines an object, which reflects certain invisible active rays, and these, concentrated in a camera, produce a latent image on a photographic plate; in like manner the evil propensities of man are developed and from an atmosphere around him, which is so impregnated with his magnetic influence that this outer shell (as it were) retains the latent impressions of good or evil deeds. These, after death, are attached to certain localities, and travel as quick as thought wherever an attractive influence is exercised the stronger, they being less dangerous as less attracted to men in general, but more to spiritists who attract them by the erratic power of their will, *i.e.*, their own ill-governed magnetic power. Have not many experienced coming across a man unknown to them, whose very appearance has been repulsive, and, at the sight of whom, feelings of distrust and dislike spring up in them spontaneously, although they knew nothing of or against him? On the other hand, how often do we meet a man who, at first sight, seems to attract us to him, and we feel as if we could make a friend of him, and if, by chance, we become acquainted with that person, how much we appreciate his company. We seem lost in hearing him speak, and a certain sympathy is established between us for which we cannot account. What is this, but our own outer shell coming in contact with his and partaking of the magnetic influences of that shell or establishing a communication between each other.

The medium is also influenced by his own spirit sometimes, the reaction of his nerves magnetizing some faculties accidentally, while the elementary spirits are magnetizing the other senses; or a stray current reaches some faculty which their magnetism has not reached, and this leads to some of those incomprehensible messages, which are quite irrelevant to what is expected, and a frequent occurrence which has always been the great stumbling block at all séances.

* Or—direct, which is oftener the case, we believe.—ED.

† From the physical to the Spiritual body and concentrating it there, as we understand it.—ED.

"THE FAKIR'S CURSE."

In the "Review column" of a London *Weekly* of December last we find a curious story given by an Indian officer, entitled—

"The Fakir's Curse," which treats of the scandalous manner the feelings of Indian natives are so frequently outraged by arrogant and insolent puppies in scarlet. The author tells us *the story is true in every respect.*

THE CURSE.

Eleven years ago I was serving with my regiment in India, and we were quartered at P——. At N——, the nearest military cantonment, were the 44th Native Cavalry and a European regiment. It was a comparatively new station, consisting only of barracks and a small native town, and, being entirely deficient of amusement, we saw a good deal of the officers of its garrison, P—— being within a few hours' ride or dâk, and, for India, decidedly gay. One of the officers of the 44th Cavalry, Pattison, was a great friend of mine, and was universally popular with my regiment, having been attached to it at F—— for a long time; and, through him, we got to know Arden and Walker, two of his brother officers. The Government of India, at that time, when forming a new cantonment, was in the habit of granting a plot of ground and advancing a sum of money to officers wherewith to build bungalows, the rupees being repaid by easy instalments. Pattison, Arden, and Walker had taken a piece of ground at N——, not far from C—— river, and decided to build their house on that spot. One day the three went to inspect their new property, when they were accosted by a ragged, dirty, emaciated Fakir, who first begged them humbly not to carry out their project of building there, but to select another site, as the ground was sacred. Needless to say, they laughed at him, whereupon he became terribly excited and angry, and, raising his hands, cursed them, and said they would all die violent deaths, and that the bungalow should be razed to the ground. They treated the whole affair as utterly absurd, and thought no more about it. Shortly afterwards the garrison polo team of N—— came up to P—— to play a match *versus* the selected of that station. The field, in which they played, adjoined the mall. Arden was one of the players for N——. I was driving down with our doctor to look at the match, and, just as we arrived at the gate of the field, we met a sister of Arden's, a Mrs. Parker, who had come for a similar purpose. We were talking to her when interrupted by a shout, and, looking towards the players, we saw a crowd collecting, and it was very evident that something serious had ocurred. Mrs. Parker exclaimed, "Oh, my poor brother, I am certain that something has happened to him!" Dr. Thompson handed me the reins and ran off to the crowd. A few words sufficed to explain everything. Arden's pony had "cannoned" against another, throwing his rider heavily on his head. Poor fellow! he was removed in his sister's carriage to her house, under charge of Dr. Thompson. All that medical skill could do was unavailing; he never recovered consciousness, and expired at two the next morning. All the officers, who were able, attended his funeral the day after. Some of the more superstitious thought of the Fakir's curse, and shook their heads, but were laughed at and pooh-poohed. "Why, of course, it was an accident, and might have happened to you or me had we been playing polo," was the answer.

The Curse Realized.

That cold weather I went home for duty at the depôt, my regiment proceeding to N——, where the 44th Native Cavalry was still quartered. The whole affair had faded from my mind, when one day I received a letter at Dublin from a brother officer, and was fairly startled and taken aback to hear that poor Walker, whilst out deer-hunting, had met with his death, his horse having fallen, throwing its rider on his head, and killing him on the spot. Now, indeed, the Fakir's curse seemed to be working with a vengeance, only Pattison and the bungalow remaining. A year passed by, both my regiment and the 44th Cavalry moved "down country" to A——, on the river Ganges. In March, 1873, I went to St. Patrick's ball at Dublin Castle, and a most brilliant affair it was, every description of uniform in the British army being represented. I had just finished a valse, and was taking a turn through the rooms, when I felt a tap on the shoulder, and was saluted with, "Well, old boy; delighted to see you once more! How are the old 44th? Rather better fun than being in the gorgeous East, isn't it?" It was my old friend Pattison, home on a year's leave. I introduced him to my partner, and we had a long yarn about old times and the fellows out in India. "Have you heard from the regiment lately?" "Yes; heard from Davidson last week. He has had some first-class pig-sticking. A—— seems to be a good sort of place; lots of shooting and fun going on." And the usual sort of talk that goes on between men in the service who haven't met for some time, and have a good deal in common. We separated, he having promised to dine with me next guest night. My partner was much interested in the *beau sabreur*, and asked me all about him, why he wore such a curious uniform, &c., &c. So I told her the whole story about the Fakir's curse, and how two out of the three were already dead. A few nights afterwards Pattison dined with me, and a great pleasure it was to introduce him to the 2nd Battalion of the regiment he had known so well in India. During the evening I asked him about Walker's untimely death, and he told me all particulars, having been present. He said it was certainly a most curious coincidence, and, at the time, he felt it very much; but now that his regiment had left N—— and he was home, he could afford to laugh at the curse, and considered himself perfectly safe from Fakirs and every description of "black." I saw him frequently whilst he was in Dublin, and, when he took his departure to return to India, almost the last words he said to me were, "Well, old chap, I hope we shall soon meet again. As to all that nonsense about the curse, I don't put the slightest faith in it; do you?" Of course I said "No," and off he went in capital spirits. My story is nearly at an end. I heard of him frequently, as my regiment was again quartered in the same place as his, until, in 1876, I was horrified to receive a copy of the *Pioneer* and a letter from India giving a detailed account of how poor Pattison had at length met with his death. He was a first-rate swimmer, and one day he was boating with a friend on the river Ganges, and by some accident the boat was upset. His friend was but an indifferent swimmer, so Pattison said, "I'll stay behind you, in case you get tired; but you will soon be within your depth." As indeed he soon was, and, turning round to look for Pattison, saw no signs of him. He had disappeared for ever. Whether he sank through cramp or was sucked under by one of those eddies so common in Indian rivers, no one will ever know. He was never seen again. At the next breaking up of the snows in the hills, the river became a roaring torrent, overflowing its banks, and the ill-fated bungalow was swept away.

Learning contributes Beauty to the Deformed; it is an undying, indestructible and inexhaustible treasure; it is a friend that enriches you; it is a help-mate that confers on you wealth and renown; it is a teacher of teachers; it is nearest and dearest relative that accompanies you to the farthest lands; it is a supreme deity; it will cause kings to adore you; hence a man destitute of learning is assimilated to a beast.—*The Oriental Moralist.*

MORE ANECDOTES OF HASSAN KHAN DJINNI.

[While Col. Olcott was at Lucknow, he was enabled to collect some more items of personal testimony from respectable persons who had witnessed the phenomenal feats of the remarkable Mussalman sorcerer Hassan Khan, nicknamed "Djinni" from his alleged power over some of the "Elemental-Spirits" which go under that name among the Mohammedans.—Ed.]

Statement of Dr. Abdul Rahman Khan (Lucknow).

I knew Hassan Khan Djinni in Lucknow in the year 1876, during which year he passed some months here, and, in the presence of many witnesses, performed many feats of sorcery or magic. Besides those already described in the "Theosophist"—such as the bringing of ripe fruits out of season and from Kabul and other distant places instantaneously—he did a feat which I will describe. One day he entered my dispensary where I had been occupied at my work for sometime. He seated himself, and suddenly a large brick fell just close to my feet. I was much startled, for there were no bricks in or about the place, and no reasonable way to account for the phenomenon. I walked out with him into my garden, when suddenly a number of bricks and clods of clay began dropping from the air all about us. I told him that, if this sort of thing were to go on, I should certainly leave him, for I had no desire to have my head broken. He laughed, looked up at the sky, made a deprecatory gesture, and said in Hindustani—"Stop! Stop!—that's enough!" We walked on for some paces, when other bricks fell. He again made a gesture and said,—"*Bas, bas!*"—"that will do,"—but his djins evidently did not agree with him, for there began to fall a shower of dust or sand upon our heads. Then he seemed to get angry, and peremptorily ordered the thing to stop:—and it did stop.*

The same thing occurred on another occasion when he came to my house for a medical prescription. The brick-shower ceased after he had twice commanded the invisibles to stop their nonsense. The missiles did not seem to fall according to any attractive force proceeding from his own person; sometimes they dropped very close to him, and sometimes at a distance. Their fall was sometimes vertical, sometimes diagonal, and sometimes in a parabola.

Statement of Babu Jwala Prasada Sankhdhar, F.T.S., (Shahjahanpur).

I knew Hassan Khan in Bareilly in 1869-70. He lived at the Insane Asylum, whether as a patient or not I do not know—(I was quite young then)—but he certainly had the full freedom of doing as he pleased during the day. When my father wanted him, he would go for him with a carriage, and no objection was made to his leaving the establishment. I have a distinct recollection of four of these occasions. The first time it was about 8 or 9 o'clock in the evening. About fifty persons were present in my father's reception-room. My father asked him if he could show any phenomena. The sorcerer replied that he was not sure, as it was late in the night, and his master (Malik) might be otherwise engaged. But, if my father should write his request on a piece of paper, he would see if he could get an answer; the "Malik" employed two secretaries, one for Urdû and the other for English. (The "Master" in question was, of course, his director or teacher in Occult Science, and was then residing in some distant place.) Accordingly my father wrote in Urdu and English the following:—"Can you get me a *sarda* (a peculiar kind of melon) from Kabul?" Hassan Khan called me and told

* This highly interesting particular should recall to the reader the article on "Stone-showers" which appeared in the "Theosophist" for August, 1881. In that connection we protested against the theory of the Spiritualists that this class of phenomena are due to the agency of disembodied human spirits, and suggested that they went to prove the existence of prankish nature-elementals. The *Djinnât* or Djinns of the Oriental demonology are of this class, as the reader of the *Arabian Nights* will remember. They can be made subservient to one who has learnt the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort—least of all *intelligent* beings—will be very much mistaken.—Ed.

my father to give the paper in my hand. Under the staircase was a small cupboard or closet used for lumber. He asked if it were empty and if there were any holed communication with the outside of the building. Upon being told that there was not, he ordered me to go and put the paper inside and close the cupboard. I did so, and took my stand at the door for about ten minutes. Meanwhile he sat with closed eyes and repeated a gesture which he always made when he produced his phenomena—that of moving the index-finger of the right hand from and towards his nose. Then he told me to open the door, and, without entering into the closet, to observe if anything fresh had been written upon the paper. By the dim light I fancied there was, and, upon telling him so, he bade me bring the paper. Upon approaching it to the light, we saw that I had been mistaken. So he instructed me to return it to its place. After a few minutes more, he told me to get the paper, and then, besides what my father had written, we found added the words in Urdu but in Arabic characters :—*Is vakt hamko phursut nahi hai. Zeudah Selam !*—(I have no leisure just now. Good-bye.) *The ink of the writing was still wet.* We got no more phenomena that evening ; he replying to all importunities that, without his master's help, he could do nothing.

The next experiment was at the house of Moonshi Jivan Sahai. He had met Hassan Khan at my father's house and taken him over to his own. We went with him. The Moonshi had a large family of children and he asked Hassan Khan to show them some phenomena. He said that, if he could be allowed to talk with his Malik, he could then answer the question. This being agreed to, he went into a small adjoining room by himself, with a lamp, and fastened the door after him. He remained there for about five minutes ; and, when he came out, he said he had obtained the permission. He then asked some gentleman present to lend a clean handkerchief for the experiment. He did not touch it himself, but had it given to a young son of the Moonshi. The boy was told to stand by one of the pillars that supported the ceiling, and, facing the company, to pass his hand, covered with the handkerchief, behind the pillar. Hassan Khan sat at least six yards from the boy. He made his usual gesture with his hand and uttered the words :—" *Dal do, Dal do uske hath par : dal do*" (Give it, give it into his hand, give it). He asked the boy if he could feel anything coming into his hand. He said, he did ; and, being ordered to produce it, we found that from some unknown source he had received a Kabul pomegranate. As we were all sitting and talking over the matter, there suddenly fell a large stone, twice as big as a man's head ; striking at first in a niche in the wall, and thence tumbling to the floor.

At the third interview I myself was made to assist at the phenomenon. Hassan Khan was very friendly towards me, and I, boy-like, went up to him and complained that he had given a pomegranate to the Moonshi's boy the other time, but had given me nothing. Very well, he replied, this time I would have my share. And so, he made me cover my hand with a handkerchief, and, as there was no pillar in the room, he made me stand with my back to the door of a dark room adjoining and pass the covered hand within, out of sight. Presently I felt some light weight upon my hand, and, upon withdrawing it, found I had received a present of a dram of fresh Kabul grapes. He did not approach me at all during the experiment, nor, either on this or any other occasion, did he move from the spot where he was seated.

The incident at the last séance—to borrow a Western expression—was as follows :—He requested one of the gentlemen present to collect three or four rings from the company, and to wrap them in a piece of paper. He neither furnished the paper, nor touched the rings himself. Then he ordered the same gentleman to throw them into the house-well. All this being done, he ordered the same party to bring fruits from the garden, and the fruit to be given to each gentleman who had supplied the ring. He then told one to cut his fruit open. He did so, and found his ring inside the pummel he held in his hand ! The next gentleman had an orange, and, cutting it open by the Djinni's orders, he also found his ring inside. The third gentleman, without waiting for orders, cut open the orange that had been given to him, but the fruit contained nothing, and, as he exhibited much dismay at the supposed loss of his property, Hassan Khan directed him to make a search under the carpet. At the distance of at least eight or nine yards from where the sorcerer sat, the gentleman found his ring.

THE GREAT SADHUS OF INDIA.

By the Hon. Gopalrao Hurry Deshmook,

President of the Bombay Theosophical Society.

There is a number of Marathi books called *Bhakti Vijaya, Bhakti Lilamrit, Sant Vijaya*, &c., in which miracles performed by different Sadhus (saints) are narrated. These miracles are believed, throughout the Deccan, by large masses of the people, and are sometimes more wonderful than those mentioned either in the Bible or the Koran. These are recited by a class of beggars called " Hardass" who keep up the memory of these Sadhus among the people who consider them as incarnations of the great Rishees described in the Pooranas. The place at which a Sadhu lived and died, or performed a miracle, is held sacred, and pilgrimages and repasts take place on appointed days in the year. The former Governments have endowed these places with lands and allowances for the celebration of the anniversaries. Most of these Sadhus were poets and have left works of instruction and stories drawn from the Pooranas and Shastras. These books are read by all castes in temples, streets and regiments. They are much liked by the common people who prefer them to Sanskrit books. Some of the Sadhus have followers who form themselves into sects. Some of these sects hate each other, but hold their own teacher in great veneration. I give below, in an alphabetical order, the names of those Sadhus who lived within about the last thousand years :—

1 Amrit Row.—He lived at Aurangabad in Shahoo Raja's time and is celebrated as a poet.

2 Atmaram Swamee.

3 Annand Moorti.—He lived in Brahmanal near Miraj.

4 Bhartri Humee.—He is said to be a king of Ujan. He has followers who sing his story and beg alms.

5 Bhanoodass.—He is an ancestor of Eknath of Paitan. He brought back the idol of Pandharpoor from Anna Gondi in a miraculous manner.

6 Bajeet Pathan.—He is said to be a pious man.

7 Bodlay Bawa.—His place is in the Nizam's country.

8 Chundirane Bawa.—His place is in Khair near Poona. He is said to be a Yogi. He lived about forty years ago.

9 Chokha Mahar.—He is the founder of a sect among Mahars. His place at Pandharpoor was claimed by the Brahmans, but was given to the Mahars by the High Court a few years ago.

10 Chaitanya Guroo.—He is known as a very pious man in Bengal, and is revered by Babu K. C. Sen's sect.

11 Changdev.—He is known as a great Yogi who lived for a period of 1,400 years by the power of Yoga. He died several times and rose again. His tombs are several near Ahmadnagar and in Khandesh. He used to ride on a tiger ; and was contemporary with Dnyaneshwar.

12 Dhana Bhaut.—He is known as a pious and charitable man.

13 Dadoo.—He is the founder of a sect called Dado Panth. Nischaldass, the author of the celebrated work called *Vicharsagar* was a Dado Panthee. This work is in Hindi, but has been translated into Goojarathi by Mr. Mansukhram Soorajram ; and it has also been translated into Marathi. The great Vedantist of Bombay, Mr. Shaik Salley Mahomed, a Khoja, has published a series of works on Vedant, and *Vicharsagar* is one of them.

14 Dnyaneshwar.—He is said to be a great Yogi and poet. His Samadhi or tomb is situated in Allandi near Poona on the river Indrani, a few miles from Poona. The Maharaja Scindia has endowed the temple of Dnyaneshwar by a grant of the revenues of the village for the celebration of his anniversary. The pilgrimage takes place in the month of Kartic annually. He has left a great commentary on Gita in the old Marathi language. He is the founder of a sect. He was early put out of caste by Brahmans in the thirteenth century when he convinced them by making a buffalo recite the Vedas. He made a wall to walk, and this wall is still standing at Allandi.

15 Damajee Pant.—He gave all the grain, collected for the king of Bedar, to famine-stricken people. The king was angry, but God paid the price in money and satisfied the king. His temple stands in Mangalvedha.

16 Dev Mamlatdar Yashwant Row.—He is known as a most benevolent man. He resigned the service but did not accept any pension from Government. He is now at Indore under the care of the Maharaja Holkar.

17 Eknath.—He lived at Paitan on the Godawari. He has left many poetical works called *Ramayan, Bhagwat, Rookmini Swayanwar*, &c. He is said to have left no mortal remains. His body disappeared. His family enjoys a revenue of Rs. 30,000 a year from the Peshwa, Gaekwar, Nizam, &c. He was noted for his piety and humility. He evoked the deceased ancestors of certain Brahmans. This room is still shown in his house.

18 Gora Koombhar.—This man is said to have raised a dead child which had been trampled under his foot.

19 Goraknath—A great Yogi. He has left some works on Yoga.

20 Gopichand.—He is said to be a king of Bengal and disciple of Gorak.

21 Ganeshnath.

22 Hari Narayan.—His place is Asta near Ahmadnagar. He died and then rose and finally died again. His tomb has a revenue of Rs. 5,000.

23 Jalandar.—He is known as a Yogi.

24 Juni Bai.—She was a maid-servant of Namdev. She was a poetess and is known for her piety and devotion.

25 Krishna Jairam Swamee.

26 Kabir.—He was a Mahomedan weaver of Benares. He is reputed for his great benevolence. He is generally called Saheb. He is the founder of a sect called Kabirpanth, or the way of Kabir. They do not worship idols or kill any animal. They read Kabir's works which are many.

27 Karripa.—He was a Yogi.

28 Keshav Swamee.—His place is in Hyderabad (Deccan).

29 Koormadass.

30 Kamal—son of Kabir.—He was beheaded but was restored to life by the father.

31 Kaniya Hardass.

32 Koober Bhagat.—He died five years ago. His place is in the village of Sarsa near the station of Anand on the B. B. & C. I. Railway. He is the founder of a sect. He has written some books.

33 Lala Bhagat.—His place is at Soyla (in Kattiawar) near Wadhwan. He has founded many charitable institutions for feeding poor travellers throughout Gujarath.

34 Latif Khan.

35 Machendranath.—A Yogi.

36 Madva Mooneshwar.—He was a poet.

37 Madvacharya.—He is one of the four Vaishnava teachers who opposed the spread of Shankara's doctrine and maintained that soul was not god. He is the founder of a sect in Carnatic. They are staunch worshippers of Vishnu by means of idols.

38 Malloo Pant.

39 Madhowgir.—He is the founder of a sect of Vedantists in Gujarath. He died a few years ago.

40 Mookoond Raj.—A poet of Doulatabad. He has written several works on Vedant in Marathi. It is said that Marathi literature began with him. The Brahmans, perceiving that their importance would be lessened by Marathi literature, strenuously opposed its rise and persecuted every author who took into his head to write in Marathi. Thus Dnyaneshwar, Eknath, Tookaram, and others, were cruelly persecuted for setting themselves up as teachers and expounders of religious doctrines, which privilege from ages belonged to Brahmans who resented every infringement of it.

41 Moro Pant.—A great poet who has translated several Poorans into Marathi verse called *Arya*. His works are voluminous and are recited at every entertainment and sermon. He was a Karada Brahman of great gift. He is known for his great piety and was a devoutly religious man.

42 Mookta Bai.—She was the sister of Dnyaneshwar. Her other brothers were Nivritti and Sopan. She is known as a Yogini. She has written some poetry.

43 Mookteshwar.—A great poet.

44 Mira Bai.—She was a princess of Rajpootana, but became a devotee of Krishna at Dwarka.

45 Nira Bai.

46 Narharee Sonar.

47 Nago Parmanand.

48 Nivrittinath.—He was the elder brother of Dnyaneshwar. His tomb is at Trimbak where an annual fair is held. He was a great Yogi.

49 Namdev Simpi.—He lived at Pandharpoor. He composed some works in poetry. He is said to be born again in the form of Tookaram to complete his works. He was much devoted to the worship of the temple at Pandharpoor. He is one of the five great Sadhus whose word is held sacred by the sect of Warkarees, *i.e.*, Namdev, Eknath, Kabir, Dnyaneshwar and Tookaram. Namdev is said to have given a dinner to the idol of Vithoba. The verse which is often recited to commemorate the miracles of these five saints is as follows :—

कलियुगीं साधु जाहले ते बहुत ॥
परि पांच जण पटाइत ॥
धोंडा जेवविला रेडा बोलविला ॥
मरोनिया जाहला तुळशी फुले ॥
स्वर्गींचे पितर जेणे जेवविले ॥
देहा सहित गेला वैकुंठाशी ॥

50 Nabhojee.—He has written a work called *Bhuktinal* in Hindi. It is a favourite work in Upper India.

51 Nimbark.—He is the founder of a sect called Nunavats.

52 Nanak.—He is the founder of a sect of Udasees and Sieks in the Punjab. His book called *Granth* is well known. This book takes notice of some of the saints of the Deccan, particularly of Namdev. Nanak was followed by ten Badshahas, some of whom obtained political power by fighting against the Emperor of Delhi.

53 Nityanand.—His place is in Vrindawan; and he is much respected in Bengal. He is said to have been born in यवद्विप or Java.

54 Narsinaha Saraswati.—He is described as an incarnation of Dattátraya Yogi who daily bathes in the Ganges and eats in Kolhapoor and sleeps in Mattapoor in Berar. There are many temples dedicated to Dattátraya in the country. He is considered a great Yogi next to Shiv. His idol is made with three faces, as representing the Hindoo trinity.

55 Rohidass Chamar.

56 Ramdass Swami.—His place is Chapul near Sattara, and his tomb is in the fort of Parbee. He was a Guroo or preceptor to Shivajee, the founder of the Maratha power. He is said to have given life to dead men, turned stones into gold and made of a very illiterate man a learned one. His family has a revenue of Rs. 25,000 per annum. He is the founder of a sect. He has left many works of poetry.

57 Rangnath.—His place is Nigdu near Sattara. He was a poet.

58 Ramanooj Swamee.—He is the founder of a sect which is divided into two branches, Vadgalay and Tangalay

59 Sajna Kussai.
60 Sawanta Mali.
61 Sopandev.—His tomb is at Saswad near Poona.
62 Shah Hoosain Khan.
63 Shaik Mohomed Bawa.—He lived at Chamargonda near Ahmadnagar. Though a Mussalman, he worshipped Vithoba. His descendants recite Hindoo sermons. He was a poet.
64 Swamee of Akkalkota.—He died about four years ago. He cured lepers and the sick, and foretold events. Krishnanath Bawa Thakoordas *alias* Bappoo Bawa, trustee of the Thakoordwar in Bombay, was cured of his leprosy. During the Swami's life, Akkalkota was full of pilgrims.
65 Shankara Charya.—He is the most reputed teacher of Vedant Philosophy and the founder of Smarta sect. His works are many. His commentary on Upanishad Sootra and Gita are studied by scholars. He is said to have put his soul in a dead body, and, after forty days, brought it back to his own body which was kept in oil.
66 Swamee Narayan.—He was Survanya Brahman of Oude. He taught his doctrines in Goojarath and Kattiawar and gained many followers. He is noted for putting people in Samadhi or total sleep from which he awakened them by command. His principal places are Ahmedabad and Vertal in Khaira zilla. He died in 1832. He has founded a sect, and his followers are called Sadhus and Satsangies. Sadhus do not respect caste rules. Satsangees do. His sect is at enmity with Wallub sect who persecute them in every way. He is considered an incarnation of God, and his idols are placed in temples along with Krishna and Vishnu.
67 Sowbhag Shaw.—His place is at Ahmedabad. His followers wear a nose ring. He is said to have brought rain during a famine.
68 Shreepad Shreewallabha.—An incarnation of Dattátraya. His miracles are celebrated in a book called *Gooru Charitra* which is read and held in great veneration.
69 Tookaram.—He lived in the village of Dehoo near Poona. He is said to have ascended to heaven, and the day of his ascension is celebrated on the 2nd Falgoon annually. He has left a poetical work called *Gatha* which is very popular in the Deccan. It gives religious and moral instruction.
70 Toolsidas.—A great poet whose Ramayan is a favourite book in Upper India. His village is Rajapoor near Chitrakooti.
71 Vishnu Swamee.—A Vaishnav teacher of great repute.
72 Vallabacharya.—A disciple of Vishnoo Swamee and the founder of a sect of Vaishnavas. His descendants are called Goswamee Maharaj, who have many *mandirs* (temples) in Bombay.
73 Waman.—A Poet and Pandit. He has left many works.

The works of these saints and poets were very scarce when they were confined to manuscripts, but, owing to the native press, they are now abundant and to be found in every village. Selections from them are taught by the Educational Department in vernacular schools. They are recited by Hardass and others who make them a means of livelihood. By these means traditions are kept alive among the people.

SILVER, THE MOON AND THE ASHES ARE SIMILAR IN colour; the water of the well is the same as the water of the river; the lion and the fox are both quadrupeds; a horse and a mule are similar beasts; an elephant and a camel are both huge animals; the learned and the ignorant are human beings; the honest people and the dishonest thieves are men; although all these are similar in appearance, yet they can never be intrinsically compared.—*The Oriental Moralist.*

THEOSOPHY DURING THE FIRST PHASE OF MODERN PHILOSOPHY.

BY PESTANJI DORABJI KHANDALAWALA, L.C.E., F.T.S.

As soon as man becomes distinguished from the animal, he becomes religious. He sees in nature something beyond the phenomena, and for himself something beyond death. This sentiment is like the instinct of love. It raises the vulgar man above himself—

"In den heitern Rigionen
"Wo die reinen formen wohnen."

Thus it was with the Arabian prophet. Far beyond the confines of history, resting under his tent, free from the taint of a corrupted world, the Bedouin patriarch prepared the faith of mankind. The poetry of the soul, faith, liberty, virtue, devotion, have made their appearance in the world in all ages. Ere human faith attains to a clear symbol, its early religious intuitions are essentially naturalistic. "L'amour du bien, et le besoin du vrai," as George Sand expresses them, are grand instincts which underlie all beliefs. One has but to seek for them. The Goddess of Wisdom, says Schiller, is to some the

....."Goddess great;
"To some the milch cow of the field;
"*Their* wisdom is to calculate
"What butter she will yield."

Those of the latter class can never attain to a loving embrace of nature.

"Flichet aus dem engen dumpfen Leben
"In des Ideales Reich"

"Fly out of the dull narrow life into the rich Ideal," says the German. Then the sentiment of the infinite becomes a delicious poetry. Mankind, in its totality, offers an assemblage of low beings, selfish and superior to the animal only in that its selfishness is more reflective. From the midst of this uniform mediocrity, they are like a brilliant star that rises towards the sky and bears witness to a nobler destiny. Such was St. Paul, such Plato, such was Socrates, and such Jesus of Nazareth.

In the history of philosophy, Theosophy is supposed to have taken rise with the founder of the modern science of medicine. Bombast ab Hohenheim, better known as Theophrastus Paracelsus, was the first to have set up the standard of revolution against scholastic medical science. To study nature in her varied departments he travelled extensively throughout Europe. It is very likely that he visited some countries in the East. For there is the intoxication of the Sufi in his doctrines. He took as the basis of his physical speculations a direct communication of the soul with God, by means of illumination. This is Theosophy. The soul is the divine essence. In its own depth lies all truth that man can know. It is full of sciences. But these divine traits are veiled. No books nor the senses, no reasoning nor factitious intelligence, can get at them. One must retire within himself. He must meditate. Gothe standing by the bank of the rivulet asks its whence and its whither. The brooklet replies:—

"Der mich gerufen aus dem Stein
"Der, denk ich, wird mein Fuhrer Sein."

(He who called me out of stone is my leader.) He had to think and think before he could get the reply. The mystery in us that calls itself "I" is a breath of Heaven. To know this miracle we have to withdraw ourselves into the essential intelligence which is in the depths of our nature. There alone we perceive the truth not actively but passively. We feel the divine within ourselves. Purity of heart is the condition, and prayer the means of such an attainment. Here the plan of creation is revealed to us. Man is a miniature universe, a child of its great namesake. He is a hidden world. God who is life has diffused life everywhere. All parts of the universe are full of souls. These are not gifted with intelligence. It is the peculiar privilege of man created in the image of

as, although surgery is open for all, yet not every one can be a skilful surgeon, so also, not every one can be a good occultist. In that line, as in every other, it is better not to touch it at all than to prove a failure. As occultism is not meant for the public, very few can appreciate it or understand its true significance and they, therefore, invent one of their own. Nevertheless, it does seem absurd to find such misconceptions about occultism. Certainly, the students are taught by its proficients to believe there is no such thing as a "miracle." That the idea of something taking place outside of the Laws of Nature is absurd; and, therefore, we reject it most emphatically. To us, however *apparently* miraculous a thing may appear, yet, we are sure that it always happens in obedience to the impulse of forces of Nature, not of any supernatural cause. This is the position assumed by the occultist. Therefore, he has never said that the miraculous phenomena attributed to the world's sages were not genuine; but only that they were *not* "miracles," in the sense of the supernatural, and were performed through their knowledge of the operations of the hidden or occult forces of Nature. Any one can produce them; any one—who is possessed with the purity of Buddha, undergoes the same training and obtains the same knowledge,—may become a Boddhisatwa. Gautama "Buddha" never claimed, to the knowledge of men, any *divine* inspiration—that is, any influence *external* to himself, since he rejected the very idea of the existence of God. He obtained his Buddhahood by developing his *latent* psychological faculties, which every man more or less possesses. The occultists, therefore, never called him or any one of the personages enumerated by you—"*liars*." From the above you will also realize, it is to be hoped, that no Eastern occultist ever "pretended" or claimed to "hold *direct* communication with the Deity;" since he believes in and invokes no other Deity but the one enthroned within his own being. Having thoroughly realised that man is the microcosm within the macrocosm, he does not go to seek that in the external universe, which he fails to find within himself.

If you see no difference between occultism and vulgar Spiritualism, it is to be regretted, but it is not our fault. We cannot read books and understand things for you. Instead of seizing one or two humourous remarks made by witty correspondents and *interested* enemies, if you had carefully, and, *with an impartial spirit*, read our various books and publications, you would have been spared the trouble of writing your letter.

If you take Bishop Sargent's words as Gospel-Truth, we do not. Here, again, if you had read the other side of the case, you would not have committed such a mistake, as the Editor's *note* above will perhaps convince you of having made. I again refer you to the *Subodha Patrika* of 4th December, 1881, as we cannot waste our time with persons, who will take up *ex parte* statements, to establish their own *preconceived* theories. You will find in the *Subodha Patrika* above referred to, the two trustees themselves, of the temple where Colonel Olcott planted the cocoanut, stating that the worshippers of the place, of their own accord, *formally* purified the place, *according to their usual custom*, and that no disrespect, as no exception, was meant to Colonel Olcott. According to custom, they would have purified the place just in the same way, if any other European or even *a Hindu of a lower caste* had entered the place.

The cocoanut plant was never "rooted out," nor was it ever removed from its original place. On the contrary, it is well taken care of, and surrounded by a fence, within the enclosures of which it flourishes and thrives, as if defying the calumnies and malicious lies of our detractors.

No "inconsistencies" in the Theosophical Society, therefore, exist in the mind of any *evenly* disposed person; but they do, and in a very high degree, in those of *partisans*, as none are as blind as they who WILL NOT SEE.

I am not at liberty to mention anything about the adepts. For myself, I would never even utter their names to the *profane* ears of persons bent only upon picking holes in other people's coats. Enough and too much has already been said by Mr. Sinnett in his "*Occult World*," and any one, who reads that book carefully, has no need to put such childish questions as you have. Upon one more subject I can enlighten you, however, and that is that no living adept has ever set up the ridiculous claim of being able to "raise the dead," once that a person is really dead. To do so, would be a "miracle" indeed—never yet performed in *history* by any living man—but in *Fables*—by many.

Yours obediently,
DAMODAR K. MAVALANKAR,
Recording Secretary.

THE "ARYA" ON THE THEOSOPHISTS.

It will be seen how unexpectedly must have come upon the Arya Samajists the recent fulmination of their respected Leader against ourselves, upon reading the extract from the April number of the *Arya* given below. In point of fact, a feeling of strong personal regard has gradually grown up between us and the members of the Samaj, despite their sectarian relations and our eclecticism. No doubt the hasty action of the learned Swami has pained them as it has us, for they must have seen how ill-deserved it is, in view of our constant loyalty to an organization which we always regarded, and still view, as one needed agency for the moral welfare of India. This, quite apart from any theological views it may represent. This feeling will be the more strong with them since they all recollect that the Swami publicly admitted, before his Samajists at Meerut, that the phenomena, shown by one of the Theosophists at various places, were done by real *Yoga* power, and were not conjuring tricks. (See the "THEOSOPHIST" for December, 1880). The extract from the *Arya* is as follows:—

"'The whole Truth about the Theosophical Society'.—We have been favoured with two copies of a pamphlet, bearing the above title, by our esteemed brothers and allies, the Founders of the Theosophical Society. A careful perusal of this little brochure would, we hope, go a great deal to remove certain misconceptions formed about this well-known Society by the ignorant public. The honesty of purpose, the purity of motives, and the respectability of the Founders of the Society, have been often questioned by many maliciously, and by some sincerely. In an age when the doctrines of the struggle for existence, egoism and selfishness, are complacently propounded by the leaders of the modern scientific thoughts, the establishment of a Society, on such broad and universal basis, came like a thunderclap on the self-satisfied Philosophers. The world was not prepared for the reception of such a Society, and hence the many misrepresentations and insinuations about the probable motives of the Founders. But the documents contained in this pamphlet will most satisfactorily prove that the Founders of the Society, far from being dreamers, are persons of clearest common sense, respectability and trust. They are the first and the staunchest champions of the Vedas and the ancient philosophy of Aryavarta in America, and, as such, deserve the love, veneration and respect of every true patriot and son of mother India. The Theosophical Society is the most powerful ally that the Aryan religion and science have at the present time in the West. They are actuated by feelings of deep respect and reverence for the learning of the ancient sages of the world. There is not about them that supercilious and grand patronising air of the average Western orientalist, who looks upon the highest products of Eastern genius accessible to him with the same eye, as ordinary men look with amusing and supererogatory interest on the dams of the beaver and the stone implements of the anthropoid monkeys.

"Therefore the cause of the Theosophical Society is the cause of the Arya Samaj, and any insult offered to the former is equally painful to the latter. The work, which the Theosophical Society is trying to accomplish, is in perfect harmony with the objects of the Arya Samaj."

NOTICE.

The opponents of Pandit Dayanand Saraswati Swami may as well understand, at the outset, that the columns of the "THEOSOPHIST" are *not* open to indiscriminate attacks upon him or the Arya Samaj. Because there is a rupture of the relations of our Society with him, it is no reason why we should make our paper the channel for the ventilation of personalities interesting only to the individuals concerned. We have kept silence as to our own grievances, and do not feel bound to take up the quarrels of others, the more so as no good can come of it. The question of the Swami's Vedic Scholarship is one that may be left for the Pandits of India and Europe to decide; and, however much we may grieve to see so learned a man carried away by such wild misconceptions in our case, no one can deny that he is a loyal champion of Aryan culture, and imbued with a patriotic feeling for his native land. That he should be true to our alliance is of far less consequence, than that he should be true to India.

H. S. OLCOTT,
President of the Theosophical Society.
Calcutta, 17th April, 1882.

The Proprietors of the THEOSOPHIST acknowledge, with thanks, receipt of the following additional subscriptions* for the Third Volume all paid in advance.

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* For want of space, the rest of the names will be given in another issue.

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares*]

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.*

HINDU THEISM.

Old readers will recollect our desire, long ago expressed, that some respectable Brahmo would undertake, in these columns, a candid exposition of the views of his Samaj. Friends, in both Europe and America, have asked for some authoritative statement of Brahmoism, that the West might intelligently study the present drift of Asiatic thought in the channel opened, half a century ago (A. D. 1830), by the religious fervour and bright genius of Ram Mohan Roy. Their desire, and ours, is at last gratified. In the present number is printed the first instalment of a discourse upon "Hindu Theism," by a man whose spotless private character and pious sincerity have won the respect and confidence of multitudes of his countrymen, even of those who do not at all sympathize with his views, or his sect's, upon religious questions. The Brahmic Church of India was, as is known, founded by the late Rajah Ram Mohan Roy on the lines of a pure Theism, though not announced as a sect. No country can boast a purer or holier son than was this Indian reformer. The Raja died in England in 1831, and, for the next few years, his movement languished under the leadership of a very noble-hearted man, Pandit Ramchandra Vidyabagish. In 1838, the leadership fell into the hands of Babu Debendra Nath Tagore, a Bengali gentleman of high family, and of a sweetness of character and loftiness of aim equal to that of the late Raja. In every respect he was worthy to wear the mantle of the Founder and able to take upon himself the chief burden of the herculean work he had begun. Of the bright minds who clustered about them, the most conspicuous and promising were Babus Raj Narain Bose, Keshab Chander Sen, and Sivanath Shastri. For years they worked together for the common cause without discord, and the Brahmic Church was a unit. But the infirmities of human nature by degrees opened breaches which resulted in the setting up of schismatic Samajis, and the primitive Brahmoism was first split into two and, later, into three churches. The first and, as claimed, original one is known as the Adi Brahmo Samaj, of which the now venerable and always equally revered Babu Debendra Nath Tagore is theoretically, but Babu Raj Narain Bose practically—owing to the retirement of the former to a life of religious seclusion at Mussooree,—the chief. The latter gentleman may also be almost said to be in retirement, since he lives at Deoghur, Bengal, an almost exclusively contemplative life. The second Samaj comprises a small group which has followed the lead of Babu Keshab Chander Sen out of his "Brahmo Samaj of India"—as his first schism was called—down the slippery road to the quagmire of Infallibility, Direct Revelation, and Apostolic Succession, where he has planted the gaudy silken flag of his New Dispensation, beside the pontifical banner of the Pope of Rome. At Calcutta, we were told that of actual disciples he can scarcely count more than *fifty-five*, though his marvellous eloquence always commands large audiences of interested hearers. It was also the unanimous testimony to us of his friends, as well as foes, that Babu Keshab's influence is rapidly dying out, and that, after his death, not even the marked ability of his cousin and chief assistant, Babu Protab Chandra Mozumdar, is likely to hold the Samaj together. The third branch of the original Brahmo Samaj of Ram Mohan Roy is called the Sadhāran Brahmo Somaj, and headed by Pandit Sivanath Shastri who is a gentleman of unblemished character, modest disposition, a well-read Sanskritist, and a good, though not exceptional, orator.

We have had quite recently the great pleasure of reading a pamphlet by Pandit Sivanath Shastri, in which the history of the Brahmic movement is clearly and ably sketched, and which the reader would do well to procure from the author.* Our Western friends, especially who have such incorrect ideas of Babu Keshab's character and relationship with contemporary Brahmoism, will be startled and shocked to read Pandit Sivanath's judicially calm analysis of the career of his quondam colleague towards the worst abomination—from Ram Mohan Roy's point of view—of personal leadership and reckless egoism. And one thing, as bad as bad can be, is not given in this pamphlet, *viz.*: that on the day of the last annual celebration of an idolatrous festival at Calcutta, Babu Keshab allowed his disciples to bathe his person, bedeck it with garlands, and put him in a swing as the Hindus put their idols, and swing him as though he were a divine being. Beyond this, there is scarcely any extravagance of childish vanity to be guilty of. The intelligent reader will easily deduce for it what fate is in store for *this* branch of a once noble tree.

The discourse of Babu Raj Narain Bose, now to be given in these columns, though delivered in Bengali in the year 1872, has never until now appeared in an English dress. The learned and most esteemed author has generously revised his translation and placed it at our disposal. As the portions successively appear, they will be put into type at the Samaj Press, in Bengal, and when our last instal-

* To be had of Mr. M. Butchiah Pantulu, Madras, and of the Sadhāran Brahmo Samaj, 13, Mirzapore St., Calcutta. Price, 8 annas.

ment is printed, the author will publish the entire lecture in pamphlet form. The Adi Brahmo Samaj is nearest of the three to being orthodox, and least revolutionary as regards Hinduism. Its managers wisely keep a good deal of what is excellent in their national religion, instead of flinging, so to say, the family treasures out of the windows and clamouring for new lamps. They find Hinduism to be a pure and essential Theism, and have laid down their new church on that foundation. It is not our province to express an outside opinion upon a subject whose exegesis, we conceive, should be left to its own authorised teachers. The "THEOSOPHIST" was originally announced as a tribune from which all religions might be expounded by their best men; and so it will ever be.

In conclusion, we must note the coincidence that, upon the very heel of the Swami's defection, comes a most cordial greeting from Babu Raj Narain Bose, leader of another *Hindu* society, and a man whose approbation and friendship is worth having. In a letter (of date April 3rd) to Colonel Olcott, he says:—"It is the marvel of marvels, that a stranger should come to India from the far, far West to rouse her from the sleep of ages, and work as a Hindu with Hindus for the regeneration of the Hindu nation. Had the system of Purana writing been still in vogue, this strange event would have been narrated in striking allegories. !"

(Translated into English by the Author.)

SUPERIORITY OF HINDUISM TO OTHER EXISTING RELIGIONS: AS VIEWED FROM THE STAND-POINT OF THEISM.

BY BABU RAJ NARAIN BOSE,

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"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius.*

PREFACE.

On the 15th day of September, 1872, I delivered, at a very crowded meeting of the National Society of Bengal, an *extempore* lecture in Bengali on the "Superiority of Hinduism to other Existing Religions," considered from the stand-point of pure Theism. The meeting was presided over by the Venerable Debendranath Tagore, the leader of the Adi Brahmo Samaj, or the Original Church of Brahmos or Hindu Theists, founded by Rajah Ram Mohan Roy, and the Chief Minister of the Brahmo Samaj in general. Two summaries, of what I said on the occasion, appeared respectively in the *National Paper* of Bengal and the *Times* of London. I give those summaries below to enable the reader to form an idea of the contents of the work before its perusal, as well as to serve as an abstract for refreshing the memory after the same. I also cite below what Rajah Kali Krishna Deb Bahadur, the late highly respected President of the Sanátana Dharma Rakshini Sabhá, or the Society of Orthodox Hindus, established for the preservation of the "Eternal Religion" (Hinduism), said, with reference to my lecture, at a meeting of the National Society held after its delivery, and what the world-renowned scholar, Professor Max Müller, of Oxford, observes about it in his introduction to the "Science of Religion."

REPORT OF A LECTURE ON THE "SUPERIORITY OF HINDUISM TO OTHER PREVAILING RELIGIONS."

(From the *National Paper*, 18th September, 1872.)

The lecturer began with defining Hinduism as the worship of Brahma, or the one Supreme Being, whose knowledge and worship all the Hindu Shastras agree in asserting to be the sole cause of salvation, and other forms of Hindu worship and the observance of rites and ceremonies as preliminary means for ascending to that knowledge and worship. For a knowledge of Hinduism, the lecturer said, we should consult the Hindu scriptures, which are—1st, the Śrutis, or the Vedas; 2nd, the Smritis; 3rd, the Puranas, including what are called the Itihásas, namely, the *Rámáyana* and the *Mahábhárat;* and, lastly, the Tantras. He said he cannot include the Darshanas in the canon of Hindu scriptures as they treat of philosophy, and not of religion. He then gave a brief description of each of these scriptures. He then spoke of the grosser aspect of Hinduism, namely, 1st, idolatry; 2nd, pantheism; 3rd, asceticism and austere mortification; 4th, the system of caste; and proved that they are not sanctioned by the higher teachings of the non-Vedic scriptures, much less by the Vedic scriptures. The lecturer then proceeded to refute the charges brought against Hinduism—firstly, that it does not inculcate the necessity of repentance as other scriptures do; secondly, that it does not worship God as the Father and Mother of Universe; thirdly, that it does not treat of Divine Love, the highest point of development of every religion; and fourthly, that it does not inculcate forgiveness towards enemies as the Christian scriptures do. In corroboration of what he said on the subject, he cited numerous texts from the Hindu scriptures. The lecturer then showed the superiority of Hinduism to other prevailing religions in these respects:—

I. That the name of the Hindu religion is not derived from that of any man as that of Christianity, Mahomedanism, or Buddhism is. This shows its independent and catholic character. It is called the *Sanátana Dharma*, or Eternal Religion, by its followers.

II. That it does not acknowledge a mediator between the object of devotion and the worshipper. The Hindu, worshipping Shiva, or Vishnu, or Durga, as the Supreme Being, recognises no mediator between him and the object of his worship. The idea of *Nubee*, or prophet, is peculiar to the Shemitic religions.

III. That the Hindu worships God as the soul of the soul, as the heart of heart, as nearer and dearer to him than he is to himself. This idea pervades the whole of Hinduism.

IV. That the idea of holding intimate communion with God, even at the time of worldly business demanding the utmost attention of man, is peculiar to the Hindu religion.

V. That the scriptures of other nations inculcate the practice of piety and virtue for the sake of eternal happiness, while Hinduism maintains that we should worship God for the sake of God alone, and practise virtue for the sake of virtue.

VI. That the Hindu scriptures inculcate universal benevolence, while other scriptures have only man in view.

VII. That the idea of a future state, entertained by the Hindu religion, is superior to other religions, as it allows an expiatory process to sinners by means of transmigration, while Christianity and Mahomedanism maintain an eternal heaven and an eternal hell. The Hindu doctrine of a future state is also superior to that of other religions inasmuch as it maintains higher states of existence in consonance to the law of progress prevalent in nature.

VIII. That Hinduism is pre-eminently tolerant to all other religions, and believes that each man will obtain salvation if he follows his own religion.

IX. That Hinduism maintains inferior stages of religious belief in its own bosom in harmony with the nature of man who cannot but pass through several stages of religious development before being able to form a true idea of the Supreme Being.

X. That the Hindu maintains that religion should guide every action of life. It has been truly said "that the Hindu eats, drinks, and sleeps religiously."

XI. That the Hindu religion is of a very comprehensive character as grasping, within its embrace, all human knowledge, all civil polity, and all domestic economy, impenetrating every concern of human life with the sublime influence of religion.

XII. The extreme antiquity of the Hindu religion as existing from before the rise of history, thereby showing that there is much in it, which can secure a permanent hold over the mind of man.

The lecturer then proceeded to show the especial excellence of Gyan Kanda, or the superior portion of Hinduism, as testified in its ideas of the nature of God and of revelation, its disbelief in incarnation and mediation, its rejection of all ritual observances, the stress which it lays on Yoga, or divine communion, as transcending the inferior offices of prayer and praise, and its having no appointed time or place of worship and recognising no pilgrimages to distant shrines. The lecturer then showed that Brahmo Dharma, or Brahmism, is the highest developed form of Hinduism, and, as such, is not distinct from it, though it is, at the same time, entirely catholic in its character. The lecturer then said we need not borrow any thing from other religions. The Hindu religion contains, like the ocean that washes the shores of India, gems without number, and will never perish as long as that country exists. The lecturer concluded with an eloquent exhortation to the audience not to leave off the name of Hindu which is connected, in our minds, with a thousand sacred and fond associations.

(From the *Times*, 27th October, 1872.)

A lecture, the mere title of which will startle a great many people in England, was delivered in Calcutta last week by the minister of the Adi Samaj, the elder body of the Brahmos. The leaders of this section of the Brahmos are a highly respectable body of men, well educated, generally calm and thoughtful and thoroughly respected by all classes of their countrymen. The minister of this body startled Calcutta, at least the religious part of it, by announcing a lecture on "The Superiority of Hinduism to every other Existing Religion." This was meeting Christians in a very unusual way.

The lecturer held that Hinduism was "superior," because it owed its name to no man; because it acknowledged no mediator between God and man; because the Hindu worships God at all times, in business and pleasure, and every thing; because, while other scriptures inculcate the practice of piety and virtue for the sake of eternal happiness, the Hindu scriptures alone maintain that God should be worshipped for the sake of God alone, and virtue practised for the sake of virtue alone; because Hinduism inculcates universal benevolence, while other faiths merely refer to man; because Hinduism is non-sectarian (believing that all faiths are good), non-proselytizing, pre-eminently tolerant, devotional to an abstraction of the mind from time and sense, and the concentration of it on the Divine, of an antiquity running back to the infancy of the human race, and, from that time till now, influencing, in all particulars, the greatest affairs of the state, and the most minute affairs of domestic life.

These are some of the points insisted upon by the lecturer and many a long day will it be, I fear, before we shall alter the people's faith in these points which they can reason about as cleverly as any Englishman among our best theologians here and with a surprising power of illustration from the general history of nations. The lecture was replied to on another evening by the Principal of the Free Church College, in the College Hall, and he was met there by several disputants on the previous lecturer's ground, by whom his views were roundly questioned. This of itself will show how necessary it is to have an able and thoroughly educated class of men as missionaries in India. The Christian lecturer (an able and gentlemanly scholar) claimed to include, among the sacred books of the Hindus, the "Tantras."* A young Hindu, writing immediately after, asked, why then do not Christians include among their sacred scriptures the works of Duns Scotus and Thomas Aquinas? Be the point discussed what it may, it will not be doubted that, in dealing with such persons, the only weapon of the slightest use is reason."

OPINION OF RAJA KALI KRISHNA DEB BAHADOOR, PRESIDENT OF THE SANATANA DHARMA RAKSHINI SABHA.

"It gave me great pleasure to read the summary of Baboo Raj Narain Bose's beautiful lecture on Hinduism, which appeared in the columns of the *National Paper*, and to mark the profound wisdom and the real gentlemanliness which he has displayed in the treatment of the question. For this he is deserving of high praise."

REMARK OF PROFESSOR MAX MULLER, OF OXFORD.

"With all the genuine documents for studying the history of the religions of mankind, that have lately been brought to light, and with the great facilities which a more extensive study of Oriental languages has afforded to scholars at large for investigating into the deepest springs of religious thought all over the world, a comparative study of religions has become a necessity. If we were to shrink from it, other nations and other creeds would take up the work. A lecture was lately delivered at Calcutta by the Minister of the Adi Samaj, *i. e.*, the Old Church, on the "Superiority of Hinduism to other Existing Religions." The lecturer held, &c. (Here follows the summary of the lecture given in the *Times* and quoted above)."

Some time after the delivery of the aforesaid lecture, I put in writing so much of it as I could call to remembrance from notes taken down on the spot by my pupil and friend, Baboo Ishan Chandra Basu, now Minister of the Allahabad Brahmo Samaj, and published it in the form of a pamphlet. The present publication is a translation of that pamphlet into English made by myself with the assistance of my worthy and amiable young friend, Baboo Akshaya Charana Datta Choudhari, M. A., Graduate of the University of Calcutta. I have annexed three appendices to the translation, there being only two in the original Bengali edition. The first of these appendices contains selections from the Hindu Shastras. These selections contain extracts from the Vedant or the Upanishads held in the highest veneration by all classes of Hindus as the sum and the conclusion of the Vedas (the literal meaning of the word "Vedant") as well as from other Shastras. In making the selections from the "Upanishads" I have availed myself, with little alterations here and there, of the translation of the late Dr. E. Röer, of Hoonburgh, in the *Bibliotheca Indica* published by the Asiatic Society of Bengal, instead of my own translation of them published in the *Tattwabodhini Patrica*, the organ of the Adi Brahmo Samaj, so far back as the year 1846, and referred to as an authority by Dr. Röer himself in the *Bibliotheca*. I avail myself of this opportunity to mention incidentally the feelings of deep respect and regard, which I entertain towards the memory of Dr. Röer on account of the kind treatment which I received at his hands when he was for some time Inspector of Schools in Bengal, and myself Headmaster of the Government Zillah (county) School at Midnapore. In making selections from the other Shastras I have derived material assistance from the "Brahmo Dharma Grantha," or "The Book of the Religion of the One God," compiled by Babu Debendranath Tagore, and the "Hindu Dharma Niti," or "Book of Hindu Morals," of Babu Ishanchandra Basu whose name has been previously mentioned in this preface. Both are excellent compilations from the Hindu Shastras, the former especially so. I have not hesitated to include moral precepts taken from the "Hitopadesha," in the first appendix, which contains selections from the Shastras only as the "Hitopadesha," though a book of moral fables, contains sayings taken from all the Shastras. The second appendix contains the opinions of European writers on Hinduism, collected by a friend of mine connected with the Adi Brahmo Samaj. The third appendix contains a controversy which took place in the year 1872, between Mr. James Routledge, the then Editor of the *Friend of India*, and the Editor of the *National Paper* who is a Brahmo of the Adi Samaj, on the subject of the comparative merits of Christianity and Hinduism.

In conclusion, I would request my European readers in general to be fair and impartial in their examination of other religions, especially of Hinduism which has unfortunately been always an ill-judged and ill-represented religion, and take into consideration the following observation made by Professor Monier Williams in his "Indian Wisdom":—

"Surely we should study to be absolutely fair in our examination of other religions, and avoid all appearance of a shadow of misrepresentation in our description of them, endeavouring to take a just and comprehensive view, which shall embrace the purest form of each false system, and not be confined to those corruptions, incrustations and accretions, which, in all religions, tend to obscure, and even to conceal altogether what there is of good and true in them."

RAJ NARAIN BOSE.

Calcutta, May 15, 1874.

Deoghur, May 1, 1882.

(*To be continued.*)

* This is a mistake of the writer in the *Times*. He claimed the "Darshanas" (philosophical works), and not the "Tantras," among the sacred books of the Hindus.

THE MAN IS A FOOL WHO DEEMS ANYTHING RIDICULOUS except what is bad, and tries to stigmatize as ridiculous any other idea but that of the foolish and the vicious, or employs himself seriously with any other end in view but that of the good.—*Pearls of Wisdom from Platonic Sources.*

"A FRIEND IN NEED, A FRIEND INDEED."

We copy the following letter from the *Bombay Gazette* of April 4th, not for its bearing upon the recent "unpleasantness," but to preserve, in our record, the evidence of an act of true unselfish loyalty to the cause of Theosophy. The public position of the writer of the letter might well have been made a pretext to keep silence—if silence could, in any such case, be ever excusable. But chivalrous natures like this do what is right first, and then only think what expediency might have demanded. These are the men to make a good cause succeed: the strength of our Society lies in their allegiance.

On the day following the unexpected denunciation of us, at a public lecture, by our ex-friend and ally—whom we had always in America, England and India defended against *his* enemies—when, like *Scapin* in the play, he, so to say, rolled us up in a sack and laid on lustily, the *Bombay Gazette*, in a long editorial upon the unpleasant event, *innocently* remarked—....." The assurance that the Theosophists (*read* "Colonel Olcott and Madame Blavatsky") know nothing of occult science is depressing. What will Mr. Sinnett say? Was not his valuable work on the 'Occult World' founded wholly on the occult information he obtained from them?"

The gentleman, so unexpectedly dragged into the treacherous "play," made at once the following answer :—

[TO THE EDITOR OF THE "BOMBAY GAZETTE."]

SIR,—As you ask the question, "What will Mr. Sinnett say?" in reference to certain remarks, by the Swami Dayanund Saraswati, quoted from some papers he has sent you, I have to say this :—

I was already sure, when I wrote *The Occult World*, that the Theosophical Society was connected, through Madame Blavatsky, with the great brotherhood of adepts I described. I now know this to be the case with much greater amplitude of knowledge. I had already been witness, in Madame Blavatsky's presence, of various phenomena which were clearly due to causes, or produced by methods, which ordinary science has not yet mastered. I have since been witness of other such phenomena, produced when Madame Blavatsky has not been present (nor in that part of India where they have occurred), which were equally incompatible with any limited conceptions of possibility due to the simple belief that the physical science of the day has exhausted the resources of nature.

But I do not write to argue the reality of occult phenomena. The two divisions of society must agree to laugh at each other—across the boundary of the common-place—in reference to their respective beliefs in this matter. I find it pleasanter to laugh at ignorance from the point of view of knowledge, than at knowledge from the point of view of ignorance; but this is a mere personal predilection. The subject is not yet ripe for the newspapers at any rate.

But when either to delight the groundlings, or to give vent to private animosity, or simply from having a bad case as regards the main question at stake, the representatives of incredulity take to "abusing the plaintiff's Attorney," a few words on the other side may occasionally be called for. You have asked what I think of all this, so I tell you that I think as highly of Madame Blavatsky and Colonel Olcott and the Theosophical Society as ever; that the reality of the great occult organisation which the Theosophical Society has revealed (though hampered by restrictions that no outsider can understand at first) is plainer to me than ever; that it is no fault of the Theosophical Society if the indications it gives at first, about the occult brotherhood, are slight and fragmentary: for people capable of appreciating slight indications and of following up a clue, these will, or, at all events, may lead to large revelations; and, finally, that until people can work through the Theosophical Society to something higher beyond, they cannot do better than work *in* it, for it is entitled to the respect and sympathy of all who aspire to render either themselves or their fellow-creatures better or wiser than they are.

A. P. SINNETT,
Vice-President, Theosophical Society.

DISCOVERY OF PRECIOUS BUDDHIST RELICS.

The Bombay papers announce that—

"Mr. J. M. Campbell, C.S, the editor of the *Bombay Gazetteer*, has made a most interesting discovery which is likely to make a stir in the antiquarian world. There is a passage in some old MS. describing how at one time the fragments of Buddha's begging bowl were buried at various centres by a pious Indian prince. The burial places and the way in which the relic was preserved were elaborately described, but hitherto the sites have not been identified."

The *Times of India* tells us that—

"Mr. Campbell was led to think that a mass of ruins near Bassein corresponded very exactly to one of the descriptions. He commenced excavating, and came at once upon a stone shaft, full of rubbish. On digging through this he reached, as he expected, a large stone coffer decorated with a dozen images of Buddha. On opening this, a number of caskets were discovered, like a series of Chinese boxes, and finally in the centre, a little casket of pure gold, containing some fragments which seem to be the veritable relics of Buddha's begging bowl, for which he sought..... A singular necklace was found close by, and, just beneath the stone coffer, Mr. Campbell discovered a living frog, which, we are asked to believe, had existed there placidly for the last eighteen hundred years or so. The frog, who differed from the modern species in an extraordinary length of back, was carefully secured, and unfortunately expired on Saturday while he was being medically examined. He was given a drop of chloroform, and this proved fatal to an animal who had already slumbered on for eighteen centuries without any scientific aid."

The account sent in by Mr. Campbell of the discovery is reprinted and widely commented upon. We publish extracts from his paper :—

"About Christmas last, Mr. W. W. Loch, C.S., noticed that, in Sopára, a mound, locally known as the *Burud Rajah's Killa*, that is, the Bamboo-working King's Fort, was too small for a fort, and was shaped like a Buddhist burial mound. In February I went with Mr. Pandit Bhagvanlal Indraji, the well-known scholar and antiquarian, to Sopára, and, with Mr. Mulock, the Collector, examined the "fort." Mr. Bhagvanlal was satisfied that it was a Buddhist tope or relic mound, and that it had not been opened. We accordingly arranged, with Mr. Mulock's help, to open it during the Easter holidays. The mound stands like a knoll or hillock with steep lower slopes, a terrace about two-thirds of the way up, and, in centre of the terrace, domed top. Round the mound is a well-wooded plot of garden-ground, and from the sides and terrace of the mound grow several big brab palms, and some ten or twelve feet high *karanj* trees and bushes. The mound measures about fifty yards round the base. The lower slope is seventeen feet high, the breadth of the terrace fifteen feet, and the height of the dome, whose top has been flattened and has lost about four feet of its original height, is ten feet. The outside coating of brick has been gradually pilfered away by the villagers, and the mound is now a solid heap of brick and earth. Round the mound are the foundations of a brick and stone wall, which enclosed a rectangular plot about 180 feet by 250. Under Mr. Bhagvanlal's guidance four gangs of men were set to work, two at the east and west ends of the base of the mound, and two at the east and west ends of the domed top. A passage was cut through the mound about four feet broad rising, towards the centre, about twelve feet above the level of the ground outside. In the centre, about a foot below the surface of the terrace, or about twelve feet below the top of the dome, the bricks were found to be built in the form of a small chamber about two feet nine inches square. Three feet from the top of the chamber was found a dark circular stone coffer or box, about a foot-and-a-half high, and two feet across the top and bottom slightly convex. It looked like two grindstones with bevelled edges. Below the box, the chamber, filled with bricks and earth, passed down about twelve feet to the foundation of the mound. About six feet below the relic box, was found a live frog which apparently had been there since the burial mound was made. The relic box is formed of two equal stones, the lid and the box. They fit closely, and the lines of the box are so sharp and true that, in spite of their great weight, the stones seem to have been turned on a lathe. On lifting the lid, there was, thick with earth and verdigris, a central somewhat egg-shaped copper

casket about six inches high and eighteen inches round the middle. About two inches from the casket there was a circle of eight copper images of seated Buddhas, each about four inches high and two inches across. The earth-like substance, which lay about two inches deep, proved to be the sweet-smelling powder that is known as *abir*, spoiled by damp. Inside of the copper casket was a silver casket; inside of the silver casket a stone casket; inside of the stone casket a crystal casket; and inside of the crystal casket a little round dome-topped gold box. In the gold box, covered with gold flowers as bright as the day they were laid, there were thirteen small shreds of earthenware, perhaps species of Buddha's begging bowl. Between the copper casket and silver casket was a space about half an inch deep. This was filled with about 300 gold flowers, much dimmed by damp and verdigris, a handful of caked *abir* powder, thirty-four precious stones, amethysts, beryls, carbuncles, and crystals, and some pieces and beads of blue and greenish glass, none of them of any market value, perhaps about Rs. 10 for the whole of them. Except eight or nine undrilled stones, they formed the left half of a necklace. One or two of them were cut into Buddhist symbols, among them a *trishul*, or trident, a pair of fishes, and, perhaps, an elephant goad. Besides the stones there was a small thin gold plate (about an inch square) with a pressed-out figure of a seated Buddha. There was also a little bit (about two inches) of silver wire and a tiny patch of gold leaf, probably symbolic offerings. Last and most important was a small silver coin, a Hindu copy of a Greek or Baetrian model, very fresh and clear, but struck from a faulty die. One or two of the letters are doubtful, but Mr. Bhagvanlal is nearly satisfied that it is a coin of one of the Shatakarni kings, Gautamiputra II., who ruled the Konkan in the latter part of the second century after Christ. This would make the relics seventeen hundred years old.

"Besides the relics, we were fortunate enough to find, about a mile from the relic mound, an inscribed fragment (about a foot square) of rock which Mr. Bhagvanlal finds to record part of the eighth of Ashok's (B. C. 250) edicts. This stone seems to have come from a holy knoll or hillock about a mile to the south-west of Sopára, which is known as *Brahma Tekri*, or Brahma's Hill. The mound has many low cairns from nine to twelve feet across, of basalt boulders, among which four smooth-topped blocks have been found engraved with Pali letters of about B.C. 100. These Mr. Bhagvanlal has deciphered, and thinks that the boulders are the grave-stones of lay Buddhists. Mr. Bhagvanlal is, I believe, preparing a paper to be read at the Asiatic Society, giving an account of the Sopára Mound, the Brahma Hill, and a curious bare-topped dome of trap in the bushland to the east of Goregaon station, about ten miles north-east of Bandora. This dome of trap is locally known as the *Padan*, or Cattle Tryste, and has many quaint Buddhist symbols and several writings, varying from the first to the sixth century, carved on its bald top. These discoveries have been due to the help given by Mr. Mulock, the Collector of Thana, who, besides drawing attention to the Sopára Mound, the Brahma and Padan Hills, has, within the last year, gathered twenty old (A. D. 500-1300) Hindu land grant stones, fifteen of which Mr. Bhagvanlal has deciphered. A brick Buddhist mound, that crowns the eastern summit of Elephanta Island and is visible from the Apollo Bunder, was lately brought to notice by Mr. G. Ormiston, the Port Trust Engineer, and identified by Mr. Bhagvanlal. It is soon to be opened by Dr. Burgess, the Archæological Surveyor to Government."

THARHNA, OR MESMERISM IN INDIA.

By Babu Poorno Chandra Mookherjee, F.T.S.

Thārhnā is a vernacular term, often used to express approximately what is understood by mesmerism in Europe, but, translated correctly, would rather mean self-induced trance or self-mesmerisation. Its literal meaning is sweeping or dusting away; as *Thārhan* means duster, and *Tharhn*, the broom. In its application to the curative art, *Thārhnā* means the sweeping or driving away of one's bad or unhealthy magnetism, *Bhoot*, by the healthy influence or aura of the operator. So that it will be easily seen that this common Hindu word expresses better its natural attributes, than the far-fetched and forced meaning given to mesmerism, a term derived from the name of the discoverer, or rather its re-discoverer in Europe.

For curative purposes, certain processes are resorted to. These, so far as my experience goes, are (1) slow blowing or breathing on the patient from head to foot; (2) rubbing by or placing of the hands of the operator on the affected parts of the patient, such as shampooing; (3) fixed gaze or the staring process; (4) indirect processes, such as mesmerising through water; and (5) complex processes done with poojah and mantra, (worship and incantation).

(1) Blowing or slow breathing is an operation commonly used by the Pundits and Moulvies of Hindoostan. They generally do it three times; first they recite a *Mantra* or incantation,—then blow very slowly over the sick person from head to foot. This they repeat twice more,—incantation followed by slow breathing. They continue doing this process for some consecutive days,—three, eight and sometimes more. That depends on the circumstances and nature of the disease to be treated. Every evening, chiefly on Friday, you might see here many women standing with their sickly children at the gate of a musjid; and the Moulvi of the mosque, coming down, after the prayer, and giving each his blessing by first reciting some verses from the Koran, and then breathing over the child.

(2) Rubbing by, or placing of, the hands of the operator, on the diseased or affected part of the sick man:—This rubbing process is often resorted to, during the heat of fever; and such complaints as headache and other local pains are often known to be alleviated, if not altogether cured, by the continuous touching of the soothing hand of an affectionate person. Shampooing is also well known for its properties to restore the normal circulation of the blood, to re-invigorate thoroughly fatigued limbs, and to induce sleep of the soundest kind. When one bends down in the act of *Pranām* before his spiritual superior, the latter blesses him by placing his right hand on the head of the suppliant. This *Pranām* system is nothing more than a reciprocal state, objective and subjective, passive mind and active will of blessing, in which one receives, the other gives the healthy influence. The same holds true with regard to *Poojah* or worship, the outer form of self-mesmerisation.

There is another form of blowing, which is done through horns,—*Singā-Fookā*. There is here a class of low women who are professionally quack doctors in the art. They are always to be seen in the streets. When called in, they—two of them at a time—fix their small horns on the middle of the two arms of the patient, and begin pumping out his bad humour by their mouths. The horns are removed lower down, as the operation proceeds, until they come to the palm of the hand. After this is done, they recommence the same proceeding on the two legs—from knee-joints to the soles of the feet of the patient. The *hakims*, or Mahomedan physicians here, generally recommend this mode of treatment, in order to heighten the effect of their prescribed medicines and to give immediate relief to the patient, while suffering from high fever.

(3) Fixed gaze, or the "staring process," as technically called:—Under this head, I know only of one class of examples. When a new child is born, its mother, or the nurse keeps her eye fixed constantly on it, especially during nights when it is asleep. This incessant watching is persisted in for a week or more after its birth, in order that no *Bhoot* or evil influence should attack it. A new-born child often catches cold during the night while it is asleep, which is dangerous for it in this province. Hence the "staring process" is kept on as an antidote for cold and other infantile maladies.

I have heard and read much about but have not seen any of the wonderful results produced by the fixed gaze of the *fakirs*—which are to be classed under this head.

(4) Indirect processes:—The above-mentioned processes are what may be called direct processes, as the patient and the operator are in direct communication, that is to say, *en rapport*, they being in the presence and immediate vicinity of each other. But when the mesmeriser—I

would call him *Ojāh*, a vernacular word, meaning the same idea, but in an extended and definite sense,—lives at a distance and cannot come to see the patient, or when the patient cannot conveniently go to him, some vehicle is chosen through which the influence may be communicated. For this purpose, water is generally used. The *Ojah* recites some Mantra, and breathes over the water, and sends it to the patient to drink. This is called *Jal-Parhná*, literally water read-over. Of this nature and its wonderful results, the doings of the Jownpur Moulvi at Calcutta, a few months ago, are known to the readers of the local papers and of your journal. Sometimes small bits of papers, with astrological diagrams written upon them, are sent to be worn, or washed and the water drunk by the patient. But this, I think, cannot be a case of pure mesmerism.

(5) Complex processes:—These are done in extreme cases, with *Poojah*, *Homa*, (sacrifice at the altar of fire), &c. When a person is (*a*) possessed by a *Pisacha* (evil spirit), or (*b*) bitten by a snake, the *Ojāh* comes and prepares some sacred ground, and with many paraphernalia, makes or draws an imaginary figure of the devil or snake, and begins to exorcise it by different *Mantra*-infused *Bāns*. Under this class evidently falls the case of your last month's (April) contributor, who had been the favourite of a spirit-woman, or *Pretinee*, as properly called in Sanskrit. A friend of mine, then a boy, was once possessed by a Pisacha, at Ponihatee, near Calcutta. He was taking his tiffin by the road-side in the afternoon, and the evil influence entered his system with his food and made him a "medium." An *Ojah* being sent for, he came and used all the appliances of his art for the expulsion of the evil genius. I was present there; but cannot remember, nor did I understand the details of his proceedings. Ultimately a vessel—*Handi*—of water was made use of as an infallible mystical test to discover whether the genius had really left the person of my friend. The evil spirit could not, on any account, be induced to look into it. At last, after about two hours' hard labour on the part of the *Ojah*, she was forced to leave her victim, which she did after making him bring a big brass jar full of water from the neighbouring pond, by holding it simply by the teeth; and this very difficult feat done, my friend fell down senseless. He was aroused and ordered to look into the charmed water; he did so without inconvenience; and then the *Ojāh* declared he was dispossessed. The Pisacha had previously feigned flight by leaving the medium perfectly quiet but was immediately detected by the above-mentioned test.

For physically curative purposes, as in cases of enlarged spleen, two methods have been witnessed by me; one, cutting a clod of earth with a knife, accompanying the act with the recitation of *Mantra*, the patient squatting in front of the operator, and pressing the spleen with the left hand; he is now and then told to remove his hand, and immediately after to press it up again. The second is done in this way: a thin rope is entwined round the back of the patient and is bound, or rather knotted near the affected part to *Tānt*, catgut, twisted eight or more times. These strands are cut one by one by the operator, by the simple friction of very thin cotton thread. This operation is continued for eight or more days, until the spleen returns to its normal condition. Cotton thread is never used which has been polluted by the touch of water.

While upon this head, I beg to record a curious instance of a duel by *Mantra*. In my boyhood, I saw at Bālli, near Calcutta, a snake-charmer and a common Bunniah shop-keeper, standing against each other in opposition, the former blowing his flute all the while. Taking some dust and reciting *Mantra* inaudibly, the latter infused into it his will-force and threw it (now called *Bān*, literally arrow) on the person of his foe. Immediately the blowing of this flute ceased, and the snake-charmer whirled around as though giddy. After a few minutes, however, he regained his self-possession, resumed the blowing of his flute, and, in his turn, infused his influence into some mustard-seeds which he threw over his antagonist. The Bunniah lost his balance, and, for some moments, was wandering about the arena, as if possessed by some devil. But, shortly after, he mustered his will-force, which he propelled, with greater impulse, into some spices of a kind I do not now remember. He flung the new *Bān* on the now jubilant snake-charmer, who was immediately smitten to the ground, rolling over in the dust hither and thither, until froth and blood appeared in his mouth. Ultimately he recovered, and the battle grew hot with increasing bitterness. The Bunniah was at last victorious, and the hitherto vaunting snake-charmer was humiliated before us all. Bālli was once a famous seat of the Tantrik religion, and of astronomy and astrology.

ANTHROPOMORPHISM.

BY POLINTO.*

THE BIRTH, GROWTH, AND CHARACTERISTICS OF WHAT IS TERMED A GOD.—HOW THE SOIL, THE WINDS, THE SNOWS AND THE SIGHING PINES AID IN THE CREATION.—THE JEHOVAH BORN INTO THE LIFE OF A HUMAN UNIT; AND HIS PECULIARITIES.—A TRINITY, A HEAVEN, AND A HELL WHICH HAVE A PRE-RAPHAELITEISH FIDELITY.—A HIDEOUS DEMON WHO HAS USURPED THE FUNCTIONS OF THE "GREAT FIRST CAUSE."—AN ISOTHERMAL RESULT WHO VARIES WITH THE RANGE OF THE THERMOMETER.—THE GENESIS OF A GOD DEPENDENT ON THE NATURE OF THE SOUL IN WHICH THE GESTATION OCCURS.

I

DRIFTING INTO THE UNKNOWN.

I am about to commence a labour which will end, I know not where. There is a current of thought flowing by me; I shall embark on it and drift wherever its waters may float me.

A voyager, standing on the borders of a broad lake which he wishes to cross, knows that his destination lies somewhere on the other side. This further shore is a bank of gray, lying low on the horizon, without land-mark or distinguishing feature in its sunken outlines. He launches his craft and rows away, trusting to chance to find a landing somewhere in the dim and ashen distance.

So I, not knowing any landing beyond, shall loose myself from the banks, hoping to discover some defined point of debarkation on the hueless and spectral, thither shore.

II.

AN AREA OF THE STERILE.

In eastern New York at a distance of a score or two of miles this side of its confluence with the Hudson river, the north shores of the Mohawk swell up in tumultuous confusion. Great ridges rise skyward like the earlier waves of a coming tempest. Ledges of limestone crop out at intervals; where the forests are cleared away, there are revealed fields strewn with bowlders, black, grim, expressive only of solid endurance.

Forests of hemlock crown the heights, and stand with their inflexible outlines drawn against the sky, motionless, unsympathetic, puritanical. Elms, gray with moss, greet one in the openings—their drooping branches suggestive always of mourners bending above a grave.

The fences are piled-up stones, whose rigidity and severity harmonize perfectly with the other features of this grave and sombre landscape.

The farm-houses are few in number, and in no window of them are there plants or flowers. A mean church occasionally lifts a weather-beaten spire, while, all around it, lie the serried ranks of graves with the tumbling tombstones and their gloomy suggestions.

The people whom one meets are grave of aspect. Often their shoulders are bent, showing that the lifting of many burdens has drawn them toward the earth. The children

* This graphic confession comes to us from America where it was just published. We print it in full, as it lays bare some of the terrible results of religious hallucinations.—ED. THEO.

have anxious faces, and seem to have begun life at its remoter end.

Upon these high uplands the whirling snows come down in November. They efface the roads and fences, and pile huge drifts in every ravine and angle. It is only in April—long after the birds are singing and the heavy grass is green in the lowlands—that these sullen drifts melt away, leaving behind them an ocean of mud and the dry stubble of the meadows submerged with water.

Life, in this region, is no amusement. Men, women, and children rise with the dawn, and labour till the shadows of night envelop them.

The parsimonious soil responds grudgingly to the earnest and incessant wooings of labour.

To the east, on the horizon, mantled with blue, sleep, in eternal quietude, the mountain ranges of Vermont.

There are, in these upland swells, groves of pine clad in unchanging green, as if to commemorate some permanent sorrow. Chilly and sad are the penitential strains which the winds of winter chant among their branches.

In the spring, roaring and turbid torrents sweep with relentless force along the channels of the streams. These, in summer, dry up to sluggish rivulets, and, anon, disappear, leaving an arid desert behind. Great fissures are torn by the relentless heat in their thirsty surfaces; and to the gray and viscous bowlders which line their beds there cling the dry and dusty filaments of fungous growths.

When the solemn night, in the summer, falls upon this region, human speech, motion, life, are lethargized. Then strange and plaintive voices cry out, in sorrow, as it were, into the darkness. Infinitely, inexpressibly lonesome and mournful are they; never strident; always shrill and far reaching, and, yet, ever pathetic as the chords in a coronach.

Ignorant of the laws of hygiene, of modern sanitary discoveries, the men and women of this region are often seized by strange and deadly illnesses, against which they sometimes struggle for years, and, at last, die. Then there are long lines of farmers' wagons; a house about which there may be seen solemn, whispering groups; and, a little later, another mound, in the old churchyard—a mound of fresh-turned earth which stands in ghastly contrast to its flattened neighbours, with their inclining marbles, and their long, and unkempt grasses.

There is a week or two in the autumn when the leaves take on hues of scarlet and gold, when the dark purple clusters of the sumach stand out through their ragged wilderness of leaves, when all the earth seems glorified with a rare and startling beauty. And yet, even here, one can but feel a supreme sadness, knowing that these are but the hectic flush which is the precursor of near dissolution. It will be but a day or two ere they will be hurled to the ground, and over their ruddy beauty winter will perform a final sepulture.

I speak of this region as I first saw it some forty years ago. It was the same a hundred years ago; it is the same to-day.

III.

LOWERING RELIGIOUS SKIES.

The religious faith prevailing in such a region must necessarily partake of the character of its surroundings. A majority of the residents (I now speak of forty years ago) were Scotch Presbyterians. The remainder were Methodists of a primitive kind.

These two accurately mirrored the environment. In the former were the severity of the walls and ledges of stone, the enduring rigour of winter, the rigidity of the unchangeableness of the knotted and rugged hemlocks and pines.

In the latter were the fierce, intolerant heat of the summer and the periodical rush and clamour of turbid "revival" torrents which bore every thing before them, and then subsided to a condition of aridness, leaving parched and gaping channels, and dusty, filamentous memories of a fungous religious growth.

The two were the strophes of the religious lyric in which they took their parts.

With all of them, religion, like their labour, was severe, unremitting. It had no holiday; it admitted of no decoration; no flowers broke its monotony with their tender, fragrant blossoms. They were religious as they were workers—from day to day, from year to year, from the cradle to the death-bed.

The Sabbaths came like the drifts of the dreary winters. They dawned in gloom, they obliterated all that was green and sightly; they covered the soul with a glacial waste. Through this wintry expanse projected only leafless and sapless growths, whose ice-bound branches hung rigid and lifeless in the frozen air.

It was a day of sunless eternities. Men moved about, if at all, as if they feared motion to be a deadly sin. The hilarity of childhood was unsparingly punished and repressed. A longing glance through the windows into the green fields was visited as a desecration of the holy day.

The clang of the bell of the church, on the hill, rang out as if it were tolling for the dead. It went echoing from hill-top to hill-top, and innundated the valleys with its fierce, imperative menace. The tones did not woo; they threatened; they commanded.

In the pews, with their square wooden backs, the worshipers sat, erect, solemn, with eyes fixed upon the unpretentious wooden pulpit. The psalm, droned in long-drawn, lugubrious tones, was always one of abasement, of humiliation, of appeal against some apprehended, fiery judgment.

The sermon extended through two eternal hours; was dialectic, dry, and savagely assertive of some doctrinal point in which the predestination of the many to eternal damnation formed ever the dominant thought. An hour of solemn loitering in the plethoric graveyard, with all its sombre suggestions, furnished a recess; and then another denunciatory demand from the vindictive bell summoned the worshipers to the afternoon service. The one was a counterpart of the other. The congregation crawled in the dust as they sang the imprecations of David and the awful denunciations of Jehovah, and shrank within themselves in indescribable horror as they studied the problem as to whether they were among the many foredoomed to eternal death.

At intervals the circuit-rider, grim, gaunt, with immobile face fixed in everlasting severity, visited the seclusion of this section and gave a week or so to "revival" meetings.

How often, when a mere child, have I sat under these men, while my soul shrank and withered in agony and horror under their frightful and passionate utterances! I could feel, as plainly as one feels the rush of the winds in winter, the hot blasts of the infernal abyss, pouring over me like a scorching simoon. I could see its yellow flames leaping high up into the smoky canopy which overhung it. I could see, as if I stood on its brink, the sulphurous billows of fire rolling and rolling on like an endless tide. I could see the souls of the innumerable damned tossed about by these turbulent waves, now floating on their crests, and then disappearing as they were engulfed in the ravenous vortex.

The horrors of infant damnation were then insisted on, and "that the babes not a span long were writhing in hell" is an atrocity which I have again and again had thundered into my frenzied ears, till my soul shriveled and flamed in a torture like that of the eternally lost.

IV.

THE BIRTH OF A GOD.

It was during this period that there was born an anthropomorphism, concerning which I am about to speak in detail. When it came, assumed shape and finish, I know not. I can recall no period in my childhood when the completed idea of this God was not present as a veritable reality.

Not only this, but Christ, the Holy Spirit, heaven, hell, all took form, distinct, tangible, and ineffaceable.

What these shapes are, I shall endeavour presently to describe. It is not a labour which I covet. It may seem like irreverence; for, so far as I know, the attempt is without a precedent.

In essaying this, I am actuated by several motives. One of these is that inquiry may be directed to the influence which surroundings and early education may have in the shaping of the Deity whom a man recognizes. Another is to invite attention to the dwarfing effects of a certain class of religious teachings upon childhood; and still another is that I may ascertain if there be others who have any such intolerable experience as myself, in this direction.

The ineradicable effects of early training are to be seen in the fact that to-day although many and many a long year has since passed, I see always the same God, Son, Spirit, heaven, and hell that were shaped in the consciousness of my infantile life. No amount of reading, of thought, of evidence, can remove these creations or alter one "jot or tittle" of their outlines as I saw them in earliest life and as I see them now.

It is curious, if not instructive, to note how this God and his surroundings are the reflex of the region, the people, and the influence I have just described.

Heaven took form in my early consciousness as a level foreground, as a middle distance of rolling uplands and a background of blue mountains sleeping on the horizon.

This location seems suspended or to exist at some point above, and just beyond, so to speak, of the edge of the world, but not far away. I recognize no foundation upon which it rests; but in fancy I can stand upon it as upon firm ground. At the back of the foreground, upon a daïs, is seated the God born into my early life.

V.

BEFORE THE THRONE.

He sits with his back to the west. In the region where I was born, thunder-storms roll up the western slopes of the sky. Their heavy detonations, their fierce lightnings concentrate a vast volume of power which seems to be launched toward the east. Like any other young savage, I believed the bellowing thunder to be the voice of Jehovah, and the electric discharges to be the hot expressions of his indignation at the offences of men. These exhibitions of a tremendous, resistless, and destructive energy associated itself with an equally potent personal energy; and the one thus gave form and dimensions to the other.

My God is incarnated thunders and lightnings. Behind him is the dim west; before him is the limited foreground of heaven; and in front and just beneath him, in full sight, spins this doomed world.

To his left, at a distance which appears to be a hundred yards, perhaps,—this distance is intensely real and well defined—there runs a line which is drawn directly to the west, which cuts through the blue range of mountains,—obliterating all of them to the northward,—and then pushes on and on, as I shrinkingly feel, forever and ever. This line marks the boundary of heaven in this direction. Beyond it lies the smoking-pit; and above this area there are black, swirling masses like unto a drifting midnight. Through these, lance-shaped flames dart incessantly as if flung from some infernal engine below.

The northern limit of heaven terminates at this line; and then the wall of hell drops down like the face of a precipice. The wall seems to have been constructed by human hands. It is of vast masses of granite which have all the regularity of the work of a mason. I can see the lines of contact as well defined as in the surface of the foundations of a building. All over this tremendous barrier there are stains of smoke, and there trickle down its face rivulets of a glutinous and pitchy fluid—distillations from the chemistry of the undying flames.

There is a suggestion of the old church on the hill, in the character of heaven. The daïs is not unlike the platform upon which stood the preacher's pulpit. Very dimly outlined in the foreground—much shadow with but a hint of substance—is something which is a faint repetition of the old, high-backed pews.

There are two figures which have all the intensity and distinctness of life; there are others which are misty, which suggest entities, and yet evade examination, or recognition.

The prominent being is the one seated on the raised platform. He is a man, and yet not a man. He is seated, upon what, I know not. He has the shape, the appearance of a man; but he is broader and of greater stature. Not a giant, but a being of massive dimensions. His arms and chest are bare; and the great muscles swell out as upon the trunk and limbs of an athlete.

He sits with his body thrown a little forward as if in an attitude of expectancy. His head is dropped down till the chin almost rests on his breast. His arms recline easily and gracefully on his powerful thighs. His complexion and body approach the swarthy; His hair is black, and is flung carelessly back from the broad, high forehead in heavy masses which reach his neck.

The head is magnificently poised upon his stalwart shoulders; the face is a grand one in its proportions; is massive, and full of intensity and expression. The eyebrows are heavy, and dark, and dominate eyes which are large, of an unfathomable depth, and are possessed by a cold and singular brilliancy. As He sits, His glance is fixed upon the earth below Him with a frigid, gloomy, unvarying stare. It is a look which seems to comprehend everything; to receive, without effort, the acts, the secrets of all human kind.

The expression of the face is stern, pitiless, relentless. It is more, it is vindictive, stormy, and revengeful. He is motionless as a statue; His attitude and gloomy concentration are those of one who is angered to the very utmost verge of endurance. Upon His corrugated brow is defined a resolution which is full of deadly menace.

It is a face from which a puny mortal will flee in the extremity of terror, calling, the while upon the rocks and mountains to fall upon him to hide him from the direful threatenings of this ireful presence.

There is but one slender hope that this awful embodiment of power and destruction will not permit His palpable wrath to instantly flame out and consume its objects—that the fires of His face, converged on the poor earth below, will not kindle it into a consuming conflagration. It is that He appears to be listening to the other figure of whom I have spoken. He does not fix His gloomy eyes on the other; but His head is slightly inclined, as if He were hearing what the other is saying. He hears, however, with apparent scorn and indifference; and yet what is said seemingly for the moment averts His fell purpose.

The other being stands before God in an attitude at once full of reverence and supplication. I can not, alas! see His face, for His back is turned toward me. But I know Him. He is tall, slender, willowy. His fair hair falls adown His shoulders, and His skin is as white as that of a woman. It is the Nazarene. He pleads: "Yet a little longer, oh, My Father!"

(To be continued.)

THE MAGIC OF SCIENCE.

An Anglo-Indian paper of Madras speaks thus of the telephone:—

The wonders of science bid fair to grow more wonderful. The latest addition, to the marvels of electricity, is a telephone which makes a conversation distinctly audible even when it is not connected with any wire. All that is necessary is that this marvellous instrument should be held within a few feet of the end of a wire connected at its other end with a transmitter. Then, when the ear is applied to the telephone, the words, which are being spoken far away, instantly become audible, and, as if by magic, the silent room is filled with the sound of distant voices. The fact that the telephone can thus, without any

immediate connection with the electric wire, bring to life again, as it were, the waves of sound which have died away into silence, is a remarkable one, and seems to suggest that we are merely at the beginning of the achievements of this marvellous little instrument. It ought certainly, we should think, be easy for a person provided with a telephone of this kind to hear a speaker at a much greater distance in any public room than is possible now.

Were we to remark to this that there are other and still less bulky and objective apparatuses in existence as yet *unknown to science*, which enable a person to hear any speaker he likes to choose and at any distance, and even *to see him*—the *Madras Standard* would scoff at the idea. And yet, hardly ten years back, the bare mention of the possibilities of the telephone and the phonograph—both bringing back to life again "the waves of sound which have died away into silence"—would have been regarded as the fiction of a lunatic!

FRIENDLY CHASTISEMENT.

To The Editor of the "Theosophist."

Madame,—From time to time I have been grieved to notice, in the "Theosophist," notes, and even articles, that appeared to me quite inconsistent with the fundamental principles of our Society. But of late, in connection with Mr. Cook's idle strictures on us, passages have appeared, alike in the "Theosophist" and in other publications issued by the Society, so utterly at variance with that spirit of universal charity and brotherhood, which is the soul of Theosophy, that I feel constrained to draw your attention to the serious injury that such violations of our principles are inflicting on the best interests of our Society.

I joined the Society fully bent upon carrying out those principles in their integrity—determined to look henceforth upon all men as friends and brothers and to forgive, nay, to ignore all evil said *of* or done *to* me, and though I have had to mourn over lapses, (for though the spirit be willing, the flesh is ever weak), still I have, on the whole, been enabled to live up to my aspirations.

In this calmer, purer life, I have found peace and happiness, and I have, of late, been anxiously endeavouring to extend to others the blessing I enjoy. But, alas! this affair of Mr. Cook or rather the spirit in which it has been dealt with by the Founders of the Society and those acting with them, seems destined to prove an almost hopeless barrier to any attempts to proselytize. On all sides I am met by the reply—"Universal brotherhood, love and charity? Fiddle-sticks! Is *this*" (pointing to a letter republished in a pamphlet issued by the Society) "breathing insult and violence, your vaunted Universal Brotherhood? Is *this*" (pointing to a long article reprinted from the *Philosophic Inquirer* in the April number of the "Theosophist") "instinct with hatred, malice, and contempt, this tissue of Billingsgate, *your* idea of universal Love and Charity? Why man, I don't set up for a saint—I *don't* profess quite to forgive *my* enemies, but *I do* hope and believe that I could never disgrace myself by dealing in *this* strain, with *any* adversary, however unworthy, however bitter."

What *can* I reply? We all realize that, suddenly attacked, the best may, on the spur of the moment, stung by some shameful calumny, some biting falsehood, reply in angry terms. Such temporary departures from the golden rule, all can understand and forgive—*Errare est humanum*,—and caught at a disadvantage thus, a momentary transgression will not affect any just man's belief in the general good intentions of the transgressor. But what defence can be offered for the deliberate publication, in cold blood, of expressions, nay sentences, nay entire articles, redolent with hatred, malice and all uncharitableness?*

Is it for us, who enjoy the blessed light, to imitate a poor unenlightened creature (whom we should pity and pray for) in the use of violent language? Are we, who profess to have sacrificed the demons of pride and self upon the Altar of Truth and Love, to turn and rave, and strive to rend every poor rudimentary who, unable to realize our views and aspirations, misrepresents these and vilifies us? Is this the lesson Theosophy teaches us? Are these the fruits her divine precepts are to bring forth?

Even though we, one and all, lived in *all* ways strictly in accordance with the principles of the Society, we should find it hard to win our brothers in the world to join us in the rugged path. But what hope is there of winning even *one* stray soul, if the very mouth-piece of the Society is to trumpet out a defiance of the cardinal tenet of the association?

It has only been by acting consistently up to his own teachings, by himself living the life he preached, that any of the world's great religious reformers has ever won the hearts of his fellows.

Think, now, if the Blessed Buddha, assailed, as he passed, with a handful of dirt by some naughty little urchin wallowing in a gutter, had turned and cursed, or kicked the miserable little imp, where would have been the religion of Love and Peace? With such a demonstration of his precepts before them, Buddha might have preached, not through one, but through seventy times seven lives, and the world would have remained unmoved.

But this is the kind of demonstration of Buddha's precepts that the Founders of our Society persist in giving to the world. Let any poor creature, ignorant of the higher truths, blind to the brighter light, abuse or insult, nay, even find fault with them,—and lo, in place of loving pity, in lieu of returning good for evil, straightway they fume and rage, and hurl back imprecations and anathemas, which even the majority of educated gentlemen, however worldly, however ignorant of spiritual truths, would shrink from employing.

That the message of Theosophy is a divine one, none realizes more fully than myself, but this message might as well have remained unspoken, if those, who bear it, so disregard its purport as to convince the world that they have no faith in it.

It is not by words, by sermons or lectures, that true conviction is to be brought home to our brothers' hearts around us, but by actions and lives in harmony with our precepts. If I, or other humble disciple, stumble at times, the cause may nevertheless prosper, but if the Society, which should sail under the Red-crossed snowy flag of those who succour the victims of the fray, is, on the slightest provocation, to run up at the mast-head (and that is what the Theosophist is to us), the Black Flag with sanguine blazonry, Public Opinion, will, and rightly so, sink us with one broadside without further parley.

I enclose my card and remain

Yours obediently,

Aletheia.

April 27, 1882.

WE REPLY.

We very willingly publish this epistle, (though it most unceremoniously takes us to task and, while inculcating charity, scarcely takes a charitable view of *our* position,) first, because, our desire is that every section of the Society should be represented, and there are other members of it, we know, who agree with our correspondent; and secondly, because, though we must hold his complaints to be greatly exaggerated, we are ready at once to own that there may have been, at times, very good grounds for Aletheia's protest.

But he overdoes it. He takes the part not of judge, but of the counsel for the prosecution; and he puts every

* Our esteemed critic, in his desire to have us forgive our enemies, and so come up to the true Theosophic standard, unconsciously wrongs us, his friends and brothers. Most undeniably, there is great uncharitableness of spirit running through our defence of the Society and our private reputations against the aspersions of Mr. Cook. But we deny that there has been any inspiration in us from the evil demons of "hatred" and "malice." The most, that can be charged against us, is that we lost our tempers, and tried to retaliate upon our calumniator in his own language—and that is quite bad enough to make us deserve a part of our friend's castigation.—(See our reply to "Aletheia").—Ed.

thing in the worst light and ignores every thing that can be advanced for the defence. We know that he is sincere—we know that to him Theosophy has become a sacred reality,—but with "the fiery zeal that converts feel," he takes an exaggerated view of the gravity of the situation. He seems to forget that as he himself says "to err is human," and that we do not pretend to be wiser or better than other mortals. Overlooking all that has been well and wisely done, fixing his eyes solely (surely *this* is not charity) on every shadow of an error, he denounces us as if we were the worst enemies of that cause for which, be our shortcomings what they may, we have at least sacrificed everything.

Let it be conceded that we gave too much notice to Mr. Cook—that we admitted, to our columns, letters and articles, that we had better have suppressed. Well, he was aggravating, and we were angry—he made faces at us and we boxed his ears. Very shocking no doubt,—we are not going to defend it—and we hope not to be taken unawares and off our guard again. But surely this does not involve "hatred, malice and all uncharitableness." We can truly say that, having let off the steam, we do not bear the poor deluded man any grudge,—nay, we wish him all possible good in the future, and, above all things, "more light." If he will turn over a new leaf and be honest and truthful, we will admit him into our Society to-morrow and forget, in brotherly love, that he has ever been what he has been.

The fact is ALETHEIA takes trifles too much *au sérieux*, and is—doubtless with the best intentions—most unjust and uncharitable to *us*. Let us test a little *his* anathemas! He tells us that, if any one even so much as finds fault with us, we straightway fume and rage, and hurl back imprecations and anathemas, &c.! Now, we put it to our readers, whether ALETHEIA's letter does not find fault with us—why we have never been so magisterially rebuked since we left the school-room, *yet*, (it may be so without our knowing it) we do not *think* we are either fuming or raging, nor do we discover in ourselves the smallest inclination to hurl *any* thing, tangible or intangible, at our self-constituted father confessor, spiritual pastor and master!

We most of us remember Leech's charming picture—the old gentleman inside the omnibus, anxious to get on, saying mildly to the guard, "Mr. conductor, I am so pressed for time—if you could kindly go on I should be so grateful," &c—the conductor retailing this to the driver thus, "Go on, Bill, here's an old gent in here a'cussin' and swearin' like blazes." Really we think that, in his denunciations of our unfortunate infirmities of temper (and we don't altogether deny these), ALETHEIA has been taking a leaf out of that conductor's book.

However, we are quite sure that, like that conductor, ALETHEIA means well, his only fault being in the use of somewhat exaggerated and rather too forcible language, and as we hold that it is *fas ab hoste doceri*, and *a fortiori*, that it is our bounden duty to profit by the advice of *friends*, we gladly publish his letter by way of penance for our transgressions and promise not to offend again similarly (at any rate not till next time), only entreating him to bear in mind the old proverb that "a slip of the tongue is no fault of the heart," and that the use of a little strong language, when one is exasperated, does not necessarily involve either hatred, malice or even uncharitableness.

To close this *little unpleasantness*, we would say that our most serious plea in extenuation is that a cause most dear, nay, most sacred to us—that of Theosophy—was being reviled all over India, and publicly denounced as "*vile and contemptible*" (see Cook's Calcutta Lecture and the *Indian Witness* of February 19) by one whom the missionary party had put forward as their champion, and so made his utterances official for them. We wish, with all our hearts, that Theosophy had worthier and more consistent champions. We confess, again, we know that our ill tempers are most unseemly from the stand-point of *true* Theosophy. Yet, while a Buddha-like—that is to say, truly Theosophical—character has the perfect right to chide us, (and *one*, at least, of our "Brothers" has done so), other religionists have hardly such a right. Not Christians, at all events; for if though nominal, yet such must be our critics, the would-be converts referred to in ALETHEIA'S letter. They, at least, ought not to forget that, however great our shortcomings, their own Jesus—meekest and most forgiving of men, according to his own Apostles' records—in a righteous rage lashed and drove away those comparatively innocent traders who were defiling *his* temple; that he cursed a fig-tree for no fault of its own; called Peter "Satan;" and cast daily, in his indignation, upon the Pharisees of his day, epithets even more opprobrious than those we plead guilty to. They (the critics) should not be "more catholic than the Pope." And if the language of even their "God-man" was scarcely free from abusive epithets, with such an example of human infirmity before them, they should scarcely demand such a superhuman, divine forbearance from us. Is it not positively absurd that we should be expected *by Christians* to even so much as equal, not to say surpass, in humility, such an ideal type of meekness and forgiveness as that of JESUS?

WHO ARE THE HERETICS?

EXTRACT FROM A LECTURE BY THOMAS WALKER.

If a man is at all in advance of his fellows, he is sure to be pointed at by the world at large as a dangerous heretic. But let me tell you who the heretics are. They are the men who dare to be honest. They are those who dare to carry on a pursuit for truth through the bitter storms of hate and persecution. They are the men who have toiled and struggled for the liberties of the human race, and who have often given their life's blood to consecrate their sacred labours. Let the Orthodox be careful how they revile these noble men. The Orthodox have not suffered as they have done. They have not entered, amid the dark and palling shadows of their brethren's contempt, upon the dreary pathway of early doubt. They have not done battle with every form that met them upon this road until, victorious, they have passed over the gloomy vale of Credulity, and ascended the Mountain of Knowledge, only to find themselves alone—without a word of sympathy or cheer. They have not felt their dearest and earliest convictions going one by one, until the early faith, consecrated by the lips of a dead mother, and the tenderest associations of boyhood and of love, have gone from the mind like some happy dream which fades away amid the beams of morning! They have not been forsaken by friends, deserted by relatives, and finally treated like outcasts of society. The mother, whom they have loved, has not closed her heart and home against them. The wife of their bosom has not betrayed them and sold them to their priestly enemies. Their children have not joined the cries of the heartless world in condemnation of their souls. Their homes have not been broken up, their love despised, their ambitions crushed, their prospects ruined, their cup of life made bitter, by their sterling honesty, their dauntless bravery, their undying love, and their tireless pursuit of the goddess Truth. No! This has been left for the Infidel to suffer. For him has been reserved the hate, the scorn and sorrows of mankind. For him has been fostered the spirit of unceasing persecution. For him the fagots have been lit, and implements of torture invented. For him the thumbscrew and the rack; for him the halter and the sword. For him a life of loneliness and sorrow—a soul alone in all the world, a heart that loves, but love receives not in return. And yet, uncomplainingly, the heretics have laboured. They have laboured for the good of those by whom they have been hated and have marched willingly to death that they might benefit their murderers. Living, they have helped us, dying, they have blessed us, and now the memory of their noble deeds is the Pharos upon the stormy sea, shining with a kindly light, to cheer and comfort us as we now do our own feeble struggle with life's tempestuous waves.

ARHAT PHILOSOPHY :

EXPLANATION WANTED.

By N. D. K....., F.T.S.

To many a reader of the "THEOSOPHIST" the "Fragments of Occult Truth," published in the October number, have given an insight into Arcane philosophy, such as few articles, hitherto written in that valuable journal, have done. A careful perusal of the "Fragments" raises, however, a number of questions which require explanation. At the very threshold of the subject, we come across the words "matter" and "spirit," and, unless these be clearly defined, there will always be a great deal of confusion. Both science and occultism reject the proposition that "something could be made out of nothing," and the latter says that "matter is nothing more than the most remote effect of the emanative energy of the Absolute." Of course, matter includes not only the gross, palpable substances that our senses could take cognizance of, but also that impalpable and sublimated substance known as *Ákasa* or ether which could only be perceived by means of soul-power. We must begin somewhere, and we commence with spirit as the one "primordial, uncreated, eternal, infinite Alpha and Omega of Being." The finite human mind cannot comprehend an infinite, eternal, and uncreated Supreme, but, in spite of reason, the idea, vague and shadowy though it be, somehow exists within us as an unthinkable possibility. Spirit is said to beget force, and force matter; so that force and matter become but forms of spirit, and yet spirit is that which has no form. Matter is said to be evil, and man is advised to abstain from material desires and yearn after his spirit—a scintilla of the eternal spirit, and, therefore, one with it—which otherwise leaves him even in this world if all his inclinations are earthwards. Matter, as an emanation from spirit, is an outbreathing of the spirit; how then could the latter sever its connection altogether from the former? It is, therefore, very necessary to know how matter is differentiated from spirit; and what is meant by saying that matter is an emanation from spirit, except it be that matter has flowed out of spirit, and, therefore, is a part of it.

Spirit, by itself, is said to be ever the same; it cannot gain or lose any thing. It falls into generation and, allying itself step by step with myriads of forms, ultimately returns to its parent source. It completes its cycle of necessity and the being, with which it was in union, is said to win its immortality. But what is it that gains immortality? The spirit, by itself, is immortal, and ever the same. Is it the *spiritual consciousness*, the sixth principle, that becomes immortal? And if so, is the perpetuation of this spiritual consciousness an acquisition for the spirit? Spiritual consciousness is said to be a combination of *Brahmam* and *Sakti*, or spirit and force; and, therefore, there seems to be nothing of matter in it. Spirit, in its normal course of evolution through multitudinous forms, seems to drop all matter and its combinations, what need then of allying itself with a thing it loathes, and out of which it wants to take nothing? In the case of the wicked and sensual, the spirit leaves the person, the spiritual consciousness is extinguished, and the fourth and fifth principles slowly disintegrate. In the case of the righteous, the spiritual consciousness evolves a new Ego, and the fourth and fifth principles (Kama Rupa and physical consciousness) also disintegrate, but comparatively with greater rapidity. In the latter case, the new Ego, evolved out of the spiritual consciousness, is said to have no memory whatsoever of its past life. In the former case no spiritual Ego is left. What then is the merit of Karma? What matters it whether the spiritual Ego is extinguished or is re-born again blank of all past memory? It is said that there is no salvation or damnation, but solely the operation of the universal law of affinity or attraction. But, whether by judgment or by affinity, we went into a state or place, after death, according to the actions of our life on earth, and were conscious of our good or bad deeds, it would be a fit compensation; when, however, all past recollection is at an end, and there is re-birth in blank oblivion, the case seems inexplicable as one of Divine Justice. We might as well punish a man for a crime by making him perform hard labour in prison during mesmeric trance.

It may be that the fifth principle (physical consciousness) has recollection of the past life and suffers for its misdeeds consciously, but we know nothing about it. The question often arises—"What is the incentive to morality?" However remote it be, man must have some motive for doing right. If the wicked and righteous are alike to be oblivious of past acts, there is no incentive left for doing right more than for doing wrong, except fear of human laws. What stimulus is there for following righteousness for its own sake? I have no doubt that there must be very satisfactory explanations on these points in occult philosophy, and it would be no small benefit to the Fellows of our Society, and to other readers as well, to get solutions of these difficulties. The Theosophical Society aims at breaking down materialism and unless occult science showed satisfactorily that the moral law is supreme, and that there are the highest motives for practising morality and contentment, it would not be able to make head against the materialistic tendencies of the present age.

The extinction of desire or *tanha*, in every form, is said to be necessary to the attainment of final bliss or *Nirvána*, and this is said to be done by Yogis and *Arhats* through certain methods during a single life; while, in the case of ordinary persons, it is done through a series of ascending births. According to the esoteric doctrine, material life, whether in this or other spheres, is not to be desired; why then should spirit involve itself with such life only to get disentangled again and leave all matter to re-disperse into its ultimate particles?

These and many others are the doubts of a large number of inquirers who would fain be enlightened on the several points so imperfectly, and, I fear, confusedly stated by me.

SEEMING "DISCREPANCIES."

TO THE EDITOR OF THE "THEOSOPHIST."

I have lately been engaged in devoting a few evenings' study to your admirable article, "FRAGMENTS OF OCCULT TRUTH," which deserves far more attention than a mere casual reading. It is therein stated that the translated *Ego cannot* span the abyss separating its state from ours, or that it cannot descend into our atmosphere and reach us; that it attracts but cannot be attracted, or, in short, that no departed SPIRIT can visit us.

In Vol. I., page 67, of "Isis," I find it said that many of the *spirits*, subjectively controlling mediums, are human disembodied *spirits*, that their being benevolent or wicked in quality largely depends upon the medium's private morality, that "they cannot materialise, but only project their ætherial reflections on the atmospheric waves." On page 69: "Not every one can attract *human spirits*, who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the astral light vibrating between the person sympathetic to them and the universal soul." On page 325: "Sometimes, but rarely, the planetary spirits.....produce them (subjective manifestations); *sometimes the spirits of our translated and beloved friends*, &c."

From the foregoing it would appear as if both teachings were not uniform, but it may be that *souls*, instead of *spirits*, are implied, or that I have misunderstood the meaning.

Such difficult subjects are rather puzzling to Western students, especially to one who, like myself, is a mere tyro, though always grateful to receive knowledge from those who are in a position to impart such.

Yours, &c.,

CALEDONIAN THEOSOPHIST.

9th January, 1882.

EDITOR'S NOTE.—It is to be feared that our valued Brother has both misunderstood our meaning in "Isis" and that

of the "Fragments of Occult Truth." Read in their correct sense, the statements in the latter do not offer the slightest discrepancy with the passages quoted from "Isis," but both teachings are uniform.

Our "Caledonian" Brother believes that, because it is stated in "Isis," that "many, among those who control the medium *subjectively*, are *human disembodied spirits*," and in the "Fragments," in the words of our critic, that "the Ego cannot span the abyss separating its state from ours.....cannot descend into our atmosphere,...or, in short, that no departed SPIRIT can visit us"—there is a contradiction between the two teachings? We answer—"None at all." We reiterate both statements, and will defend the proposition. Throughout "Isis"—although an attempt was made in the *Introductory Chapter* to show the great difference that exists between the terms "soul" and "spirit"—one the *reliquiæ* of the *personal* EGO, the other the pure essence of the spiritual INDIVIDUALITY—the term "spirit" had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood :—

On page 67 wherein it is stated that many of the *spirits*, subjectively *controlling* mediums, are human disembodied spirits," &c., the word "controlling" must not be understood in the sense of a "spirit" possessing himself of the organism of a medium; nor that, in each case, it is a "spirit;" for often it is but a *shell* in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or *fade out*. A "spirit," or the spiritual *Ego*, cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals—before and after its "gestation period." Interval the first is that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as "Bar-do." We have translated this as the "gestation" period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old *Ego* entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual Ego is reborn—like the fabled Phœnix from its ashes—from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists "Deva-chan," the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new *personal* Ego gets re-incarnated into a *personality* when the remembrance of his previous Egoship, of course, fades out, and he can "communicate" no longer with his fellow-men on the planet he has left forever, as the individual he was there known to be. After numberless re-incarnations, and on numerous planets and in various spheres, a time will come, at the end of the Maha-Yug or great cycle, when each individuality will have become so spiritualised that, before its final absorption into the *One All*, its series of past *personal* existences will marshal themselves before him in a retrospective order like the many days of some one period of a man's existence.

The words—"their being benevolent or wicked in quality largely depends upon the medium's private morality"—which conclude the first quoted sentence mean simply this: a pure medium's *Ego* can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an *impure* medium can only confabulate with the *astral* soul, or "shell," of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation. As quoted by our friend, "affection to those whom they have left on earth" is "one of the most powerful attractions" between two loving spirits—the embodied and the disembodied one.

Whence the idea, then, that the two teachings are "not uniform"? We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in "Isis" and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS.

THE TANTRIC AND PURANIC IDEAS OF THE DEITY.

BY BABU KALI PRASANNA MOOKERJI, F.T.S.

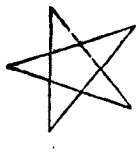
The religious belief of almost all the Indo-Aryan sects is identical and similar, whether it be a Tántric, a Buddhist, a Vedántic, or a Vaishnava. Almost every sect, except the Buddhist, has two parts of their sacred books; the first, which they call "Karma Kánda," or the method of worshipping; and the second, the "Gnyan Kánda," or the portion treating of the means of obtaining wisdom. The latter portion is considered to be the only one from which the true knowledge may be derived; while the former is said to be suited only to the generality of the people who have not as yet arrived to that state of perfection of their minds by which they can comprehend what is stated in the "Gnyán Kánda"; so that by "Karma," or religious acts, they may gradually have that faith and purity of mind that is required to go into the "Gnyan Marga," or the way to wisdom. The doctrines laid in the "Gnyàn Kánda" are called secret doctrines, and are supposed to be known and understood by "Yogees" and "Paramahansas" only. They appear unanimously to agree in considering that the universe is not any thing separate, created by God, but simply a manifestation of the "Infinite" in different shapes and forms perceived by the senses only through "Máyá," illusion or ignorance, to which they attribute the cause of the phenomenal world. This "Máyá" is called the Primitive Force, the "Adi Sakti," "Prakriti," the "Adi Nári," or the first mother, and is supposed to be the first emanation from the Infinite giving birth to the three deities, "Brahmá," "Vishnu," and "Shiva," the supposed principles and causes of *creation*, *preservation*, and *dissolution*. Shiva, although produced from the first force, and represented as "Kál" (time), or "Mahákál" (eternity), is supposed to be again the husband of "Adi Nari," co-operating with her in first giving rise to the world, and then absorbing every thing into themselves. He is without beginning, and his end is not known, and from him the revolutions of creation, continuance and dissolution unintermittently succeed. The object of constant meditation of Shiva is "Byom," akash (ether), the medium of sound, the supposed body of the "Adi Nari,"—the first representation of Prakriti, or primary matter from which the other varieties of matter,* air, light, water and earth, are supposed to have been evolved, producing respectively the properties of touch, sight, taste, and smell, each latter in succession from the former having in addition the properties it had in its preceding state. The deity in the form of "Vishnu," the preserving principle, was floating on the surface of the waters, (whence he is called "Narayana"), when from his "navel lotus," as it is called, "Brahmá" was born. Having thus been born within the "lotus" of the navel of Vishnu, Brahmá, with the desire of ascertaining the origin and cause of his existence, reduced his size by his will, and having gone, as far as he could, through the small hole of the lotus stem, arrived at its extreme end when he was astonished to find himself within the lotus where he formerly was.† The delusive character of his own exist-

* Gas, light, liquids, and solids.

† *Vide* "Srimat Bhagvat."

ence, the reality of which was perceived through "Máyá," and the fact of his being as one with the Infinite, produced by Máyá only for the creation of the universe, were now understood by him; when, setting himself up to austere devotion and meditation, he pronounced the "Pranava," Aum, and the Vedas or wisdom, and with the will of "creating" the world, enwrapped himself by a mundane shell, which became a bright golden egg, in which he remained for one year of his, after expiry of which, having split the egg into two halves, created the two worlds, the spiritual and the material, ordinarily known as the Heavens and the earth. The "Kaumara" creation was his first attempt in the creation of "Beings"—the creation of Rudra and the four mind born sons, Sanak, Sanatan, Sananda, and Sanat Kumár, who, declining to create progeny, remained, as the name implies, ever boys, Kumars, that is, ever pure and innocent. The ten mind born sons, Marichi, Atri, Pulava, Pulastya, Angirá, Cratu, Daksha, Bhrigu, Vasistha, and Nárad, were his next offsprings, who were endowed with the power of creating beings at their will, and thus multiplying the worlds. Thus were produced several Rishis, Prajápatis, Devás, and Asuras, to inhabit both the worlds according to their order and merit, freely communicating with one another and partaking both anthropomorphic and spiritual character more or less. The present race of human beings is an after-creation, partly the remnants of the departed race of superior beings and partly created, by sexual intercourse, from Manu and his wife Idá. Thus we see that almost all the nations of antiquity agree in considering that the present race of man has not been created by God, but the fruits of creation of a superior race of beings, differently created, as considered by the Hindus, in different places by different patriarchs endowed with the power of creation.

God, the Infinite, is considered beyond the three attributes of "Satwa," "Raja" and "Tama," that are attributed to Máyá or Sakti, which are at the same time supposed to have sprung from him similarly as the three primitive colours, blue, red and yellow, and their combinations are produced from the purest ray, the white—the absence of any colour whatever. "Máyá" is considered the universal reason which gives rise to conceptions and perceptions, the power of distinguishing good and evil, right and wrong, to the mind and to the idea of self by which man cannot understand what he really is. The reality of the phenomenal world is denied, and it is supposed as one with the Infinite; simply a repetition of the one perceived by illusion, and is symbolically represented by the five-pointed star with ॐ (Om), the



Infinite, in the centre, enwrapped by Máyá, produced by a reflection of the divine rays and giving rise to the five different descriptions of matter, the akash, air, light, water, and earth. The figure is, therefore, considered the true and mystic representation of the universe, by a true knowledge of which man is said to liberate himself from animal desire and self, and go upwards for union with the one, the Truth. The human body is supposed to be a microcosm of the universe, and is exactly similarly represented. ॐ (Om) is Paramátma in the form of "Jivatmá" in the centre of the star in combination with Máyá, residing in the material frame, and having the properties of the five varieties of matter as above stated. Thus a man is required to liberate himself from these five states of matter, and all the material attributes, desires and thoughts, before he can sufficiently enlighten himself to have an upward course of improvement for union with the "Infinite," and know that it is the one "whole" from which a spark or atom, enwrapped by Máyá, has produced his self, the idea of which he is now gradually trying to annihilate.

The Primitive Force, Sakti, the first emanation from the Infinite, the first conceivable existence of something, is supposed to be evolved, through its various manifestations, from ether (akash) the finest state of matter, to earth the grossest, from a grain of sand, the lowest form of earthy matter, to the body of man the highest; and from this material state, the lowest point in the circle, back to the ethereal or spiritual state, when it finds an impulse towards its upward journey to be again united with itself back to unity; exactly as the number 1, through its different manifestations from 1 to 9, is again brought to itself in order to produce 10, the first thus becomes the last, and the first again, and so on to perform endless revolutions in the circle.

The knowledge of the one and the progress of the soul can be obtained, it is said, either by "reasoning" or by "inspiration." The first way by logical demonstration is followed by "Nayiaiks" or the followers of the Naya philosophy, but their way is said to be defective as sense and reason cannot transcend phenomena, and thus produce the knowledge of the Infinite. The "Siddhas," therefore, ignore Náya, and supersede it in favour of the spiritual illumination, or "inner light" in the heart, which they consider to be the only faculty by which man can see the Real Being that underlies all external phenomena and illusion. Man's only duty, therefore, is to shake off this illusion, to ignore all reference to self, and to be passive that the Infinite force may work in his heart, produce the light, and thus draw him towards the real being, the Truth. Seclusion from the world, abstraction, freedom from carnal lusts, purity of mind, resortation to sacred places, subjection of the body to vicissitudes of conditions, love to man, charity, simplicity, truthfulness, a stern faith, a firm will, and resignation to the will of the Infinite force, are considered to be the first steps of getting over the animal desires and obtaining the divine inner light. The adoration or worship of God in images, pilgrimage with the object of enjoying heavenly bliss after death, and other external observances or outward forms are said to profit little in the progress of man for union with the Infinite, for they keep alive the illusion of duality, of man's self-righteousness, and of his personal agency and merit, and thus put an obstacle to the way of man's improvement, or obtaining divine illumination in his heart.

Regarding the cause of the apparent good and evil as ordinarily seen and felt in the phenomenal world, and the cause of so many varieties of nature and their effects as perceived in it, the solution of which transcends ordinary human ingenuity and knowledge, and is the formidable difficulty with theologians—the inner sight and the inner light are the only two that are supposed to solve the problem. It is considered to be inexplicable to those who have not obtained the light in their heart, just as the difference in the colours cannot be explained to a man born blind. Man, enlightened with this divine illumination, can have his vision beyond the limitation of time and space, and can see the true nature and order of things, which, in this world, is visible only through Máyá—illusion or ignorance. Nothing can be easily acquired without a Guru or preceptor, and such a Guru as to show him the way to the truth is rare too, but the firm will of the inquirer and his efforts in having a Guru will bring his preceptor to him just as Narada appeared in the forest to *Dhruvá*, simply because the boy had a firm will of being led to the way of obtaining the true knowledge, and finally arriving at the Truth.

TRANCE-SPEAKERS.

No Hindu need be told the meaning of the term Angánta Yéné. It is the action of a *bhút* who enters into or possesses itself of the body of a sensitive, to act and speak through his organism. In India such a possession or *obsession* is as dreaded now as it was five thousand years back; and, like the Jews of old, the natives compassionately say of such a victim—"He hath a devil." No Hindu, Tibetan, or Sinhalese, unless of the lowest caste and intelligence, can see, without a shudder of horror, the signs of "mediumship" manifest themselves in a member of his family. This "gift," "blessing," and "holy mission,"

as it is variously styled in Europe and America, is, among the older peoples, in the cradle-lands of our race—where, presumably, longer experience than ours has taught them more wisdom—is regarded as a direful misfortune, and this applies to both, what Westerns call physical and inspirational mediumship. Not so in the West.....

The extracts, that follow, are taken from an "inspirational discourse" of a very celebrated American lady-medium, delivered November 24, 1878. Those, who are familiar with the literature of Spiritualism, will instantly recognize the style. The prophecy, uttered in this oration, purports to come from "An Ancient Astrologer," who, returning to earth as a spirit, "controlled" the speaker. We republish these extracts to give our Asiatic friends a specimen of the weird eloquence that often marks the mediumistic utterances of this gifted lady. Other trance-speakers are also eloquent, but none of them so famous as this medium. Personally we have always admired that rare talent of hers to come almost night after night, for years successively, upon the rostrum, and hold her audience spell-bound, some with reverential awe at hearing, as they believe, the voice of "controlling" angels, others by surprise. Too often this latter feeling, first awakened by her wonderful fluency of language, has become confirmed by finding, after the flush of the first wonder had passed and the oration has been put into cold printer's type, that hardly a sentence is there which could not have been uttered by her apart from any theory. Her personal idiosyncrasies of thought and language constantly obtrude themselves, whether the "controlling spirit" be the late Professor Mapes of New York, the lamented Osiris of Egypt, or any intermediate notability who may have flourished between their respective epochs. Those, who have followed her trance-speeches, since her debut since 1852, as a girl orator of fourteen, until now notice the striking sameness in them. The mode of delivery is always hers; the style is her style; and the flow of language, though sparkling as a pellucid mountain brook, seems yet to be always the same familiar flow, fed at the same source. The constant recurrence of familiar rhetorical figures, and flowers of speech in this intellectual current, recalls to mind the bubbling jet of clear crystalline water in a parlour-aquarium, which brings around, in the swirl of its eddy, always the same bits of detached moss and leaves. The Hindu will naturally ask, why the names of different "spirits" should be given to a series of orations, any two of which resemble each other like two beads on the same string, when, intrinsically, they show so little evidence of separate authorship, and such constant marks of strong individuality? Another lady orator, of deservedly great fame, both for eloquence and learning—the good Mrs. Annie Besant—without believing in controlling spirits, or, for that matter, in her own spirit, yet speaks and writes such sensible and wise things that we might almost say that one of her speeches or chapters contains more matter to benefit humanity, than would equip a modern trance-speaker for an entire oratorical career. There are, of course, great differences between these trance-speakers, and at least one—Mrs. Emma Hardinge-Britten, one of the founders of our Society—always speaks with power and to the point. But not even in her case, is the trance-discourse above the capacity of her own large mind.

For the sake of the prophecy, of whose defined term of fulfilment—six years from the 24th of November, 1878—one-half has already expired, the subjoined extracts will be worth reading :—

A "SPIRIT ASTROLOGER'S" PROPHECY.

.....

....."When, in the cyclic combinations, these planets (the perihelion period) were nearest the sun, and received the greatest amount of the sun's rays, all at the same period of time, was there then any influence upon the earth? Was there in that combination any great magnetic and electric change that marked the epoch in that period of earth's history? These are the questions that naturally arise.....The various signs of the Zodiac were, of course, taken from these ancient astronomical and astrological symbols (on the Egyptian tablets), and represent the completed cycle or circle of man's existence; man in his generic and man in his individual state. Whatever sign, therefore, is uppermost at birth, or at any particular portion of a man's history, is considered to have an influence upon his existence. Constellations affect man, it was supposed, in relation to his spiritual, as well as to his physical, well-being; and, according to the ancient teaching, these constellations exercised adverse or beneficial influences according to the relations of the planetary star in the ascendant, the natal star under which man was born. All of this is but preliminary to the fact that every planet in the solar system, whether discovered or undiscovered at the time by astrology, exerted its power upon the earth, with every constellation visible or coming within the range of the solar system during any period of its great or larger cycle of revolution. Thus, the constellations, one and all, each and every one affected the earth physically and spiritually. When, therefore, this perihelion takes place, it is supposed that there will be great necessity upon the earth for care in the maintenance of physical life, that there will be great surging of pestilence, famine, disease of various kinds; that wars and all those disturbances, incident upon this physical agitation, will take place, and every existing form of life upon the earth's surface will be taxed to the uttermost to maintain its supremacy.

"Spiritual causes produce physical results. Man is in the realm where he computes from the physical. The spiritual is the abiding source; the primal centre and power is there. Its cycles determine the physical phases; its forces regulate the motions of the planets in their orbits and the influence of the suns in space. Law and life together are intelligence; this intelligence moves and governs the universe. Man, in his feeble finite capacity, can only see the shadow upon the glass of time, while the great movement passes beyond. Within the next six years of time, there will not only be more wars, more disturbances, more physical diseases and more disasters, but there will also be such upheaving in church, and state and society, as the world has not known, perhaps, for six thousand years. The Adamic period (?) was the beginning of the present cycle (the vaster or larger cycle). The Messianic period is once in two thousand years. (?) In this time there will, as we say, be more revolutions, and disasters, more physical suffering, than has been seen in the world for many thousands of years. At the same time, you are forewarned by prophecies and inspirations, by all kinds of calculations spiritually and by seers of your own age, that the spiritual acme about to take place is also a perihelion of spiritual forces, and that there will be, following this period of destruction, such an out-pouring of spiritual life upon the world as has not been known for thousands of years.....greater than that which came in the time of Christ, for his was but a Messianic period; greater than that which came in the East at the time of Krishna—for his was a limited period of time to his own peoples; greater than that which Buddha brought—for his was also a Messianic period of 2,000 years. .....We say there will be a shaking of the foundations of all existing forms of thought—schools of metaphysical reasoning, sophistical philosophy, shaken to their very centre; religions in their theology and external form overthrown, the church of Rome, in its physical and material sense, destroyed in its power; the Protestant church in its pride of state also destroyed across the ocean, and its many branches. Materialism will also be shaken from her throne. Science will also find herself puzzled, for, after many calculations and solutions of the problems of physical life, she will find other theories, other discoveries which supersede discoveries supposed to be final, which will be merged in still other discoveries. Man will proceed to unlearn that which he has with much care and painstaking learned, and pronounced to be true. Even those subtle and occult sciences will be discovered in their origin."

Continuing, he informs us that the science of life will be portrayed by invisible methods, absolute statements, perfected by the very force of their existence. Circumstances will so arise in connection with the physical relations of man that every supposed law of life and being will pass into oblivion, and man will discover himself a different creature from what science has builded up, or art imagined, or the force of human intelligence discovered. The spirit of man, with new vision and broader observation will inhabit the physical body with divine attributes pictured upon the countenance. The brain will be imbued and interfused with loftier perception. The quickening power of this inspiration will descend and a new

epoch of time will begin with greater force. It is no fable, no theory, no finely-spun, finely-woven tissue of imagination. All through history the hand of the prophet, the hand of the astrologer, the hand of the seer, the hand of the religious revelator, has pointed, to the latter part of this century, as the culmination of this period of time; and so sure as planets revolve in their places, so sure as the functions of life are affected by the light of the sun, are these thoughts and suggestions true. Approaching the earth at the time of this perihelion are spiritual powers, drawing also from the earth in the direction of the larger spiritual augmentation to the planets that receive larger light from the sun.....What will come then to the earth? A new form of religion, the up-rising of a new system of thought, the augmentation of new power, an angel from another sphere wearing the garb of man, and approaching earth with a new religion, unrolling like a scroll. The new record is being prepared. The earth is made ready, the spiritual firmament is visible. The unrolling of this scroll is the prophecy of the future religion of the earth. It will not be limited; it will not be so partial in its nature as past religions. It will include more. All nations of the earth, Mahommedan, Jew, Parsee, Oriental, will be welcomed within its folds. It will bind up and reconcile those broken links in past history that have been lost to mankind. It will interpret the revelations now disentombed in ancient cities. It will make clearer interpretations of the Sanscrit writers. It will reveal more fully the meaning of the cabalistic symbols. It will show the similarity between all forms of religion.....It will unite the nations of the earth. The Mongolians, they who dwell in the far East, will be recognized as your elder brothers. Then will have been formed the complete circle; that, which was the old, will be the new; and that, which was the new, will be the old. The earth itself will be discovered to bear the records of its past history, and it will appear that the American continent is the ancient continent of which the account is recorded in the ancient scripture, while Europe and Asia are but the newer continents, arisen since that time from the sea. There will be found direct evidences, chronologically correct, whereby you may trace the rise and fall of the nations of the earth even to America, as the older continent. It will be found that man has completed the half cycle of the great spiritual existence that shall come. Again he shall complete the cycle of the earth. Again the nations shall turn Westward. Again Asia will become the seat of power. Again there will be departure into Europe. Again new continents will uprise from the sea. Again man will find himself in his former place with larger growth, with powers advanced, with matter refined, and with the earth itself purified. All these shall come between the intervening cycles that are to come ere the final solution of the wonderful problems of existence on earth. In the midst of this you occupy the central portion between the past and future life. In the midst of this you will look backward as many thousands of years as it will take in the future to perfect the earth. You are standing midway along in the cycles of history ere the world shall be fully perfected. In the first form of life that pervaded the earth, you can trace the backward cycles, and wherever you can find the beginning of human history, there is the beginning of religion. You can trace it forward when the earth shall at last have yielded its ultimate perfection; when, in the many thousands of years, the saviors shall be born that finally will redeem the earth fully, and man shall then be an angel in the very existence upon earth. You will learn the earth is but repeating the history of the past only in a broader, wider, and ascending pathway, that the cycle of human progress is upward like a spiral pathway, not direct; and that, as man approaches, these periods, corresponding to the past periods of time, he can glance down through the vista of ages discerning those smaller periods.

EARTH REPEATS THE VIBRATIONS,

the culminations of past history. Listen and you shall hear. At this particular period and point of time you may discern what prophets, seers and oracles foretold. As an instrument, attuned to any particular note of melody, will respond when another instrument is touched upon precisely the same note with the same vibration, so the earth to-day responds to past vibrations of similar character. Seers are developed. Prophets are born. To what end? That man, as a spiritual being, may resist the great inflowing tide of physical power that elsewise would rob him of a consciousness of existence. That man, stronger than winds or waves, stronger than the combinations of planets, stronger than all voices of the stars, finally may say: "I am greater than these." Jove, amid the lightnings of heaven, ruling all the empires of the earth and sky, lightnings in his hand, and the thunderbolts at his command, is no fable. The power of man is greater than that of Jove. His spirit is immortal, while planets must pass into oblivion. His soul abides while stars are immolated and pass into and out of suns, are swallowed up in great flames of fire, and have their birth again in infinite space. But as for man, he abides in the midst of these changing, fluctuating elements, the central force, the power that shall live forever, the one intelligence that shall comprehend the whole. Nor is it a fable that man shall finally move the *physical universe* with his spiritual power. Do you not do this to-day? Is not the physical man the smaller universe? Are not its arteries, veins, molecules, smaller orbs in space? Does not the brain respond to your thought? May you not, after a time, control your very heart-beats and the pulsations of life along the arteries of your bodies? When this is accomplished, will not this be in the smaller what the universe is in the larger orbit? And then, enthroned upon worlds, with the universe at your feet, may you not see the stars move in space as you now see globules move in water under the magnifying glass, or as the astronomer sees the stars of the firmament pass before his vision when he sweeps the circumference of the heavens?

BHAGAVAT-GITA.

BY BABU NOBIN K. BANNERJI,

President of the Adhi Bhoutic Bhratru Theosophical Society.

The portion of the Great Epic Poem, the *Mahabharata*, known as "Bhagavat-Gita," is considered by all as the noblest record left to India by the venerable sage, the holy Vyasa, also called Sri Veda Vyasa, or Badrayan. It is held in the highest esteem by both the Hindus and the Buddhists, and the instinctive veneration paid to it is great, though portions of it are directly opposed to the Vedas. So great, indeed, is the respect that,—while almost every other book of the Hindu scriptures has been disfigured more or less by the interpolations made by various crudite ignoramuses—Pandits and Brahmans—and even the rest of the *Mahabharata*, in which it is incorporated, is so mutilated by later additions that, even in the number of verses and its division into chapters, no two manuscripts can be had in India which would tally with each other—no one has, unto this day, added to or taken away from the main text of the Bhagavat-Gita one single sentence—a word—a letter, or even a comma.

The word "Hinduism" has now become so pregnant with various meanings that, to a foreigner, it is almost an incomprehensible term. We are all Hindus, yet our sects are many and at utter variance with each other.* There are the "Saivas"—the "Souras"—and the "Ganapattyas";—all, not only at wide variance with but bitterly opposed to each other and always at loggerheads. There are the Vedantins—who include Pantheists, Deists, and the *Charvacks*—atheists and materialists, and yet all of them are Hindus. In short, every system of religion and philosophy, provided it does not countenance beef-eating, may come under that name. Exoteric Hinduism consists at the present time—so far as the numerous sects of Theists agree with one another—in a common and profound veneration for the Vedas—the "Bhagavat-Gita"—the "Pranav" (*i.e.*, Aum)—the Gayatree—the "Ganga"—(Ganges *alias* Bhagirathee)—and the "Gaya." In *esoteric* Hinduism, the scriptures of every sect agree in recommending, to their votaries, initiation into and the practice of *Raja Yoga* under competent Gurus as the only means of attaining knowledge, and, through it, *Mukti* or *Nirvana*. Furthermore they all teach, being unanimous on those points, that there is no other means of emancipation, or release from the sorrows of life; and that every man must enjoy or suffer, as the case may be, the consequences of his *Karma*, or the result of his combined actions (including thoughts), and that the latter is inevitable. The Bouddhas

* During the official tour of the Editor, *M.R.Ry.* T. Subba Row Garu, the Corresponding Secretary of the Madras Theosophical Society, has kindly undertaken to look over such MSS as relate to the Brahmanical esoteric doctrine.—MANAGER, "THEOSOPHIST."

(Buddhists) and Jains also agree in this. Therefore, from the esoteric stand-point, they are as good Hindus as any other Aryan sect in India.

Although the Bouddhas were, on the rise of the *Pouraniks* * (about 300 years after Buddha Deva left his earthly tenement), forcibly expelled from India, yet, during his life-time, there never was a Pandit, who, after arguing with Gautama Buddha, had not become, in the end, a convert to his doctrines. Hence it was that, while hating and dreading him with all their heart, his worst enemies, the Pouraniks (the modern Hindus), were forced to accord to him the highest honour to which man could pretend, to wit: to declare and accept him as the ninth of the ten principal *Avatars* or Incarnations of Vishnu—or Omniscience!! This very fact ought to show, to every sincere enquirer, what and who was the Lord Buddha, and how very high must his teachings have been, since, coming so closely after those of Krishna as given in the Bhagavat-Gita, they yet were found worthy of being uttered by Vishnu.

In the Bhagavat-Gita, Krishna is made to say to Arjuna that he incarnates himself on this earth, from time to time, for the purpose of restoring the True Religion :—

"Whenever there is a relaxation of duty, in the world, O son of Bharata! and an increase of impiety, I then manifest (incarnate) myself for the protection of the good and the destruction of the evil-doers."

Nowhere do we find him speaking to the contrary; and yet the *Pouraniks*,—finding the teachings of Gautama Buddha, inculcating a religion of pure morality, threatened their pockets,—spread the idea that the mission of the ninth Avatar was to vitiate and corrupt pure Hinduism, and substituting, in its stead, atheism!

It is in this connection that I have a few questions to ask of my Hindu Pandit brothers:—

(1) Who is it who says that, in the ninth Incarnation, Buddha has inculcated a false religion?

(2) When was it said—before or after the declaration of Krishna in the *Bhagavat-Gita*, as quoted above?

(3) Is he, who said so, a higher and more reliable authority than Krishna was?

(4) Kapila is referred to in the Bhagavat-Gita as also an *Avatar*, although not as high as one of the ten Principal Incarnations, one of whom was Buddha. In his *Sankhya Darsana*, Kapila declares clearly his "Iswara-siddhey," *i.e.*, the disproval of Iswar, or of the so-called God.

(5) Brihaspati—the most learned of the learned and the "Priest of the gods," in his *Charvack* system of philosophy, clearly set down that there is no such thing as what is popularly called God; and he goes so far as even to deny a hereafter and teach the same.

If then *Sankhya* is regarded in the light of a high authority and *Charvack* is tolerated, why should then Buddha Darsana be cried down? Is it only because the former two, while both denying the existence of a God or a life hereafter, do not step as hard as Buddhism does upon the corns of the priest-craft by enforcing a most sublime and uncompromising morality?

Now, the fact appears to me simply this. The work of religious reform, begun by Krishna, was completed by Buddha. Any one, who will read *Bhagavat-Gita*, and compare it with the Buddhist *Tripitaka*, will easily find this out. Hence the value placed on the *Bhagavat-Gita* by the Buddhists; and the reason why they have so much less deviated from their primitive faith than we—the Hindus.

There are still Orientalists who hold to the opinion that the *Mahabharata* is anterior to the *Rámáyana*, for the reason that, while the latter dwells on monogamy, the former records instances of polygamy and polyandry as in the case of Droupadi. Polyandry can precede monogamy; it can never succeed it, or exist in any such civilized community, as the heroes of the *Mahabharata* are supposed to have lived in, during the "Great War" period. Polyandry, moreover, is so much opposed to the marriage laws of Hinduism that the most absurd and childish excuses are resorted to, in order to explain away the fact of the five Pandavas having had a common wife. Such explanations can satisfy but the blind faith of a bigot. What makes the case of Droupadi still worse is that, while the wife of all the five Pandu brothers, she was married only to one of them.* Unexplained, the case stands one of the greatest depravity.

Again, the despondency of Arjuna on the battle-field, when he sees the hosts of human beings assembled, his own kith and kin among them, who must all be killed and slaughtered before the kingdom can be obtained, seems but natural. His consequent resolution to live the life of an exile in the jungles forever rather than shed torrents of blood, some of it near and dear to him, for the sake of a kingdom, bespeaks a noble, unselfish heart. Yet he is taken to task for it. That the precepts of the Yoga philosophy, taught by such a personage as Krishna, an Incarnation of the great Deity himself, should have resulted in its moving such a grand and wise hero from his high and noble resolves, and have converted him into a selfish murderer for the only purpose of aggrandizing his possessions, seems deplorable indeed. Can Yoga philosophy be made to serve a meaner or a worse purpose than this?—the *Yoga* whose every aphorism breathes and inculcates self-denial? If such be the consequences of its teachings—then, away with it! And that such has been its accepted interpretation *ad literatim*—is evident from the very fact of Krishna being surnamed the *Kuchakri* (or intriguer) by the Pouraniks. After such a presentation of Krishna's character, it is no more to be wondered at, that the wise interpreters should have rejected Gautama Buddha's teachings. Indeed, it would have been a wonder had it been otherwise.

So palpably absurd is the variance between the teaching and its interpretation that many a sound scholar considers the *Gita*† as quite a distinct work from and very injudiciously incorporated into the body of the *Mahabharata*. To this day, it is read and regarded by some Hindus as a record having no real connection with the Kurukshetra battle between the Pandavas and the Kouravas. And editions accordingly compiled can be had for sale in our bazaars.‡

The question now arises: "Was Vyasa Deva so short-sighted as not to have foreseen the dead-letter interpretation? Would he have so carelessly incorporated so sacred a book in so ill befitting a place of his great work, without any motive? Or was it done designedly and by some one else?"—as I have just shown, it seems so.

I, for one, believe that it was done after mature deliberation, and that, therefore, the place and time assigned to the *Gita* are both appropriate and opportune. The reasons are briefly as follows, and they are gathered from esoteric teachings. ||

* The followers of the *Puranas* or the old, the ancient scriptures of India.

* This is incorrect.—S. R.

† Some Pandits also hold that *Sanatsujatyam* and *Uttaragita* were likewise independent philosophical discourses subsequently incorporated into the body of the Great Epic Poem.—S R.

‡ The idea that the *Gita* may after all be one of the ancient books of initiations—now most of them lost—has never occurred to them. Yet,—like the Book of Job very wrongly incorporated into the Bible, since it is the allegorical and double record of (1) the Egyptian sacred mysteries in the temples and (2) of the disembodied Soul appearing before Osiris, in the Hall of Amenthi, to be judged according to its *Karma*—the *Gita* is a record of the ancient teachings during the Mystery of Initiation.—ED.

|| The *Bhagavat-Gita*, in its present form, *i.e.*, *minus* the explanatory key which gave the correct interpretations to the Initiates, was incorporated after the rise of Buddhism, and when it was in the interest of the *Pouraniks* to conceal the great similarity of thought between Buddha's and Krishna's doctrines. Until then, the sacred writings were entirely in the hands and the safe keeping of the Initiated Brahmans alone, and remained, therefore, unknown to the multitudes. But when Gautama Buddha,—whose object it was to throw open the doors of the Sanctuary to all those who were found deserving and worthy of the initiation into the Great Truths, irrespective of caste, wealth, or social position,—revealed the secret partially in his public teachings, then his bitter enemies, the Brahmans, immediately after the death of the sage, destroyed and hid the key—the very kernel of the doctrine—and abandoned, to the masses, the husks. That key, contained in a work thrice as bulkly as the *Mahabharata*, is said to have been carried away by the Buddhist Initiates into their exile; and even now the Kandy temple at Ceylon is reputed to possess a copy of it.—S. R.

Although the five Pandava brothers,—Yudhishthira, Bheema, Arjuna, Nakool, and Sahadeva—are known as the sons of Pandu, (whence their name *Pandavas*), every one of them has in reality a father of his own. The *Mahabharata* also makes each brother the representative, or, in its peculiar phraseology, the "incarnation of his respective Father." Thus it speaks of the eldest brother Yudhishthira as the son (and also the incarnation) of *Dharma*. Bheema is the son (and incarnation) of *Pavan*. Arjuna is the son and the Avatar of *Indra*. Nakool and Sahadeva are the sons (and incarnations) of the Aswini Kumars, *i.e.*, "the sons of the *Sun*." Again, each of these personages represents some peculiar element of which he is said to be the presiding deity. Thus, "Dharma" represents Endurance and Forgiveness, and stands for Earth. "Pavan" is the presiding deity of the air and represents Power. "Indra,"—that of *Akasa* (Astral Light; Ether) which represents the soul; while the two Aswini Kumars preside over and represent, respectively, Fire and Water, the two remaining elements. Thus we find that the five brothers or the five "Pandavas" represent in reality the five elements,* which constitute man or rather HUMANITY, each element being anthropomorphised into an individual. In like manner, Droupadi, their wife, though shown as the daughter of King Drupada, and so named after him, is, as we find in the same *Mahabharata*, not Drupada's daughter at all, but another mysterious personage whose parentage is quite obscure. The fact is that, like the Pandavas, she too is a personification; that of *Yoga-Maya* or the Yoga-Illusion, and so, necessarily is made into and becomes the common property of the five Brothers, the Elements, with their innumerable illusionary effects; while Krishna, representing the *spirit* (Paramatma) completes the group of *seven*.

The summary of the above is that four of the five brothers comprise the physical or the visible gross body of man. Arjuna (the Astral Principle) is the soul and Jivatma, the life-soul, or Vital Principle; and Krishna, the *spirit*. The Soul and its consort, *Maya*, being always nearer to the spirit than the rest, Arjuna and Droupadi are represented as the bosom friends of *Krishna* in preference to the rest.

And now comes the question, "Who the Kouravas—the foes of the Pandavas, and especially those of Arjuna—are." Bearing in mind that those enemies are also most of them related by blood to Arjuna, we have no difficulty in pointing them out as the woes and evils to which humanity is subject, and most of which have their origin in the blood or the physical organism of man himself. The Kouravas are, therefore, no other than the evil propensities of man, his vices and their allies. The philosophy of Krishna teaches Arjuna that he must conquer these, however closely related to him they may be, before he can secure the "Kingdom" or the mastery over SELF.

It is for this very reason that the battle-field is chosen as the scene wherein knowledge is imparted. The despondency of Arjuna is an allegory to show how often, at the very threshold of knowledge, the human soul allows its worst feelings to have the better over his reason, and that, unless he can rally round his best allies—he is lost.

The *Rath* (car) or war-chariot of Arjuna is being driven by the charioteer—Krishna. That *Rath* means, in Sanscrit, the "human body" as well as vehicle, needs hardly be mentioned. In the present case it is intended to signify that, should man become determined to achieve a conquest over his own passions and evil inclinations and to secure *Mukti* or bliss to his soul, he must first listen to the whispered advices of his spirit, whose voice is heard in the very midst of the battle that is constantly raging around him, even while the soul and the spirit are seemingly riding in the same *Rath*—or body.

As a confirmation of the above interpretation, I may also remind the reader that, in their ascent to heaven, Droupadi—the *Maya*—vanishes and disappears the first, and Yudhishthira—the Earth or the gross Principle of the body, the last. Does not all this clearly show that there is perfect harmony between the several parts, that the whole thing has been beautifully conceived and is fully worthy of its author? That there is, in fact, no polyandry preached in it, nor is there any real deviation from a noble course of life toward selfish ends.

The chief difference between the *Vedic* and the *Gita* teachings lies in the following: While the Vedas deal with the *Adwita* and *Dwita* questions, *i.e.*, whether the universe or man consists of matter and spirit, or only of one of these two principles,* the *Gita* clearly inculcates three in one, *i.e.*, matter, soul and spirit, and terms them KSHAR, AKSHAR and PURUSHOTTAMA†. Hence—the temple of Jagernath at Pooree is known as the Purushottama Temple, because of its three idols—Suvadra (female), Balaram (male) and Jagernath or Purushottama, the sexless, spirit, literally signifying the superior male, but, *de facto*, the pure Deific Principle. This representation is also known as the "Buddha Avatar," a name arising from the fact that Buddha taught the same mystic Trinity expressed to this day in Tibet by the words: *Om Han*, and *Hoong*, or, in Sanscrit, *Buddha*, *Dharma* and *Sangha*. The female idol has hands and feet, while the two males have neither; denoting thereby that the first or inferior man has to depend upon his gross, physical body as tools in life, while the superior man is moved to action by his soul and spirit, and, therefore, needs no help from his physical self. So holy is that famous temple that, within its precincts, all distinction of caste disappears, and every pariah and out-caste becomes equal to the highest Bramhan. But the discipline in it is very rigorous, no animal food or spirituous drinks being permitted to cross its threshold under any condition.

The occasion of the celebrated Car festival is the period when pilgrims from all parts of India thickly crowd the place. The popular saying—"He, who can catch a glimpse of the dwarf (meaning Jagernath) on the car, will have no more re-births"—brings, on that day, hundreds of thousands of worshippers. I have already stated above that this car is but an allegory, meaning, in reality, the human body. The true significance of the verse, therefore, is that he who can see or find the spirit (Jagernath, or the dwarf) enthroned in his body will have no more re-births, since he may be sure then of finding himself emancipated from sin.‡ Similarly, from a crude and fanatical notion that one, who gets crushed under the wheels of Jagernath's car, is saved, men had been, from time to time, throwing themselves under the sacred vehicle. The blame for so many lives lost must be laid at the door of the Bramhans, who, from selfish motives, had thrown away the key to the esoteric meaning of the sacred allegory; the real signification being that, while the Spirit, Jagernath, is driving in the car or body, if one can crush and destroy his animal Soul or Ego and so assimilate his spiritual Ego to the Spirit (or 7th principle), he is saved.

THE MANAGER OF THE "THEOSOPHIST" HAS RECEIVED a small supply of Mr. Wm. Oxley's *Philosophy of Spirit*, and of Babu Peary Chand's *Soul: its Nature and Development*, which can, therefore, be immediately ordered on remittance of their respective advertised prices.

* In the real esoteric explanation given *only to initiates*, the *five Pandavas* represent the *five Prânavâyus* (the five vital airs). The author of this article will do well to take up the clue and investigate all the facts given in the *Mahabharata* carefully.—S. R.

* Wrong. The main point of difference between the two doctrines is this: Adwitis hold that there is no real difference between the individual spirit (Jeevatma or Pratyagatma) and the universal spirit, while the Dwitis hold otherwise. Again, the former hold that *spirit* alone is *Sat*, and everything else is *Asat*, or the outcome of Illusion, while the latter refuse to recognise the existence of any Illusion or *Maya* in the universe.—S. R.

† Not so.—S. R.

‡ Those, who have denounced, for over two centuries, the "Jagernath Car" festival as a "heathen deviltry," an "*abomination* in the sight of the Lord"—the ignorant, but ever traducing Padris—might do worse than ponder over this explanation.—S.R.

ANOTHER HINDU STONE-SHOWER MEDIUM.

BY T. VIJIARAGHAVA CHARLU, ESQ., F.T.S.

I am able to add, from personal experience, some additional facts respecting the phenomena of possession—or, as the Western people call it— mediumship.

In the year 1872, at a place called Komal, in Mayavaram Taluq, Tanjore District, lived a young female named Meenatchi Ammal. Her age was about thirteen or fourteen years: she was married. One day, when on a visit to a relative at Negapatam, she had gone to the neighbouring tank to wash her clothes, and, in the Hindu fashion, was swinging them on her head and beating them on the stones. A man, —a Mussalman, if I mistake not,—coming there, was spattered with some of the water, and, with abusive language, ordered her to desist. She answered him in the same tone and kept on with her work. He, thereupon, with malicious threats, warned her that she should suffer for her obstinacy, and, after a while, went away. The female, in the course of a day or so, returned to her native village, and almost immediately began to be terrified with a demon (*Pisacha*), or ugly-looking spirit, which she declared to be constantly about the place to annoy her. She described it as having a frightful head, covered with a wild shock of hair, and sitting sometimes on her neck, which it squeezed with its knees and crushed with its weight: but the form was visible to her only in the upper portion, the limbs being concealed with a large cloth.* She could not even say whether it was a male or female. The victim was a connection of mine, and I had the opportunity of seeing the case throughout. The poor creature, in her terror, would sometimes rush into the house and close every door and window, whereupon there would immediately come, rattling against the sides and roof of the building, a storm of bricks, stones, and pebbles. Sometimes we would be sitting near her to watch the phenomena, and stones, so heavy that one would have to use both hands to lift them, would suddenly drop near our feet. We were all in fear lest they might strike and injure if not kill us, but *no one was ever struck.* The strangest fact was that we could not see the stone *until it was within a couple of feet or so of the ground.* It would then suddenly become visible to our eyes, and only then.† The other members of the family would often abuse the demon (*Pisacha*), and be at once answered with the crash of a great stone at their feet, or the pelting of a shower upon the house. One day the medium's father angrily said that such a demon ought to be beaten with a broomstick; whereupon there fell before him a whole bundle of sticks from worn-out brooms; as though the demon were inviting him to try to execute his threat. I and other young men took, on various occasions, stones or fragments of bricks that had fallen, marked them with charcoal for identification, and flung them, as far as we could, out of the house court-yard into an adjoining garden. Instantly these very stones would be flung back to us, though no person was in the garden to throw them, and, as usual, we would see them falling only when a cubit's length from the ground. The medium would attempt sometimes to drink water from a brass *lotah*, but, while she held it to her open mouth and was in the act of swallowing the water, the vessel would, as it were, melt out of her grasp and be violently dashed to the other side of the room.

The girl was taken by her father and other male relatives to many different places in search of persons who claimed to have power to exorcise these *Pisachas*, but in vain. Many tried, but all failed with their charms. The Mussalman, who had caused her obsession, was not seen again. At last, however, after suffering thus for about six months, the medium was suddenly left by her demon, and thenceforward was troubled no more.

That there are those, who have the exorcising power, cannot be denied. I have seen such persons trace a circle on the ground and make the medium sit within it. She—mediums are most commonly females—would at once undo her hair, and begin whirling her head so as to make her dishevelled locks swing about it like whips. The exorciser would then force the demon to tell him who it was in its last birth, and how and why it had obsessed its victim. The answers would be correct as ascertained by subsequent enquiry. The *Pisachas* almost invariably claim that they inhabit trees—the *banian* and *arasa* in particular; deserted houses and wells not in use. They are not souls of the dead persons, but nature-demons simply, and seem to congregate in and about places not frequented by living persons. We Hindus,—especially the Bramhans—as you are aware, consider mediumship, as explained in Spiritualistic books, as a horrible misfortune, and a case of the sort, occurring in a family, is looked upon as a fearful calamity. We have seen it in India in every imaginable form for countless generations, and, if our Western friends would but profit by our experience, they would combine to put it down instead of encouraging it, as I hear, and as they, in their ignorance, seem to be doing. Men are rarely made mediums, and, when they are, are commonly possessed by the Earth-bound souls of Bramhans—called by us *Bramha-Rákshasás.* Those, who die a natural death, will seldom, if ever, return on earth as *Bhoots* (Ghosts); but *suicides*, or those—who die, before the term alloted them at their birth, through some accident—especially if evilly inclined during life, sometimes will, as they have to remain in the earth's atmosphere and *cannot* quit it before the expiration of the natural period. Mediums so possessed, though normally ignorant of the first word of Sanskrit, are able to dispute with living Pandits upon Vedic texts, and repeat *mantrams* and *slokas* fluently. Sometimes the possessing *Pisachas* will promise to leave their victims, if offerings of specified kinds are made to them. I have not seen it myself, but trustworthy friends have told me that they have been present when this ceremony was performed. The exorciser, with chosen relatives of the obsessed person and other witnesses, would proceed in the evening to the secluded spot, a deserted house or well designated by the human demon as its dwelling-place, and there, with certain formularies of *mantram* and spell, make up masses of cooked food mingled with pigeon's blood or sheep's blood. When all was ready, the exorciser would fling the food up into the air, and—it would disappear as by enchantment. Not a grain of it would fall back to the ground.

Nellore, May 1882.

* In this connection, let the reader refer to the records of the Salem Witchcraft tragedies in America in the year 1692. The resemblance between the experiences is most striking.—ED.

† A most interesting fact. We have here a practical testimony going to support the theory—long since put forth by us—that, in the transport of inert substances, the atoms are disintegrated, and suddenly re-formed at the point of deposit.—ED.

Reviews.

*"THE PERFECT WAY."**

(Concluded from the last number.)

The theory concerning the spiritual relations of Man and Woman, with which the authors of *The Perfect Way*, are so deeply impressed, is partially unfolded in their introductory chapter, but finds its fullest and most coherent expression in a later passage. By this it will be best to test it, for, the cruder statement of the idea, in the beginning of the book, fails to do it justice, such as it is even. For example, the first mention of the theory, on page 3, is as follows:—

> The Intuition is a mental faculty and it fulfils, in respect to the mind, the part corresponding to that which, in the solar and every physical system, is fulfilled by the centrepetal force, and which, in the social system, is fulfilled by the woman.

The part, which is thus assigned to intuition in the super-material human organism, may be accurately indi-

* "*The Perfect Way*, or the Finding of Christ," London, Hamilton, Adams & Co., Paternoster Row.

cated, but the analogy will surely strike most thoughtful readers as singularly inapt. The Woman of the social system might be at least as fairly taken to typify the lower pleasures fascinating enough at first, but even less durable than desire, and culminating in satiety, ugliness and decay. Nor is the doctrine, in its merely symbolical aspect, improved by the exaltation of the faculty which Woman is injudiciously selected to represent.

She it is, the Divine woman of man's mental system, that opens to him "the perfect way," "the way of the Lord," that "path of the just which, as a shining light, shineth more and more unto the perfect day." And her complete restoration, crowning and exaltation, is the one condition essential to that realisation of the ideal perfection of Man's nature, which mystically is called the Finding of Christ.

This simply means that the exercise of certain superior faculties in humanity leads to spiritual enlightenment, but to call these faculties "the Divine Woman" is to give rein to an arbitrary fancy, and they might as well be called the divine humming-bird. As a mere system of symbolism, the identification of Woman with the Soul, and of Man with the body, might recommend itself to the mental associations of persons whose experience of life happens to correspond with that classification, but would be profoundly repugnant to other groups, and would thus stand condemned, for, symbolism is nothing, if not universally applicable for mnemonic purposes. But it must be vitiated, even for persons to whom it is not repugnant, by the misleading suggestions it involves as to the spiritual characteristics and functions of men and women. We should plunge into a *sea* of aimless conjecture, if we tried to determine whether, according to a familiar view of the subject, which is little more than frivolous and playful women, as a rule, have finer and quicker intellectual perceptions than men, or *vice versa*. As a spiritual truth, a man is, to say the least, embarrassed by no disabilities as such in the task of developing his intuitional faculties,—a woman as such in no way facilitated. The gift of natural Seer-ship—which connotes an extreme sensitiveness of intuition—may reside sometimes in a woman, sometimes in a man. The circumstances—which determine whether a given individuality shall be born at any given period of its career on this Earth, as a man or as a woman—are no doubt explicable by the light of very advanced knowledge, but would certainly have to do with minute details of cosmology, which could not even be rendered intelligible till a great deal of preliminary knowledge had been acquired. Broadly speaking, there is no spiritual difference between *a* man and *a* woman, and, therefore, it is misleading to use the words man and woman, or male and female, to designate different inner principles of the human creature. But, before quitting this topic, we must quote that later passage in the book before us, which was referred to above as embodying a better exposition of the doctrine about man and woman than is contained in the few sentences already noticed. It is as follows :—

> Man is a dual being, not masculine only or feminine only, but both of these ; not man only or woman only, but man and woman.....On this plane it takes two persons, a man and a woman, to express the whole humanity.....For, as already stated, that, whereby the man attains to manhood, is woman. It is his power to recognise, appreciate and appropriate her, that stamps him, physically, man. She it is who, influencing him through the affections, kindled by her in him, withdraws him from his outward and aimless course, in which, left to himself, he would sooner or later be dissipated and lost ; and who, gathering him round herself as a centre, redeems him and makes him into a system capable of self-perpetuation.

All very true as to the meaning intended in reference to the inter-play of certain inner principles in man (or woman), but infamously bad symbology, for, it would be equally possible to write :—"She it is who, representing, in their most engaging and dangerous development, the perils of the flesh, influences him through the affections, and, inextricably entangling the higher with the lower principles of his nature, draws him away from the upward path he might have trodden, if left to himself, and, gathering him round herself as a centre, plunges with him into that final annihilation, which is the only possible destiny for the principles in humanity, which she represents." Let no one imagine that we offer this as a complete picture of the relations between the sexes,—but it is as true as the other; that is to say, neither picture is true, and, therefore, a system of symbolism, which rests on the theory that one of them *is* true, is altogether indefensible.

> "Thus by the addition of herself,"—to continue the quotation,—"she makes him Man. It is not to the male moiety of the dualism, constituted by them, that the term Man is properly applicable any more than to the female moiety. Neither of them separately is man, and it is, by an unfortunate defect of language, that the masculine half of man is called a man. He is man male, as she is man female.....On no plane of being, is it good that the man-element be alone. For, without Love, Force can but work evil until it is spent...As the soul is the life of the man, so is the spirit, which is God, the life of the soul. Thus is she mediator, between man and God, to draw them together in herself. And only he is truly alive, is truly man, and made after the Divine Image in whom she thus operates."

Further criticism of all this would involve repetition of what has been already said. The unfortunate entanglements of the metaphor only serve to carry our authors further and further away from an accurate comprehension of the true constitution of Man, as revealed, for the first time, we believe,—as far as modern literature and plain straightforward language are concerned—in our "Fragments of Occult Truth." A proper grounding in the grammar of the subject—the sevenfold constitution of man—would have saved our authors from a great many mistakes. For they set out with a statement, as to the principles within humanity, which is painfully incomplete. As thus :—

> Man is possessed of a fourfold nature, a speciality which differentiates him from all other creatures. The four elements, which constitute him, are, counting from without inwards, the material body, the fluidic peri-soul or astral body, the soul or individual, and the spirit or divine Father and life of his system.

Now, the omissions, involved in this enumeration, are of varying degrees of importance. To take no account of the *Jeevatma* and *Linga-sarira* is merely to fail in scientific comprehension of the living body. The "fluidic peri-soul" may stand for the *Kama-rupa*, and the "soul or individual" for the animal soul or fifth principle. But to skip from the fifth principle to the seventh, (which must be identified with the fourth of the "*Perfect Way*") is to ignore the most important of all the elements which constitute humanity,—the 6th or spiritual soul. It is in this principle that the whole individuality of the perfected man will ultimately be centred. For the majority of mankind, the sixth principle, as yet, is little more than a germ, or a possibility of the future, but, in any speculations concerning a *Perfect Way*, we must contemplate it as the goal of all our aspirations. It is hardly possible to make the position intelligible in a few words, because the great truth, to which we refer, hinges on to the cosmology of not merely this world, but of the other spheres with which this is in close communion. Without realising the fact that the earth is but one of a chain of worlds, the life of which goes on according to a uniform principle,—that, in contemplating the Earth alone, we can no more understand the development of life than a single chapter of a novel will enable us to understand the plot of the story,—without grasping the idea of the macrocosm as a whole, we can never understand the microcosm, its component part. But it would be folly to attempt its exposition, even so far as we might be able to accomplish that, as a mere illustration of the statement we have ventured to make in reference to the analysis of man as given in the *Perfect Way*,—namely, that it is so incomplete as to be practically erroneous.

Erroneous as it certainly is, however, the authors continually slip back, as it were, into the path of accurate exposition, as though the sources of knowledge, from which

they derive each fresh impulse of thought, were entirely trustworthy, though each fresh impulse, before it is exhausted, propels their speculations through clouds of error and preconception. Thus in dealing with the so-called "spirits of the dead," they set out by laying down some important truths in plain and intelligible language :—

The common phrase, "spirits of the dead," is incorrect. There are only shades of the dead, and souls of the dead. .....The shades are mere emanations from the corpse, peri-souls or phantoms, and are always dumb. The true ghost consists of the exterior and earthly portion of the soul, that portion which, being weighted with cares, attachments and memories merely mundane is detached by the soul and remains, in the astral sphere, an existence more or less definite and personal, and capable of holding, through a sensitive, converse with the living. It is, however, but as a cast-off vestment of the soul, and has in it no element of endurance. The true soul and real person, the *anima divina*, parts at death with all those lower affections which would have retained it near its earthly haunts,... . and attaining its perfection by *post mortem* evolution, continues its peregrinations in a new body . ... Re-incarnation pertains only to the true soul. The astral soul or earthly envelope does not again become incarnate, so that they are not in error, who assert that a *person* is never twice incarnate. That, which transmigrates, is the essential germ of the individual, the seat of all his divine potencies.

Now, this passage gives what for ordinary purposes is a very fair general idea of the facts, and is especially important in reference to the notions of ordinary spiritualism. These notions hardly contemplate the human creature as a more complex organism than a sword in its sheath. When the sheath is thrown away, the sword remains—when the body is dead, the soul is free to roam about at pleasure, just the same soul, in all respects, that it was in its corporeal scabbard. Another step beyond this idea leads to the belief that, if it finds a new scabbard to fit, it may slip into that. The "*post mortem* evolution," spoken of in the extract just given, is a far more elaborate process, and, as a rule, a far slower one. In the first number of the "Fragments," its nature was indicated. "If the tendencies of the Ego have been towards things spiritual...then will it cling to the spirit, and with this pass into the adjoining so-called world of effects (in reality a state and not a place) and there, purified of much of its still remaining material taints, evolve out of itself, by the spirit's aid, a new Ego, to be reborn, after a brief period of freedom and enjoyment, in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here." Without the addition of this all important amplification, the passage, quoted from the *Perfect Way*, is liable to mislead, but still it is a great advance on the spiritualistic conception. It is for want of knowledge about the "next higher world of causes," as if about the *last higher* (this very phrase will sound mysterious) that the current mistakes about re-incarnation have found their way into the speculations of modern Western thinkers on these subjects. There is both truth and falsehood in the new theory. To begin with, re-incarnation—if other worlds besides this are taken into account—is the regular routine of Nature. But re-incarnation, in the next higher objective world, is one thing ; re-incarnation on this earth is another. Even that takes place over and over again till the highest condition of humanity, as known at present on this earth, is attained, but not afterwards, and here is the clue to the mystery. Remember that, just as humanity will not end on this earth, so it did not begin here. But when it first appeared here, it was far from presenting its present aspect. And primordial man had a great deal of development to undergo, before he attained the comparatively elevated condition of existence which the most civilised and advanced representatives of humanity, now on earth, have reached to. Re-incarnation on earth for the earlier and inferior growths of Man was thus—*is* thus, for, the whole race is far, as yet, from having passed through its earthly cycles,—an absolute necessity. But once let a man be as far perfected by successive re-incarnations as the conditions of the present race will permit, and then his next re-incarnation will be among the early growths of the next higher world—where the earliest growths are far higher than the highest here. The ghastly mistake, that the modern re-incarnationists make, is in supposing that there can be a return on this earth to lower bodily forms. For example, we read in the book before us :—"It is as penance or expiation that souls re-descend from the human into the animal form. This return occurs through the forfeiture of the Divine Human spirit...The man, who sullies his humanity through cruelty or impurity, is already below the grade of humanity; and the form, which his soul assumes, is the mere natural consequence of that degradation." This is altogether wide of the mark. There may be punishment for the self-degraded Egos of humanity,—there is a law of retribution most assuredly for all,—but Nature does not go back upon her own footsteps in the awkward way here imagined. That, which may occur through the forfeiture of the divine-human spirit, is a slow and, no doubt, painful annihilation of what is left; but the animals around us are not re-incarnations of our sinful predecessors, but fresh fruit of the great tree of life, with all unblemished moral record so far,—or rather with no moral record as yet. Nature invariably, as some occult writer has put the idea, shuts the door behind her as she advances. She never goes back, and provision is made for cancelling her mistakes as she goes on.

As with all the constructive portion of the *Perfect Way*, a very interesting chapter relating to sub-human spirits attached to this earth, is an inextricable tangle of truth and error,—flashing out truth at every other sentence, but as often clouding it with inaccurate inferences stated with as much confidence as the preceding truth. Here, to begin with, is a good general sketch of the position :—

In this magnetic sphere are two orders of existences. Of these orders, one is that already mentioned of the shades of the dead ; the other consists of *reflects* of the living ; and the difficulty of distinguishing between the two orders is to the uninitiated a source of error. Error of a more serious kind arises through the complex character of the Astral region itself and the variety of the grades of spirits by which every division is tenanted. Spirits of the sub-human order, moreover, are wont, under control of the wish of their invokers, to personate spirits of a higher grade.....Their inability to recognise the soul and spirit leads them to deny the existence of any source of knowledge superior to themselves, and to assert that they themselves are man's true and only inspiring spirits and guardian angels. And one of their favourite devices consists in building up, out of the magnetic emanations of the individual, a form which they present as his own "counterpartal angel and divine spirit," from whom they say he was separated in what—affecting scripture phraseology—they call the Adamic period of his being, and by re-union with which he attains his final perfection.

This passage may, as regards its latter portion, be intended to depreciate some ideas thrown out by Mr. Oxley in his "Philosophy of Spirit," for all the self-taught and self-developed Seers, of this as of former times, are as confident in declaring each other wrong, as in recommending their own views. It would seem that even the authors of the *Perfect Way*, worthy of all respect and admiration as they are, and valuable as their present work may be, are none the less liable to be themselves misled, if not exactly by the astral influences they describe in the passage just quoted, by the inherent difficulties of observing and interpreting "the things of the spirit," with faculties but imperfectly freed from the disabilities attaching to "the eyes of the flesh." And it is to be regretted that, in partially adopting the nomenclature of occultism in reference to elemental and elementary spirits, they misuse the terms. Thus we read :—

Though inhabiting the astral region, the spirits called elemental or Nature spirits, and elementaries or *genii loci*, are of very different orders from those just described. Of this last class are the spirits known to all early nations as haunting forests, mountains, cataracts.....&c.

"Elementary" is the name exclusively given in occult literature to the *reliquiæ* of the dead, and all the nature spirits are elementals; whether they are quite devoid of individuality and consciousness, and little more than forces of nature, ready to be endowed, by the human will, with partial intelligence, or whether they possess a more definite existence and independent volition.

We have now said enough to put readers of the book before us on their guard against accepting its allegations too literally. It would be an endless task to go over each of these with the view of clearing away whatever errors it may include. To do this might require a review that would be even more voluminous than the original work. And happily, it is so far needless to criticise this minutely because, as we began last month by saying, the book is one which, with all its faults, may be welcomed with the utmost cordiality. It ought to have a great awakening influence on the dulled spiritual faculties of the world at large,—spiritually poisoned by the decayed and lifeless formulas which a church and clergy, wholly of the earth earthy, impose on their lethargic flock in the guise of a religion. It is not fit to be accepted by students of occult mysteries as a text book of occult science, but it is a noble and stirring appeal to the higher faculties of a generation almost stifled and inoperative in this age of materialism, and hypocritical lip-service of orthodoxy.

THE ANTI-VACCINATION WAR.

Among the crusades against vested customs of an alleged evil tendency now being conducted by the benevolent, is the Anti-Vaccination Society, or, more properly, the Society for the Abolition of Compulsory Vaccination. For some months, we have been regularly in receipt of the London organ of this movement—the *Vaccination Inquirer and Health Review*. It is a publication whose pages contain all the current discussions and anecdotes about Vaccination, together with occasional essays of marked ability. The recently promulgated discoveries of M. Pasteur as to the germ-theory of zymotic diseases—which have, for the past twelvemonth, been causing so deep an agitation throughout the scientific world, and which are claimed by M. Pasteur to prove the efficacy of inoculation as a preventive of other diseases besides small-pox—naturally open out a wide and ample field for such discussions as this Society was organized to promote. Though its circle of activity scarcely touches the verge of ours, we have the highest respect for those British ladies and gentlemen—like Mrs. Hume-Rothny and Mr. and Mrs. William Tebb—who are giving to it their warm support.

The subscription to this useful and interesting "ORGAN OF THE LONDON SOCIETY FOR THE ABOLITION of COMPULSORY VACCINATION" being but 1*s.* 6*d.* per annum, post-free, we recommend it strongly to our readers. Whether partisans or enemies of vaccination, none will fail to find in it much that is interesting and instructive. It is published monthly at the Office of the Society, 114, Victoria Street, Westminster, S.W., and by E. W. Allen, 4, Ave Maria-lane, Paternoster-row, E. C., and John Heywood, Manchester.

A FRIENDLY REMONSTRANCE.

BY N. CHIDAMBARAM IYER, ESQ., B.A.

On behalf of the Hindus, permit me to observe that the Founders of the Theosophical Society have placed present India under great obligations, and that they are increasing them almost daily. The stimulus, that your Society has given, was particularly needed by the Hindus in their present degenerate condition. You have unmistakably opened, in their hearts, a love for their religion, their old sciences and their literature, and even for their numerous ancient rites which they have now been made to see as having a scientific basis and significance. Your praise of the hidden treasures of the Vedas, and of the wisdom and learning of the eminent Rishis that once adorned this peninsula, is but too welcome to our hearts. You have unmistakably proved the superiority of Hindu philosophies over all other schools of thought; and Christian missionaries, who were despising Hinduism, have been shown by you their error. A few years ago, there was not perhaps an Englishman who was not seriously of opinion that the Hindus had much to learn from their rulers in almost everything that concerns man's physical, as well as mental and moral comforts—English science, English language, English medicine, &c., and even English metaphysics, when the Hindus would yield the palm to none; and now the belief is gaining ground that Englishmen have much to learn from the Hindus in various walks of life. This is a problem which, four years ago, no one had even dreamt of as at all capable of solution, and which you have solved in so short a period of time.

You have, at the same time, brought down to the bottommost peg the conceit and arrogance of the two classes of natives who have been doing much harm to the Indian community, *viz.*, the converts to Western science and the converts to Western religion. These proselytes, more high-toned than their Gurus, have been so sapping the foundation of Hinduism, that it was feared that, before hardly half a century should have run its course, the beautiful edifice of Indian society, reared by the wisdom and sagacity of generations of sages, would tumble into ruin. Rama found it difficult to destroy the Hydra-headed Rakshasas, resorted to the use of Gandharvastra, and the result was that the Rakshasas turned against their own countrymen. Not unlike this has been the result of the work of the Padris and Western schoolmasters, all professors of gross materialism.

Now, what a lamentable ignorance do these young men betray with regard to the departments of knowledge cultivated by the Hindus, some to a degree of perfection far exceeding that ever yet reached by the Western nations. Our young men hardly know that excellent works—the productions of Indian giant minds at a time when Europeans dyed their naked persons and found shelter from the inclemency of the weather in caves and forests—exist on astronomy, chemistry, medicine, architecture, navigation, &c. A single example will suffice. I am sure, I shall take ninety-nine per cent. of the so-called educated Hindus by surprise, when I draw their attention to a fragment of the great work of Varaha Mihira, *viz.*, *Brihat Samhita*. In chapter III. will be found the theory that solar spots presage dire famine in the land. After stating that the main spots are thirty-three in number, and after describing certain terrestrial phenomena at the time of their appearance, the author says :—

यस्मिन् यस्मिन्देशे दर्शनमायांतिसूर्यबिंबस्याः ।
तस्मिन्तस्मिन् व्यसनं महीपतीनांपरिक्षयम् ॥ १ ॥
क्षुत्प्रम्लानशरीरा मुनयोऽप्युत्सृष्टधर्मसच्चरिताः ।
निर्मांसबालहस्ताः कृच्छ्रेणायांतिपरदेशान् ॥ २ ॥
तस्करविलुप्तवित्ताः प्रदीर्घनिश्वासमुकुलिताक्षिपुटाः
संतप्तसंनशरीरा शोकाभ्दवबाष्परुद्धदृशः ॥ ३ ॥

* * * * *

गर्भेष्वपिनिष्पन्ना वारिमुचोनप्रभूतवारिमुचः ।
सरितोयांतितनुत्वंक्वचित्क्वचिज्जयतिसस्यं ॥

which may be rendered thus in English :—

"The princes of the countries, in which the solar spots are visible, will be afflicted with miseries; men, even though they be Rishis, will give up their pious course of life, and, reduced by hunger to mere skeletons, with fleshless infants in their arms, deprived of their property by highwaymen, with long sighs and closed eyes—unused to begging, and hence starving—with dim, weeping eyes, will travel with difficulty to other lands . . . . Even though there may have been good indications of coming rain, the clouds will yield little rain. The rivers will become dry, and food-crops will appear only here and there."

Now, who will doubt for a moment that the above was a description, as if by anticipation, of the famine that swept over this peninsula in 1876-77? And, yet, these stanzas were written over one thousand years ago, for Varaha Mihira flourished at the time of Vikramarka. The author further treats of the shape, the size, the colour, and position of the spots, and their effects on particular portions of the earth's surface. When we consider that the spots are of very rare occurrence, it is not unnatural to infer that it must have taken the Hindus ages before giving the subject the shape it is made to assume. Indeed, Varaha Mihira himself says that his works on Samhita—Natural Astrology—Astronomy, and Astrology present only the summarised doctrines, on the subjects, of the sages who lived before him. In one of the prefatory stanzas of *Brihat Samhita*, he says that the work is only an "epitome of the works of the various authors on the subject from Bramha downwards":—

आब्रह्मादिविनिस्सृत मालोक्यग्रंथविस्तरंक्रमशः ।
क्रियमाणकमेवैतत्समास तोऽतोममोत्साह ॥

The author, by the way, refers to lunar spots which, as a rule, will only indicate prosperity on earth.

Now, if I remember right, some English gentleman (Astronomer) announced to the world, some five years ago, after the actual appearance of the spots on the sun's disc, that such solar maculation had some connection with the famine that raged at the time. This is not improbably a sheer and bold plagiarism! The Government thanked the observer for his discovery, and requested him to improve upon his theory. Unless similar spots appear again, he cannot add a line more to the theory. The only course left is to plagiarise again, if he pleases, in the broad field opened by our ancestors. We have no space to cite more instances of the valuable gems of knowledge that are buried among the decaying ruins of Indian literature.

You found India helpless. You found her despised by the ruling classes, and even by certain denationalised of her own children. A happier moment you could not possibly have chosen both for your own success, and for India to benefit herself. If you had come later, you would probably have found her once mighty race with the last spark of life dead in their hearts, and yourselves powerless to raise her from her prostrate condition. If you had come earlier, when her lustre had not begun to decacy, your services would have been superfluous. Again, I have to assure you that your success is not the less due to the circumstance that you both are foreigners. For if your task had been undertaken by a few select natives, however much they might have exerted themselves, they would surely have failed to achieve even a tenth of the success that has attended your labours.

Now, I come to the main object of this paper. You are surprised to find that your friend and ally, Swami Dayanund Saraswati, should so suddenly lose all sympathy for the noble cause you have at heart, on learning that yourself and your colleague are Buddhists. Believe me, when I say you should properly have no reason for being thus surprised. You must never forget that this land, judging from its past religious history, will never allow Buddhism to strike root in the soil. Like other countries, this country is not without its history of religious persecution. When Hinduism was in its zenith of glory and power, it drove out Buddhism from the land. From the Himalayas to Cape Comorin, Buddhists were not allowed an inch of ground in all India; and they were swept to the North, to the East, and to the South—to Tibet, to Burma, and to Ceylon. In the Puranic history of Madura, you will find that a sect of Buddhists were so much persecuted by the Hindus that, after their defeat, they (Buddhists) were ground to death in stone-mills, and to this day you will find, on the forehead of the Bramhans of Southern India, a red spot which they wear daily before taking their breakfast, the spot being no other than a typical representation of the blood of their religious opponents, shed on this occasion. Such being the case, no Buddhist, till now, formed any sort of friendship or alliance with the Hindus till the appearance of the Founders of the Theosophical Society in the land. Before the birth of your Society, men of various religions were only wont to detect the faults in each other's religion; while the peculiar feature of your Society consists in teaching each man to note and admire the merits of the religion of his neighbour. Again, till now, none, on the face of the earth, have been able to discover a single cement, a single chain by which to unite and bind together men of various creeds and nationalities. We have read of the fable of the wolf and the lamb drinking from one fountain, and of the tiger and the cow couching together on one bed. This miracle—metaphorically—you have wrought. What better illustration of this is required than that, last year, the Tinnevelly Bramhans greeted, with open hands, the arrival of the Buddhist Mission at the very locality where the ancestors of both cut each other's throats!

Now, though *most* of the Hindus of the *present* day may be taught to respect Buddhism for some of its merits, they, *one and all*, will affectionately cling to the religion of their illustrious ancestors; and they can never be taught for a moment to believe that Gautama Buddha ever preached a truer doctrine than Vyasa, Sankara, and others.

I must, indeed, admit that, throughout your four years' career, you have no-where openly declared Buddhism as superior to Hinduism, though remaining Buddhists yourselves. You both the Founders of the Theosophical Society, as pure Theosophists, only wrote and spoke of the merits of the Hindu religion. The mere circumstance that you both are Buddhists will never materially impede the success of your generous undertaking in *this* land, so long as you do not set your religion over Hinduism. Indeed, I find that you have carefully kept this point before your mind till now. For, in one place, referring to Colonel Olcott's labours to revive Buddhism in Ceylon and to save the children of the soil from the injurious effects of attending Christian schools, you inform your Hindu readers that, as Buddhism is a much better religion than Christianity, Colonel Olcott is opening Buddhist schools in that island, thus allowing Buddhism only a comparative instead of an absolute excellence. In another place you say that, though your colleague is a Buddhist, your religion is your private property, and others have no right to know what it is. But, finally, you have openly declared that yourself and your colleague are both Buddhists. The meaning of all this, of course, is plain. We Hindus of the *present* generation, excepting perhaps persons of the stamp of Swami Dayanund Saraswati, who may not like to have anything to do with Buddhists, have no objection to your following the religion of Gautama Buddha, so long as you both refrain yourselves from teaching that religion to us, and also so long as you do not openly declare it to be superior to Hinduism. Now, in a spirit of indignation perhaps at what Swami Dayanund Saraswati has said about your change of religion, as he understood it, from Hinduism to Buddhism and from Buddhism to Zoroastrianism, and in declaring the alliance between your Society and the Arya Samaj broken, you say that, "for all the alliances in the world," you will not renounce what you "consider to be the truth," or pretend belief in that which you "know to be false." On behalf of the Hindus, permit me to remark that you would have done well if you had omitted the latter clause, *viz.*, "or pretend belief in that which we know to be false."* For, though Dayanund Saraswati Swami may not be liked by the orthodox section of the Hindu community for his peculiar interpretation of portions of the Vedas, what he taught in the main was pure Hinduism. If Dayanund spoke of Iswar as a per-

* A clear misconception, we regret to see. Our correspondent has evidently failed to comprehend our meaning. We referred to so-called "Spiritualism," and never gave one thought to Buddhism! We were accused likewise by Pundit Dayanund of having turned "Zoroastrians." Why, then, should our correspondent have understood us to mean only Buddhism as being "true," and paid no attention to the religion of the Parsis? Read *Editor's Note* which follows.—Ed.

sonal God, well, he taught but Hinduism. Belief in Iswar as a personal God—as a God, as the Creator, the Preserver and the Lord of this universe, as a God that hears prayers, that punishes the wicked and rewards the virtuous, and not belief in an anthropomorphic deity, is one which is the peculiar feature of almost all the religions in the world, except perhaps Buddhism.* It is also the peculiar feature of Hinduism—the higher parts of Hinduism too. The Hindus believe in a Saguna Bramham as well as in a Nirguna Bramham, while the Buddhist perhaps rejects the former idea. Now, you must remember, as Buddhism is only an offshoot of Hinduism, you have only drunk from one of the minor streams, and not from the fountain-head. Well, irrespective of the merits of either religion, you would have done well as a Theosophist, and in pursuance of the policy you have till now followed, if you had not remarked of Hinduism as a religion which you *know* to be false. While you *consider* the one (Buddhism) as true, you say, you *know* the other (Hinduism) to be false. I am, however, disposed to think that you will yourself admit that the statement is a little too strong, and that you have in all probability overshot yourself in making it.

Trivadi, 23rd April, 1882.

EDITOR'S NOTE.—It is our intelligent correspondent, rather than ourselves, who has "overshot" his mark. He totally misconceives our meaning in the quoted sentences. We had in mind neither Hinduism nor Buddhism, but *truth in general, and the truth of Asiatic Psychology in particular.* We maintain that the phenomena of Spiritualism *are true*; Swami Dayanund insists, (though he knows better) that they are *all* false and "tamasha." We defend the *truth* of man's latent and—when developed—*phenomenal* powers to produce the most marvellous manifestations; the Swami tells his public that to insist that phenomena *can* be produced by will-power alone "is to say a lie," and forthwith derides very unphilosophically all phenomena; thus contradicting what he had maintained and admitted himself orally and in print, before he got "out of patience" with us for our eclecticism and universal religious toleration. That is what we meant by "true" and "false," and nothing more.

If we were disposed to imitate the sectarian bigots of whatsoever creed, our advocacy of the superior merits of Buddhism would not have taken the form of a casual sentence or two in an article upon a totally different subject, but would have been boldly and openly made. Our friend is but just when he says that, since beginning our Indian work, we have never publicly preached our private religious views. It would be well, if this fact were never lost sight of. Colonel Olcott, in addressing audiences of various religious faiths, has always tried to put himself, for the moment, in the mental attitude of a believer in that faith which his audience represented, and to bring prominently before their minds the highest standard of morals and attainable wisdom which it contains. Thus, he has, to the Parsis, shown the magnificence of ancient Mazdiasnianism; to the Hindus, the splendours of Aryan philosophy, &c. And this, not from a poor desire to indiscriminately please, but from the deep conviction, shared by us both, that there is truth in every religion, and that every sincere devotee of any faith should be respected in that devotion, and helped to see whatever of good his faith contains. The rupture of the Swami with us resulted, not because of our holding to one religion or the other, but because of the strict policy of eclectic tolerance for men of all creeds upon which the Theosophical Society was founded and has since been building itself up.

THE STORY OF ATLANTIS.

Perhaps the most disputed of the questions affecting the pre-historic Past is that of the real existence, at some remote period, of "Atlantis." It is only a few years, since one of the most prominent of the New York journals took us to task for speaking, in *Isis Unveiled,* of the lost continent as something that probably did once exist, and that it was not a figment of Plato's brain; yet the day may not be far ahead when the old Greek sage will be proved to have related history instead of fiction. The American paper, above alluded to, has now the following:—

"Everybody has read in some translation or paraphrase, if not in the original, the account of an island continent situated in the Atlantic Ocean, which Plato got from his ancestor Solon, and which Solon in turn heard from the lips of Egyptian priests. Has the legend a basis of historical fact? Certainly we must answer the inquiry in the negative if we accept the prevailing opinion among ordinary or even among learned men. But should the current verdict on this most interesting question be regarded as definite and final, or are there not rather many signs of doubt and re-consideration? Does the somewhat careless and disdainful judgment, by which this problem has hitherto been disposed of, deserve, after all, more deference than the equally hasty and contemptuous incredulity with which, but a century ago, not only the unlearned public, but even scholars, listened to the marvels which Herodotus recounted about Egypt—an incredulity which troubled itself little to discriminate between the reports which the Greek historian set down as an eye-witness and those, which he was careful to point out, were related on hearsay evidence? It is to win, so to speak, a footing in the forum of opinion, to secure a preliminary injunction against obstinate incredulity, and to obtain an order to show cause why the proofs of the existence of Atlantis should not be investigated, that Mr. Ignatius Donnelly has prepared the interesting argument now printed by the Harpers under the title of *Atlantis the Antediluvian World.*"

The question—whether those immense strides toward a perfected civilization, which are attested in the vestiges of the first Egyptian dynasties, and which, as Mr. Donnelly well remarks, have not been equalled by any posterior accomplishment, did not require for their achievement a far greater lapse of time than that which parts us from the earliest historical monuments—has already been answered by modern science in the affirmative. The special inquiry, however, whether the locality of the long-protracted experiments and exceptionally favourable conditions, requisite for such an evolution, should not be sought in some Atlantean region, now submerged, cannot be exhaustively examined and conclusively settled until it has been made the object of peculiar attention on the part of the most eminent students in almost every branch of physical research. We must hear from the geologist, the zoölogist, the botanist, the archæologist, and the philologist. We need the testimony of the rocks, the results of submarine exploration, the evidence of those cultivated plants which have been so long the subject of man's culture and selection that their wild originals are lost, the indications suggested by the identity of species in the fauna of the eastern American and the western European shores, the evidences supplied by craniology, and the proofs furnished by resemblances in the customs, religions, arts, and languages of the eastern and western hemispheres. When each of these specific lines of investigation shall have been essayed by competent persons and with the particular object of discovering what light may be thrown by their researches on the existence of an Atlantis—when all the convergent and cumulative evidence thus amassed shall have been verified and digested—then it will be possible to pronounce for or against the truth of Plato's story. Meanwhile it is fitting, we should appreciate the importance of the inquiry. Trivial, indeed, would seem the outcome of delving in Assyrian earth mounds or of ransacking Pharaonic tombs, compared with the immense expansion of human history, could we demonstrate a groundwork of fact for the tale recounted to Solon by the Egyptian priests. For, could we believe that there existed eleven thousand five hundred years ago, on the island continent of Atlantis, a civilization advanced enough to have transplanted the vestiges now unearthed in Egypt, we should have to postulate a far longer preceding epoch for the gradual evolution of such arts and laws, and we could, with a sure hand, push back the authentic record of human effort and aspiration at least twenty thousand years. We think, therefore, that Mr. Donnelly deserves credit for his attempt to show the utility of such researches, and the feasibility of such a demonstration, by drawing together into one suggestive compendium all the hints offered by the several departments of physical science, and all the germs of proof that lie in archæology and philology.

"At least twenty thousand years"—quotha!

* Our correspondent forgets, we see, those Hindus who are Vedantic Adwaitees?—ED.

PARAGRAPH FLASHES.

STOUT MEN OF GENIUS.—Ought a man of genius to be fat or lean? The latter, if the proverbs are to be credited, which assert that the blade uses the scabbard, and that the mind breaks the body. A philosopher remarks that men of genius had a yellowish and parchment look formerly, because they, being under-paid, were consequently under-fed. That type has disappeared as effectually as the race of King Charles dogs or the dodo. No "littérateur" of the nineteenth century wears shoes without soles: none resemble Scudery, who flavoured his crust with a morsel of bacon prigged from a mousetrap. Balzac was so stout that it was a day's exercise to walk round him; the Riot Act could not disperse him, and he was encircled with bandages, as if a hogshead. Rossini was a veritable Jumbo, since six years he never saw his knees; ordinarily he was called by the small boys an hippopotamus in pantaloons. Jules Janin, the prince of critics, broke every sofa he sat upon; his chin and his cheeks protruded beyond his beard and his whiskers. Lablache was charged three fares wherever he travelled, and it was in a horse-box, elegantly fitted up with all the comforts of a home, *plus* an opening outside, that he voyaged before his death; when he appeared on the stage, the wags swore the latter had to be specially propped up, just as is the case when elephants don the sock and buskin. Dumas *père* never was stouter than a drum-major; Sainte-Beuve regarded his grinning Falstaffian stomach as his greatest misery in life. Eugene Sue, like Byron, dreaded getting fat, and indulged also in vinegar and lemons, as the pre-Bantam cure. Modern men of genius are great trencher men; Hugo mixes fish, flesh, vegetables, sweets, &c., upon his plate, and devotes an hour to excavating his tunnel through the "olla podrida"; Dumas *père* ate three rumpsteaks, but then he said that was from foresight, as he could never count upon the next day for a meal; Rossini devoured as much macaroni as would give indigestion to ten lazzarones; he preferred the rattle of a "batterie de cuisine" to the finest orchestra. The lean men of genius do not count, such as Lamartine, De Musset, &c., their bones pierced their skin, and did not at all flatter the French goddess Glory. Besides, such celebrities belong to the schools of the "Sorrows of Werther," and the "Nouvelle Heloise." They thought too much and never laughed.—*Paris Correspondent of Belgian News.*

WHAT THEY KNOW IN ENGLAND ABOUT INDIA MAY BE inferred from the following:—"A Parsee and the Oath.—A curious incident occurred in the City of London Court the other day during the hearing of a case in which a Parsee gentleman was called as a witness. He objected to be sworn either on the Old or New Testament, and, not being a Mahometan, he could not be sworn on the Koran. He mentioned, however, that he had a sacred relic about his person as a charm, and he thought, by making a declaration, and holding the relic in his hand, and not concealing it, the act would be binding upon his conscience. Mr. Commissioner Kerr said he would consider the act sufficiently binding upon him to bear true testimony in the matter at issue. *He always understood, however, that a Parsee was usually sworn holding the tail of a cow which was a sacred animal in India*"—*Glasgow News.*

THIS PIECE OF INNOCENT IGNORANCE, HOWEVER, IS THROWN into the shade by that of a recent lecturer. On April 2, in the Mechanics' Institute, Manchester, a "learned gentleman" was announced to lecture upon the Rig-Vedas. Having ascended the platform, the lecturer "asserted that (1) the Vedas was the sacred book of the Buddhist; (2) that it was written on the banks of the Ganges; and (3) that it dated back 700 years before the birth of Jesus" !!! *(The Herald of Progress.)*

Oh shades of the Rishees and Manu!

THE MANAGER OF THE "THEOSOPHIST" REGRETS TO announce the fact that the last stock of Colonel Olcott's *Buddhist Catechism* being exhausted, no more copies of the book are available until a fresh edition, which will shortly be printed, is ready for sale. When it is, the fact will be duly announced in this Journal.

☞ AFTER THE FIRST FORM WAS PRINTED OFF, WE find that on page 217, column 2, in the article "Superiority of Hinduism to other Existing Religions," one mistake has escaped notice. In lines 12 and 13, the words "Dr. Roer of Hoonburgh" should read "Dr. Roer of Hamburgh."

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☞ THE NOVEMBER NUMBER OF VOL. I BEING AGAIN ENTIRELY OUT OF print, only eleven numbers of that Volume can be had on payment of Rs 5-12. Subscribers for the Second Volume (Oct. 1880 to September 1881) pay Rs. 6 only in India; Rs. 7 in Ceylon; Rs. 8 in the Straits Settlements China, Japan, and Australia; and £1 in Africa, Europe and the United States.

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THE FOUNDERS ON THEIR ANNUAL TOUR

AND THE ESTABLISHMENT OF NEW BRANCHES.

Colonel Olcott, the President, and Madame Blavatsky, the Corresponding Secretary of the Parent Society, bade good-bye to Calcutta on the 20th of April. They left the magnificent residence of the Hon'ble Maharajah Joteendro Mohun Tagore, C.S.I.,—the *Baituckhana*,—on the evening of the 19th, when, accompanied by some of their most valued friends—among whom, the well-known Dr. Moheendro Lall Sircar, M.D., the President-Founder of the Calcutta Science Association, visited and so highly commended by the late Viceroy,—Lord Lytton,—and several new Fellows, they went on board the "S.S. *India*" which sailed early on the morning of the 20th for Madras. They made a number of friends and staunch adherents —among them, Babu Narendro Nath Sen, Editor of the *Indian Mirror*, and the cousin, and, until lately, the most prominent adviser and valued colleague of Babu Keshub Chunder Sen ; and it was with sincere regret that they parted from them and the " City of Palaces." They leave behind them a new strong Branch—" The Bengal Theosophical Society"—a Branch which comprises a number of highly cultured and intellectual men ; and a small Branch—"The Ladies' Theosophical Society"—composed of native ladies—the first ever regularly formed in India. It is under the supervision of Mrs. Alice Gordon F.T.S., the gifted Editor of *Psychic Notes*. Let us hope that the new Branches will prove two more strong links in the chain known as the Universal Brotherhood of Humanity ; and that both will actively co-operate for the achievement of that most noble of objects. However much the public may be inclined to view the latter as an Utopy,—we have strong reasons to hope that the seed, sown broadcast by the Founders in India, has not fallen upon a sterile ground. That the germ has already taken root here and there we have an abundance of proof. A few more years and—if our members do their full duty—the world will begin to realize that the Brotherhood of man, preached by orthodox Christianity, but for nineteen centuries existing as a purely theoretical abstraction, has become a practical possibility upon the basis of true Theosophy.

The Founders reached their destination at Madras on the 23rd. A paragraph, copied from the *Madras Times* into the Supplement to our last number, has already described the grand reception they received. An address of *welcome*, signed by several hundred influential native gentlemen, was there presented to them by P. Vijayaranga Mudeliar, Esq., on behalf of the signers, and wreaths of flowers were placed around their necks by the Hon. Hoomayun Jah Bahadoor C.S.I., M.L.C., a lineal descendant of the renowned Tippoo Sultan. From that night, the large and comfortable villa, placed at their disposal in Mylapore (the coolest suburb of Madras along the ocean beach), was daily thronged with visitors from early morning till late at night.

On the 25th instant a meeting of Theosophists was held at Triplicane, at 7 P.M., in the Hall of the "Hindu Sabha," —founded by our learned and indefatigable Brother, Mr. Sankariah, B.A., Naib Dewan of Cochin—for the purpose of initiating some eight or nine of its members into the Theosophical Society. The meeting was described correctly enough by the *Madras Times*, as follows:—

Colonel Olcott presided on the occasion. In opening the proceedings, Mr. Sankariah, as the President-Founder of the Hindu Sabha, addressed a few words of welcome to Colonel Olcott, on behalf of the Sabha, to the following effect ; " It is an immense gain to the Hindu Sabha to meet face to face, at its own Hall, the Founder of the Theosophical Society, especially considering that, while the Hindu Sabha, organised as it is for the purpose of effecting the necessary preliminary steps for uniting in closer bonds the scattered members of a single nation, the Theosophical Society, on the other hand, by its alliance with the former, was calculated to work out the grander idea of bringing about the universal brotherhood of nations and creeds." After the address, Colonel Olcott thanked the members of the association for the kind regard they had thus shown him, and then proceeded with the business of the meeting by handing, to the members of the native community present, printed forms of applications and of corresponding obligations on the part of the candidates, for the purpose of filling up the forms.

This being done, the doors of the Hall were all shut, to prevent the large gathering outside from observing the proceedings that took place inside. Several respectable members of the native community were initiated in the mysteries of the

Theosophical Society. At about 8 o'clock the proceedings were brought to a close.

On the evening of the 26th, by invitation, Colonel Olcott delivered a grand lecture, at the Patchiappah's Hall, upon the subject of "The Common Foundation of All Religions." On entering the Hall, the Founders were loudly cheered by the most crowded audience ever seen in the building. Hundreds had to remain outside for want of room. After a few introductory words from the Chairman, the Hon'ble Rajah Goday Narain Gujapathi Row, Member of the Legislative Council, Colonel Olcott, before beginning his lecture—which lasted for nearly two hours—said how struck he was with, and how grateful he felt for, the cordial and even enthusiastic reception that his colleague, Madame Blavatsky, and himself had received at their arrival He came here with the object of informing his native Brethren of the principles of Theosophy and of the Society of which he was the humble President. The reception given him in Madras showed that the Hindu public of that city were ready to appreciate a cause so noble and pure as that his Society represented. He then proceeded with his lecture. A deep and lasting impression seems to have been made by it upon the natives of the Madras Presidency. It was enthusiastically applauded and a demand made for its publication, which was met, with his customary liberality, by *M. R. Ry.* C. V. Cunniah Chetty Garu, of the Hindu Sabha, now Vice-President of the Madras Theosophical Society. This wealthy and generous young gentleman ordered several thousand copies of it to be printed at his expense and distributed gratis to all those who desired to have it. The scramble for copies was something to see and remember at the President's second lecture. We will publish it in our next.

On the 27th began a series of daily initiations, and upward of seventy-seven members were admitted into the Society on the first two days. The nucleus of a large—and what we hope will turn out the strongest and one of the most influential Branches of the Theosophical Society in the world, was formed, for Dewan Bahadur Ragunath Rao Saheb, late Dewan of Indore and now First Class Deputy Collector at Madras, was unanimously elected its President. No one, acquainted with that superior mind, can for a moment doubt that an association, under the immediate care of such an able and energetic leader, must prosper and make itself felt. Its Vice-Presidents are respectively: Messrs. Grandhi Muttuswamy Chetty (Judge); Parki Sreenivasa Row (Judge, S. C. C.); Lakshmikantha Row (Sheristedar); C. V. Cunniah Chetty Garu (a wealthy sowcar); and Iyalu Naidu Garu, (pensioned Deputy Collector). T. Subba Rao Garu, B.A., B.L., Pleader,—the young scholar so well-known to the readers of the "THEOSOPHIST" by his remarkable contributions on Esoteric Eastern Philosophy—was elected Corresponding Secretary of the Branch. As our members will perceive, the *personnel* of the Branch is more than promising.

Sunday, April the 30th, Colonel Olcott and Madame Blavatsky—accompanied by Mr. Ragunath Row Garu, President, Messrs. P. Sreenivasa Row, C. V. Cunniah Chetty, and G. Muttusami Chetty, Garus, Vice-Presidents, by Mr. T. Subba Rao, Secretary, and Messrs, Lakshmi Kanta Rao Garu, G. Changalraya Chetty Garu, Theaga Rajiah Garu, G. Narasimulu Chetty Garu, and G. Subbaiah Chetty Garu, Fellows of the Theosophical Society, and a few others—proceeded by rail to Tiruvallam, near Arcot, with the object of visiting the temple of "Thanumathyambia," one of the oldest pagodas of Southern India. On arriving at the station, the party were received by the temple authorities, accompanied by their usual *suite* of nautches (dancing girls) and musicians. The Founders and their friends were garlanded and welcomed in the oriental fashion, after which the procession moved with flags, music and the unavoidable crowd, to the rest-house prepared for them, where they passed the hottest hours of the day. In the evening, they visited the grand old temple and, in the flower-garden attached to it, Colonel Olcott performed the initiatory ceremonies of three gentlemen, one of whom is Mr. Doraswamy Naidu Garu, of Madras, who, with two other candidates, had preceded the party by two days, and waited for them near the temple. All the three had expressed their desire to be initiated on that holy spot, so as to make their admission into the Society the more sacred and binding.

This temple possesses much historical interest, and still more of that, which is conveniently regarded by the Europeans as legendary, the traditions and even written records of the natives counting with them for nothing. Describing the trip of the Theosophists, the *Madras Native Opinion* has the following:—

.....The place is held in much reverence by the Hindus, the Vedantists principally, as it is believed to be the locality chosen by a high order of *Mahatmas* (initiated adepts). Colonel Olcott and Madam Blavatsky evidently had very cogent reasons for visiting this station, and it is believed that they were thoroughly satisfied with their visit. The members of the Association, who were present there, witnessed a certain phenomenon which confirmed their belief in respect to this order (of *Mahatmas*) and the success which is in store for the Branch Association formed for the town of Madras. The party returned to Madras by the mail train on Monday morning. A chapter for admission of the members into the Society was opened on Thursday last at the residence of Colonel Olcott and Madam Blavatsky.....

A second (*ex tempore*) lecture, as successful as the first one and as largely attended, was delivered by the President-Founder, at the Patchiappah's Hall, on May, the 2nd. On the evening of May the 3rd, Colonel Olcott and Madam Blavatsky left, by canal sailing boats, for Nellore and Guntoor, on their return from whence, they were expected to remain in Madras for a few days more, and the Colonel to deliver one or two more lectures. The Founders were accompanied, in their trip, by one of the Vice-Presidents, Mr. Iyalu Naidu, and three of their newly-initiated Fellows. The wind was so favourable that both the boats—one, a comfortable gondola furnished with a table and couches, and carrying the Founders, and the other, a large "top" boat—brought them to Muthukoor, their landing place, some fifteen miles from Nellore, in one day and two nights, instead of the anticipated and tedious journey of three or four days. The weather, with the exception of a few hours, and notwithstanding the fierce sun of this hot season, was delightfully cool on the canal, especially during the moon-light nights, and the journey turned out a veritable pleasure excursion. The party arrived in good health on Saturday morning, and left their boats for comfortable carriages kindly prepared for them at Muthukoor by their Brother Theosophists of Nellore. They were received on the pier by Mutham Ramaswamy Naidu Garu (Assistant Commissioner of Salt Revenue), Mukalh Parthasarathi Naidu Garu (Tahasildar), and a deputation of Theosophists. The latter had already organized themselves, in anticipation of the arrival of the President and of their regular admission and initiation into the Society, into a Branch, 29 strong. After the usual greeting and garlanding—a most poetical form of welcome—the party, on their way to Nellore (the old residence of the Rajahs of Arcot), were carried to a village about two miles off, where they were made to halt. A tastefully decorated tent, with a table loaded with refreshments, had been prepared for them, in the middle of a cool shady grove of old trees. There an additional group of Theosophists, just arrived from town, met them; and, after an hour's rest, the whole party proceeded, in a number of carriages, to the place of their destination. They reached Nellore about 11 P.M. There, too, they found a warm reception, friendly greetings, from other members, and a comfortably and richly furnished quarters prepared for them. The Committee had engaged, for their occupancy, a grand bungalow recently erected by the late Dewan of the Rajah of Venkatagiri. The house was profusely decorated with greenery and sweet-smelling flowers and herbs, and, upon the arrival of the party, was found to be brilliantly illuminated. At the main entrance to the compound rose an arch bearing the inscription "WELCOME THEOSOPHISTS,"

and at the house-porch was another inscribed "WELCOME REVERED MADAME BLAVATSKY AND COLONEL OLCOTT," followed by a Tamil text. A touching greeting in Sanskrit stanzas, was chanted, at their arrival, by Mr. Aravamuthu Iyengar, B.A., the text of which, in the original, and the translation, is given in the foot-note below.*

The highly flattering comparisons of the Founders with the deities of the Hindu religion must, of course, be taken for what they really are—flowers of speech, which express the tendency of the Oriental mind to poetize and exaggerate the natural sentiments and emotions. Under their florid imagery, however, exists a sincere feeling of gratitude for the humble efforts of the individuals addressed, to do something towards a revival of the national love for the wisdom and culture of ancient Aryavarta. We hope our European readers will read them in that spirit, and forbear from taxing the heroes of the stanzas, with a foolish vanity for printing them.*

After the melodious chanting was over, an address, in English, was read by Mr. Narayana Swamy Chetty, B.A., a Vakeel of the D. C., as redundant with feelings of gratitude, and which touched profoundly the humble individuals so addressed. We give the address in full:—

WELCOME MADAME BLAVATSKY AND COLONEL OLCOTT!

WELCOME THEOSOPHISTS!

ADDRESS.

Allow me, much revered Madame Blavatsky and Colonel Olcott, to welcome you to Nellore, in the name of your Branch Theosophical Society. The heartfelt thanks of the Association are due to you for the trouble you have taken, during this hot weather and at the risk of sickness, to comply with our invitation, with the laudable object of initiating us into a knowledge of Psychological truths.

Though born in the far West, you have gloriously made it your devoted purpose to regenerate the Indian natives by reviving their recollection of the scientific glory of their country, which, once in times of yore, shone forth in radiant lustre, but which, owing to the progress of a well-known cycle in the destinies of nations, has been practically over-darkened for some centuries past.

What could it be in you but a pure feeling of sympathy with our morally degenerate condition that could have impelled you to forsake your native lands and to pass laborious days in the uncongenial climate of the Torrid Zone? The hidden treasures of the Vedas, which long since ceased to interest the average Hindu, you are now exploring with all the zeal of a patriot; and the scientific fervour, already spread over the country, forms the true gauge of your devotion to the cause of India. In India's Present we read its Future,—a glorious future: and this future will point back to you, Madame Blavatsky and Colonel Olcott, as among its modellers. The germs of (the spirit) scientific research, so ably disseminated by you among the masses, will soon develop themselves into a tone of intellectual and spiritual elevation almost equal to that of the by-gone ages.

The principle of UNIVERSAL BROTHERHOOD, which is the end and aim of yourselves and your followers, will, we hope, do away with that diversity of interests, feelings and faiths, which are the peculiar characteristics of this country, and which play no unimportant part in its destinies.

On the next day, at 6 p.m., when the terrible heat had subsided, the President delivered a lecture in the compound of the building occupied by the party, and answered questions, thus rectifying many a misconception which had been spread abroad by the enemies of our movement. On the night following, May 7th, the candidates, who had already applied, and several new members, were duly initiated. The ceremony was performed by moonlight, on the flat, broad-terraced roof, and was highly impressive. On May the 8th, the Branch was regulary formed, By-laws were framed, and the election of the officers was perfected, Mr. C. Vencata Jugga Row (Madras Civil Service) was unanimously elected President, Mr. Rama Swamy Naidu and two more well-known gentlemen of Nellore, all men of position, influence and education, its Vice-Presidents and Secretary.* The Branch promises well.

On May 9th, another lecture was delivered by the President—Subject: "Psychometry,"—numerous illustrations from Baron Reichenbach's, and Professors Denton's and Buchanan's works being given. Several more initiations followed.

On May 10th, after a busy day, the whole party—the Founders and the Delegates from the Madras Theosophical Society—took their departure in the afternoon for Guntoor, from whence, numerous telegrams, pressing them to come, had been received. They re-embarked on the same boats in which they had come from Madras.

The south-west monsoon blew favourably, and the boats ran before the wind as though they were entered in a yacht race. The Hindu gentlemen Delegates passed their time more or less in Dream-Land, and occasional theosophical reading and talk on their boat, while the Founders made use of the golden moments of seclusion on their gondola to clear off some of the arrears of correspondence and other Society work, the average volume of which has now become almost hopelessly great. The fact is, our Society has so rapidly grown, and its branches are so multiplying, that something *must* be done to relieve the Founders of a part of their labour, if we would not see them break down. They found the sail of 98 miles from Mypād to Padagangam as the part from Madras to Nellore, but the speed of their boats brought its disadvantages, in obliging them to wait at the latter place—the hot season terminus of canal navigation—a whole day for the palankeen caravan sent by the friends at Guntoor, to arrive. It came at last, and, with it, Mr. Singaravelu Mudliar, Head Master of the Government School, Guntoor,—and a most intelligent and obliging friend and companion he proved to be—and, along with him, several new candidates. It was near sunset on the 13th May when the party commenced its tiresome march of 55 miles—in palankeens, carried by muscular men—from

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Colonel Olcott.

* त्रेतायांरघुपुंगवस्समभवद्भक्तार्तिसल्यवारिनिधिः
सुग्रीवादहरीरादाशविहगादिम्यःप्रदत्ताभयः ।
सोयंनोपतरागमोक्लसरणित्वत्क्षापरिम्भेशनो
ऽहयक्लानाहिंदुमतस्थमानवपशून्त्रातकृताविर्भवः ॥
कर्नल् आल्काट् नामप्रभु वरसुधियोवदबाह्याचलेंद्र
च्छेदेंकायमानहृयुमणिसमरुचेररारदाविग्रहस्य ।
आयुर्वृद्धिंदेचभयश्रुभतिममलांबुधिसंपत्तिमोजो
नेतृण्यवादबृन्दप्रवचनदलनसेविधत्तांरमेशः ॥

Madame Blavatsky.

त्रयीमार्गप्रोक्तप्रचुरहितवणासमरतान् ।
जनानकर्तुंत्यक्लास्वजनिभुवमज्ञानानगमान् ।
सहायार्थं कर्नल् प्रभु निकटमायोवरवधूः
समायातास्यादिशत जगदीशश्शु भतातम् ॥
मेडल्बावट्स्कोति प्राधिववरवधूरूपणापद्महस्ता
पातुंवेदेषुशस्त्रेष्वपगतहृदयान्भानवान्त्यक्लज्जान् ।
इत्येवंचिन्तयांमभवमुपगवाकापिकारुण्यसोमा
हातुंमाताकदापिप्रभवतिशिशुकान्नक्षमादुर्विनीतान् ॥

1. In the Treta Yuga, Rama, the ocean of grace, had only birds, fishes and monkeys, like Sugriva, to redeem. But now, thou, who art the same friend incarnate, thou hast human creatures—Hindus, who stray from the ways of the Devas—to save.

2. May thou be blessed by the Gods, oh, Colonel Olcott, thou who hast the might of Indra's Kulesa to break down the rocks of Anti-Vedic doctrines, may thou be blessed with long life, rich wisdom, fair fame, and high skill to perplex and confound the arguments of thine opponents.

3. Excellent Lady! Thou hast forsaken thy native land with the object of bringing back, to the knowledge of the Vedas, those who have become altogether ignorant of them. May thou be blessed!

4. Thou art our Lakshmi incarnate, for the purpose of redeeming men from their sad ignorance of the pure morality of the Vedas and Shastras. It is but natural for the parent to feel for and protect her children, however wayward they may have become!

* A full official Report will give the names of all the officers and other particulars.—MANAGER.

Padagangam to Guntoor, in the course of which swamps had to be passed, a river to be waded by the bearers (who carried the palankeens by resting the poles on their heads, while they picked their way cautiously, with the water up to their arm-pits), and long stretches of sandy plain to be traversed under a broiling sun. It was something wonderful to note the endurance and cheerful spirits of these wiry fellows, who trotted along with their burden, singing their monotonous refrain in Telegu, hour after hour, on no stronger food than a meal of rice seasoned with a little pepper-water. They make an average of 2½ miles per hour, and, in this hot season, do the journey as much as possible by night. The scene, as described by the Founders in letters to these head-quarters, was highly picturesque: the flaring light of the flambeaux, carried by runners, lighting up the sinewy forms of the Hindu bearers, bringing into high relief, against the darkened landscape, their white or red turbans and waist-cloths, and making their silver bangles and nose-rings to shine with a brighter lustre, while their incessant chant awakened the echoes whenever a clump of date-palms was passed. Including the necessary halts, the journey occupied forty-eight hours, and though palankeen-riding becomes after a while very fatiguing, especially to persons of the ages of the Founders, it was safely and rather comfortably accomplished. At Bapattam, and one or two other villages, the caravan was met, at the village boundary, by some of the more important Hindu gentlemen of the place and escorted to the quarters that were awaiting their temporary occupancy. The gentle cobra—which, from his spectacles-mark and stinging propensities, some unregenerate Heathens liken to the Padri—also put in an appearance now and again, perhaps to warn the travellers that life in India has a permanent mortgage upon it; and the scorpion pervaded the scene. On the first night of their arrival at Madras, in fact, a cobra, five feet long, was killed while making its way into Madame Blavatsky's sleeping room, her servant nearly stepped on one in the kitchen of a rest-house; and, on the morning of the day when they were approaching Guntoor, a third cobra, full three feet long, was killed by one of the runners just beside Colonel Olcott's palankeen. Add to these the, to Western people, novel experience of being obliged when in old houses to keep one eye upon the roof, that its white-ant-eaten rafters may not let it crash down upon one's head, and the delights of travel in India, with the thermometer at 100° Fah. in the shade, may be imgined!

Guntoor was reached at nightfall on the 15th. Three miles from town, the caravan was met by some enthusiastic lads-pupils of the Mission School, who made their salaams, and brought the news that "nearly every body" was waiting for the party at the town-boundaries. This proved to have been no exaggeration, for the whole population seemed to have turned out to welcome the Founders. The reception exceeded even the Tinnevelly demonstration of last year. A rest-tent had been pitched in a convenient spot near the outskirts of the town, and here a lane of approach to it was only made, through the surging crowd, with great difficulty, by the police peons. Night had fallen, and the place was ablaze with torch-lights. An Asiatic crowd is, as every European traveller has remarked, strikingly picturesque, and the artistic pleasure, to be derived from seeing it, is unmarred by any of the horse-play and coarse rowdyism too often seen in large gatherings in England and America. The press around the tent was so great that Colonel Olcott was obliged to mount a chair, and, by the glare of torches, make a little speech to the crowd. The palankeens were then re-entered—Madame Blavatsky exchanging hers for an open jhampan, (an arm-chair, borne on poles like a palankeen) for the sake of air—and the whole population constituted themselves into an escort of honour. The whole of the escort consisted of at least ten or twelve thousand persons. As the procession moved slowly through the streets, the dense crowd filled the latter from house to house, lime lights burning, torches waving, native musicians playing on their instruments, and a din of voices shouting. It was an animated scene indeed, and the Founders deeply regretted that it could not be witnessed by some of their sneering friends of the early days of our Society, who fancied them a brace of visionaries wasting their strength on a work that would bear no fruits. At four points along the route of procession triumphal arches spanned the road, of which two bore, in English, the inscriptions "✡ Welcome ॐ" and "Success to Theosophy," both bearing the Society's emblems, and the other two in Telegu characters, the legends—

ओं * ✡ The Single Letter ओं (Om) is Brahma ॐ

ओं * ✡ There is no religion higher than Truth ॐ

—the noble motto of the Maharajah of Benares, adopted in the "THEOSOPHIST."

It took over an hour-and-a-half, to reach the bungalow prepared for them, where, when arrived, an address of welcome, numerously signed, was read to them, the usual garlands of flowers and presents of limes were offered, and the President-Founder replied to the address at some length, his sentences being translated into Telegu, one by one. The Rev. Uhl, of the Lutheran Mission, with his wife, daughter, and a European friend, were present, and some conversation took place later between them and Madame Blavatsky.

The next evening, by invitation, Colonel Olcott gave an exhaustive lecture upon the subject—chosen by the audience—of Hindu ideas about "Soul," together with the scientific proofs of its existence, and the scientific probability of Re-birth. His treatment of these questions was substantially the same as that in his Madras and Calcutta lectures, and was listened to with the greatest patience, and loudly applauded The Rev Uhl, Mrs. Uhl, and a Bramhan convert of theirs, each made a *verbatim* report of the lecture, so it may be heard from, through the Missionary papers. Mr. Uhl, at the close, asked Colonel Olcott to attend at the Chapel of his Mission, on the morning of the 17th, to hear his reply to the lecture. This was done, and the reverend gentleman's remarks being courteous and kind in tone—a delightful contrast to the pitiful malice hitherto shown us by his colleagues—an amicable arrangement was come to between him and our President-Founder to issue a joint pamphlet, entitled *The Present State of Christianity, and Other Questions;* Mr. Uhl to sustain the affirmative of the several questions, and Colonel Olcott—in his private capacity, of course, and not his official one—to support the negative. It was mutually understood that each should be allowed whatever time his other engagements might make it necessary to take for the completion of this task. When the pamphlet is ready, ample notice will be given, through this magazine, to such as may want copies. Its circulation in India will doubtless be very great.

On the evening of the 17th of May, the candidates, for admission into our Society, were initiated by the President-Founder, and a new Branch duly organized under the title of "The Krishna Theosophical Society"—the twenty-eighth in India. From the excellent character of the officers, it may be anticipated that the infant Branch will in time make itself felt in much good work done in the district fertilized by the sacred waters of the Krishna River.

The Founders left Guntoor, on the evening of the 18th May, to retrace their way to the Buckingham Canal and to Madras *via* Nellore.

THE KRISHNA THEOSOPHICAL SOCIETY (GUNTOOR).

At a meeting of Theosophists at Guntoor, on the 17th May, the President-Founder in the chair, it was moved by C. Kuppusamier Garu, and seconded by J. Púrnaya Garu; "That a Branch of the Theosophical Society be formed at Guntoor." Carried.

On the motion of R. Súryarow Naidu Garu, seconded by Singaravelu Moodalyar Garu, it was voted that the name be the "Krishna Theosophical Society."

On the motion of C. Sambiah Setti Garu, seconded by C. Chinna Sitaramayya Garu, it was voted that a Committee be appointed to draft Bye-Laws and report to an adjourned meeting two weeks from to-night, and that, meanwhile, the Bye-Laws of the Parent Society be temporarily adopted for the Government of the Branch.

Election of officers was then in order, and M. Singaravelu Moodalyar was unanimously chosen President; C. V. Chinna Sitharamayya Garu, and C. Kuppusamier Garu, were unanimously elected Vice-Presidents, and Jiddu Púrnayya Garu, Secretary.

A Committee on Library and Publications was then formed as follows:—Vavilala Vasudeva Sastri Garu, Tadépalli Anjaneyulu Garu, G. Subbarayudu Garu, V. Balaramayya Garu, C. Kuppusamier Garu, V. Kameswarrow Garu, and C. Sambiah Setti Garu.

The sum of Rs154 was then subscribed among the members for the purchase of books and journals for the Branch. The election of Councillors was postponed until the next meeting.

After hearing some practical suggestions from the President-Founder for the management of the business of the Branch, the meeting adjourned.

J. PURNAYYA, F.T.S.,
Secretary.

THE JEYPORE THEOSOPHICAL SOCIETY.

RULES AND BYE-LAWS adopted for the guidance of the Society in its meeting held on the 16th of April, 1882:—

1. The Branch Society at Jeypore is entitled "The Jeypore Theosophical Society."

2. The objects of this Society are—(1) the furtherance of the objects of the Parent Theosophical Society; (2) the mental, moral and theosophical improvement of the members; (3) the dissemination of rational ideas among them; and (4) the promotion of pure and unselfish living among them, and through their example and influence, in their family circles.

3. The Society shall be administered by a President, Vice-President, Secretary, and an Executive Committee, elected annually by the majority of the members. Any vacancy occurring during the year shall be filled up by the President and the Executive Committee.

4. Any four members of the Executive Committee shall form a *quorum*, the Chairman having the casting vote.

5. For the support of the Society and for its necessary expenses, a monthly subscription must be paid by every member according to his means.

6. The Treasurer shall collect subscriptions and donations, if any, from the members, and keep all accounts of receipts and disbursements, and shall submit for confirmation by the President, at the end of every calendar month.

7. The President and Executive Committee may, by the opinion of the majority of the members, remove any member from the Society, whose conduct or life is manifestly inconsistent with the special obligation which he has executed.

8. The President, the Vice-President, the Secretary and four other members shall form the Executive Committee for the year.

9. The books and other materials of the Society shall be in the keeping and responsibility of the Secretary.

10. A member shall have the use of one book at a time for a certain period according to the size of the book. Any book lost, torn, or rendered in any way useless by a member, must be replaced by him by a new one.

11. In private meetings of the Society, no outsiders shall be admitted. But, in general meetings, all, who are desirous to attend the meeting, shall be allowed to do so.

12. The Society shall meet weekly, and lectures are to be delivered every alternate week; the weeks intervening being devoted to the business of the Society and readings from best theosophical authors.

AMRITLAL DE,
Vice-President and Secretary.

THE IONIAN THEOSOPHICAL SOCIETY.

Corfu, April 1, 1882.

DAMODAR K. MAVALANKAR, Esq.,
Joint Recording Secretary,
Bombay.

DEAR SIR AND BROTHER,

In adverting to my last two communications of the 17th and 27th January last, forwarding an address delivered by the President of this Branch on the 1st of January last, I beg leave to transmit herewith copy of a letter I have received from our Brother, Mr. Alexander Rombotti, relative to his late experiences on Mesmerism.* It is of a rather important nature, as it shows that, by developing and regulating the latent will-power of the subject in the Mesmeric sleep—in a special way—that Mr. Rombotti says he has discovered, it (the subject) can retain the will-power and clairvoyance in the normal state. But unfortunately Mr. Rombotti having been induced to suspend his method and enter into that of *Modern Spiritualism*—the result, as it was to be expected, was unsatisfactory, and I being afraid that, if not stopped at once, such practices, being fraught with danger in a moral and physical point of view, may lead to disastrous consequences, I have strongly recommended him to discontinue mesmerizing the subject, if unable to impose on his results, forget all about spirits (spooks),—and begin anew to develop the will-power of the subject until instructed from India how to proceed.

In order to show him how imprudent and dangerous a thing it is to invoke such beings, or rather no-beings (subjectively considered), I have forwarded to him the first number of Vol. III. of the "THEOSOPHIST" calling his particular attention to the article entitled "Fragments of Occult Truth."

In expectation of your valuable instructions for our guidance, and requesting you to offer our fraternal and respectful salutations and best wishes to our beloved and esteemed President and Corresponding Secretary, as well as to all other esteemed Fellows,

Believe me to remain with truth and regard,

My dear Sir and Brother,

Ever fraternally and devotedly attached,

OTHO ALEXANDER,
Secretary.

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* Its translation into English, by Mme. E. Coulomb, F.T.S., will appear in our next issue.—MANAGER.

ignores the Divine. The difference between the Divine Spirit of the Christian and that of the Buddhist, is that the former sees in it an anthropomorphic God endowed with all powerful attributes drawn from the earthly experiences and fancies of successive priests and teachers, while the Buddhist knows it to be a Divine essence inherent in all matter, inorganic and organic, latent in the former, afterwards in the latter becoming more or less developed according to its position in the scale of evolution, until at last the Divine Spirit cultivated to the highest point in man becomes one with the universal, that is to say, it has reached Nirvana.

Here, of course Dr. Wyld will say, is an assertion without a proof, but it is provable by any one who chooses to submit himself to the rules laid down for the acquisition of this particular branch of knowledge, or *Iddhi*, and in this fact lies one of the many points of superiority of the Buddhistic over the Christian religion. It is not by this meant to say that by a certain kind of training any one who wishes, and will submit himself to it, can become an adept, because this is not the case. But an earnest inquirer, one who really wants to assure himself of a future existence and of the separability of what is commonly called his soul from his body in life, may do so. The rules laid down are open to all, and after a certain length of time, which must necessarily vary according to the constitution of the student, he will be taken in hand, and taught by degrees some of the hidden mysteries of nature, together with the sublime philosophy appertaining to the scheme of the universe. He very quickly begins to see that this latter is not a mere fanciful theory, but the accumulation of centuries of personal experiences, and that from the smallest atom on this earth to the most distant star in the milky way the same law exists. The very fact that Buddhism is so often called a philosophy, and not a religion, is in its favour, for it means that it appeals to the intelligence of mankind, and not to the emotions.

Christians say they want the comfort of a belief in a Heavenly Father, who is powerful enough to reward and punish according to his ideas of justice, that, when they do a good action, they may have the satisfaction of thinking it has been noticed by God, and that they may be kept from evil doing by the thought that it will give pain to the Almighty. All this is nice enough for those who can believe it, and, as long as Christianity keeps its followers from wrong doing, no one need object to it. For those, however, who can no longer make the teaching of the Bible fit in with the scientific facts of the day, who know that Adam could not have been the first man, and that the proof of the existence of Jesus on this earth is by no means conclusive, they naturally decline to put their trust in the theories therein laid down, and it is hardly to be wondered at, if, when the religion of their childhood crumbles away before them, they cease to believe in a future at all and become materialists or agnostics. Because Buddhists do not believe in a personal God, they are, by Christians for the most part, set down as something worse than atheists, and, as in the case of Dr. Wyld, credited with "ignoring the Divine."

As a fact, Buddhism is the most spiritual of all religions, and teaches the evanescent nature of this world, as compared with the real life attainable by the inner or spiritual man in a future state. Real knowledge, we are taught, is only to be acquired through the spirit; that we gain through our material senses is untrustworthy and useless. Thus, when Dr. Wyld says that Buddhists, by ignoring the Divine, "shut out the Divine Sources of Inspiration," he shows himself hopelessly ignorant of the religion he so freely criticises.

Colonel Olcott, in his Catechism, defines Nirvana as follows:—"Nirvana is a condition of total cessation of changes; of perfect rest; of the absence of desire and illusion, and sorrow; of the total obliteration of everything that goes to make up the physical man. Before reaching Nirvana, man is constantly being reborn; but when he reaches Nirvana, he is reborn no more." This Dr. Wyld finds "sufficiently obscure." But why is it obscure? Even on this earth the highest adepts have trained themselves to a point very little inferior to this description, that is to say, they have become indifferent to all that goes to make up the pains and pleasures of ordinary humanity, and the body has become simply a case which contains the spirit, but from which it can escape at any moment, and for any length of time. For the most part when the adept has reached this stage he remains in his body in order to continue certain work for the good of humanity, not for any material pleasure he has in the mere fact of existence. When he finally quits the body, he attains Nirvana, and is not reborn; this is what Colonel Olcott means by cessation from change. Alabaster in his "Wheel of the Law" quotes a passage of Max Müller's taken from his introduction to the Dhammapada, and which, the reader will observe, agrees very closely with Colonel Olcott's definition of Nirvana:—"What Bishop Bigandet and others represent as the popular view of Nirvana, in contradistinction to that of the Buddhist divines, was, in my opinion, the conception of Buddha and his disciples. It represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absorption of the soul in itself, and a freedom from the circle of existences from birth to death, and from death to a new birth." We will give two more quotations, one taken from Rhys Davids' "Buddhism," and the other again from Max Müller, which show that neither author thinks that Nirvana means annihilation. Max Müller says:—"If we look in the Dhammapada at every passage where Nirvana is mentioned, there is not one which would require that its meaning should be annihilation, while most, if not all, would become perfectly unintelligible, if we assigned to the word Nirvana that signification." Rhys Davids says:—"I think that to the mind of the composer of the Buddhavansa, Nirvana meant not the extinction, the negation of being, but the extinction, the absence of the three fires of passion." Nirvana, in short, to the educated Buddhist, is the complete empire of spirit over matter, and can scarcely be compared to the Heaven of the Christians. The former is absolutely freed from all the attributes of this life, while the latter is inextricably mixed up with them. Take Jesus' remark, when he says "In my Father's House are many mansions," or any of the descriptions of Heaven given in the New Testament, although in many cases they may be symbolical, still all appeal to our worldly tastes and pleasures. The Heaven of the Christian and the Summerland of American Spiritualists, where spiritual marriages take place, and interesting families are born and brought up successfully, seem to the Buddhist much on the same platform, and both equally far away from the truth.

Further on Dr. Wyld tells us that Mr. Darwin's theory of the evolution of man is by no means the accepted one by the majority of educated Christendom, but that "man first arrived on this planet as a materialized angel and fell into various degradations," is much more generally believed. This in itself does not speak well either for the intelligence of Christendom, or the science of its religion.

It is a matter of very little importance to mankind, whether either of the leaders of these religions ever existed or not, the two systems have been thoroughly established each having their blind, as well as their enlightened, followers. Buddhism is the older of the two, and, as Mr. Lillie clearly shows, many of the episodes in the life of Jesus, related in the Bible, must have been taken from various incidents said to have taken place in the life of Buddha.

Dr. Wyld cannot see the beauty of a religion in which prayer is rendered unnecessary by the absence of a Personal God, neither can he see that Gautama, although he gave up a palace and surroundings which are usually considered to make up the happiness of life here, together with a wife fondly loved and a child inexpressibly dear to him, in order that he might study his own soul, find out the truth, and henceforth preach it, sacrificed nearly as much as Jesus who was of humble birth, and who, by

his great powers and perfect life, raised himself from a position of insignificance to one of moral power over a group of devoted disciples. The following summing up, which we quote from this article, will, without much comment, illustrate to the impartial reader the result, a belief in Christianity has on an educated mind :—"It is true that Gautama was a King's son, and that he forsook a palace for a cave in order that he might study his own soul and preach truth and righteousness. But is it so great a sacrifice to forsake the luxury, and indolence, and languor, and *ennui*, and bad health, and discontent of an Eastern Zenana, and a walled garden, in order that one shall reach freedom, and obtain the inestimable wealth of spiritual knowledge, wisdom and power? Hundreds of Christian ascetics have done in like manner, and although Gautama forsook a palace for the woods and caves, he was yet surrounded by loving and adoring disciples. He lived a contented life, and died a quiet and peaceful death. How different it was with Jesus, with one who, although born in a manger, could easily, by His spiritual wisdom and power, have made himself King of the Jews, and could then by His power have driven the hated Romans into the sea and made himself master of the world. But He refused this life when it was within his reach; He refused the kingdoms of the earth when offered to Him, and lived as a wanderer having nowhere to lay His head. He lived a life of incessant anxiety and toil; cured innumerable sick and diseased and devil-possessed people; taught the most perfect religion and morality; but was for ever in danger of His life, and was ultimately scourged, spit upon, and crucified. Compared with this, the grandest life of self-sacrifice that has appeared on this earth, the life of Gautama, was but as a dreamy and quiet Epicureanism."

Dr. Wyld here speaks of the *ennui*, bad health, discontent, &c., of an Eastern Zenana with great contempt; if, however, it is the idea of perfect happiness to the languid Eastern mind, to give it up means an enormous sacrifice in itself, and, in the case of Gautama, the reward of spiritual "knowledge, wisdom and power" was quite uncertain. At the moment when he wanted the support and comfort of his disciples most, they forsook him, because he turned from the orthodox path of extreme asceticism, as preached by the Brahhan divines. His life of contentment was one of continual mendicancy. He had no more a place to lay his head than had Jesus, he also made innumerable cures, did untold good, and preached a most perfect morality.

Dr. Wyld asserts that Jesus, by his spiritual power, could have made himself King of the Jews, and that he refused all the kingdoms of the earth when offered to him by Satan. But granting that he might have made himself King of the Jews, and that Satan could have endowed him with all the kingdoms of the world, he at best only refused to accept the goods of this world, while Gautama absolutely abandoned those he had. Jesus certainly was crucified, but this was a natural consequence of preaching a doctrine, which to the Jews sounded like blasphemy. If hundreds of Christian ascetics have sacrificed and done as much as Gautama did for the good of humanity, thousands have suffered infinitely worse and more painful deaths than Jesus through the persecutions of his own followers. If we look back through the past 2,400 years of Buddhism, we find the conversion of the millions to this religion accomplished entirely without bloodshed, neither persecutions, terrorism, nor martyrs. Can the same be said of Christianity? Alas, the record of the history of this religion is one long, bloody struggle. Conversions made at the point of the sword, tyranny, torture, deaths by burning, horrors of every sort and description, all done in the name of the Lord and Saviour Jesus Christ.

In these remarks on Dr. Wyld's articles we have confined ourselves almost entirely to the first of the two, as in the second he writes under the idea, after reading Mr. Lillie's "Life of Gautama," that in the first he was in some way mistaken, and that Buddhists *en masse* are not altogether without a belief in a God. What the mass of Buddhists do or do not believe on this point, is of no importance. What it is necessary the public should know, is that in true Buddhism there is no place for a personal God. There is no system of rewards or punishments as understood by Christians, but our actions in this and previous lives have brought, and will bring about certain results, and at the end of our lives, when at the point of death, we cannot, if we would, blot out the harm we may have done. Buddhism leaves no hope for the forgiveness of an ill-spent life by the most heart-felt repentance. Causes must have their effects, and bad actions, bad thoughts and an immoral life cannot be swept away, as is taught by Christian priests, either by a tardy expression of, or a real belief in the atonement.

A THEIST'S VIEW OF BUDDHISM.

[We give space to the following communication from our venerable friend, the Acting President of the Adi Brahmo Samaj, without comment.—Ed.]

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—I request you will be good enough to publish the following summary made by me of the "Buddhist Creed," in the columns of your esteemed Journal.

Yours respectfully,

24th May, 1882. RAJ NARAIN BOSE,

Deoghur, Chord Line, East India Railway.

SUMMARY OF THE BUDDHIST CREED.

Question.—What is religion?

Answer.—Entire subjugation of the passions and the practice of universal benevolence.

Question.—What is the true cause of happiness and emancipation from worldly misery?

Answer.—Entire subjugation of the passions and the practice of universal benevolence.

Question.—What is the end of existence?

Answer.—*Nirvana*, or the entire subjugation of the passions and practice of universal benevolence.

THE ZENANA MISSION.

The *Anti-Christian* for April gives first place to an ardent appeal from a Hindu to his fellow-countrymen to beware of the insidious policy of the Missionary party as represented in the Zenana Mission. He warns them of the danger to their domestic peace and security, which has already crept behind the jealous *purdah*. Under the guise of friendly interest in female education, he says that the enemies of the Hindu religion and Hindu interests fill the female ear with suspicions as to the sacredness of the one and the stability of the other. The children of to-day are to be the fathers and mothers of the next generation, and the writer in question bids the present householder to open his eyes to his own duty, and to the peril of having his children's minds filled with "superstition and prejudice. * * * The ideas impressed on our minds in childhood can hardly be effaced in after-life." What a pity it is—he remarks—that while there are native institutions to train up boys, "we can hardly see a girls' school where Christian education is not imparted." And he is right—of course, looking at the matter from the Hindu stand-point—it is a pity, and a proof of criminal neglect too, he might have added, that Hindu fathers who boast of even a modicum of common sense should confide the education and moral and religious training of their daughters to those who are here for the avowedly sole object of uprooting their religious ideas, and perverting them to a hostile faith. In fact, it is positively an absurdity; and yet what a commotion is made in the Hindu community, when some native lad or girl is made to despise Hinduism, and go over to Christianity! One would fancy it was the Padri, and not the Hindu father who was to blame! The Missionary is paid for doing this

very thing, and makes no secret of it. Experience (see the published annual Reports of the Foreign Missions of Christendom) has proved that there is scarcely any hope of converting adult educated Hindus, so the policy is now shaped to get hold of the unsophisticated and the young. If Hindus do not like it, they have an easy remedy within their reach. Let them put into an Education Fund some of the money they squander on childish show; organize a system of Aryan non-Christian schools, especially for girls; and heed the advice of the writer in question, and prevent their "*purdanashin* ladies from being visited by the members of the Zenana Mission."

COMING EVENTS FORETOLD.

[When, in answer to a direct challenge, the author of *The Occult World* wrote to the *Bombay Gazette* (April 4, 1882), he began his letter with the following profession of faith:—"I was already sure, when I wrote *The Occult World*, that the Theosophical Society was connected, through Madame Blavatsky, with the great Brotherhood of Adepts I described. I now know this to be the case, with much greater amplitude of knowledge." Little did our loyal friend fancy, when he was penning these lines, that his assertion would one day be capable of corroboration by the testimony of thousands. But such is now the state of the case. Sceptics and prejudiced or interested witnesses in general may scoff as they like, the fact cannot be gainsaid. Our friends—and we have some who regard us neither as lunatics nor impostors—will at least be glad to read the statement which follows.

While at Madras, we were told that a well-known Tamil scholar, a Pandit in the Presidency College, desired to have a private conversation with us. The interview occurred in the presence of Mr. Singaravelu, President of the Krishna Theosophical Society, and of another trustworthy Theosophist, Mr. C. Aravamudu Ayangar, a Sanskritist, of Nellore. We are no more at liberty to repeat here all the questions put to us by the interviewer than we are to divulge certain other facts, which would still more strongly corroborate our repeated assertions that (1) our Society was founded at the direct suggestion of Indian and Tibetan Adepts; and (2) that in coming to this country we but obeyed their wishes. But we shall, leave our friends to draw their own inferences from all the facts. We are glad to know that the learned Pandit is now engaged in writing, in the Tamil and Telugu languages, a more amplified narrative than he has given here; and that he is taking steps to obtain certificates of respectable living witnesses who heard his Guru prefigure the events, which have had so complete a fulfilment.—Ed.]

STATEMENT OF THOLUVORE VELAYUDHAM MUDELIAR, SECOND TAMIL PANDIT OF THE PRESIDENCY COLLEGE, MADRAS.

To the Author of "HINTS ON ESOTERIC THEOSOPHY."

SIR,—I beg to inform you that I was a *Chela* of the late "Arulprakasa Vallalare," otherwise known as Chithumbaram Ramalinga Pillay Avergal, the celebrated Yogi of Southern India. Having come to know that the English community, as well as some Hindus, entertained doubts as to the existence of the *Mahatmas* (adepts), and, as to the fact of the Theosophical Society having been formed under their special orders; and having heard, moreover, of your recent work, in which much pains are taken to present the evidence about these Mahatmas *pro* and *con*—I wish to make public certain facts in connection with my late revered Guru. My belief is, that they ought effectually to remove all such doubts, and prove that Theosophy is no empty delusion, nor the Society in question founded on an insecure basis.

Let me premise with a brief description of the personality of and the doctrines taught by the above mentioned ascetic, Ramalingam Pillay.

He was born at Maruthur, Chittambaram Taluq, South Arcot, Madras Presidency. He came to live at Madras at an early period of his career, and dwelt there for a long time. At the age of nine, without any reading, Ramalingam is certified by eye-witnesses to have been able to recite the contents of the works of Agustia and other Munis equally respected by Dravidians and Aryans. In 1849, I became his disciple, and, though no one ever knew where he had been initiated, some years after, he gathered a number of disciples around him. He was a great Alchemist. He had a strange faculty about him, witnessed very often, of changing a carnivorous person into a vegetarian; a mere glance from him seemed enough to destroy the desire for animal food. He had also the wonderful faculty of reading other men's minds. In the year 1855, he left Madras for Chidambaram, and thence to Vadulur and Karingooli, where he remained a number of years. Many a time, during his stay there, he used to leave his followers, disappearing to go no one knew whither, and remaining absent for more or less prolonged periods of time. In personal appearance, Ramalingam was a moderately tall, spare man—so spare, indeed, as to virtually appear a skeleton—yet withal a strong man, erect in stature, and walking very rapidly; with a face of a clear brown complexion, a straight, thin nose, very large fiery eyes, and with a look of constant sorrow on his face. Toward the end he *let his hair grow long*; and, what is rather unusual with Yogis, he wore shoes. His garments consisted but of two pieces of white cloth. His habits were excessively abstemious. He was known to hardly ever take any rest. A strict vegetarian, he ate but once in two or three days, and was then satisfied with a few mouthfuls of rice. But when fasting for a period of two or three months at a time, he literally ate nothing, living merely on warm water with a little sugar dissolved in it.

As he preached against caste, he was not very popular. But still people of all castes gathered in large numbers around him. They came not so much for his teachings, as in the hope of *witnessing* and learning phenomena, or "miracles," with the power of producing which he was generally credited; though he himself discredited the idea of anything supernatural, asserting constantly that his was a religion based on pure science. Among many other things he preached that:—

(1) Though the Hindu people listened not to him, nor gave ear to his counsels, yet the esoteric meaning of the Vedas and other sacred books of the East would be revealed by the custodians of the secret—the Mahatmas—to foreigners, who would receive it with joy;

(2) that the fatal influence of the Kalipurusha Cycle which now rules the world, will be neutralized in about ten years;

(3) that the use of animal food would be gradually relinquished;

(4) that the distinction between races and castes would eventually cease, and the principle of Universal Brotherhood be eventually accepted, and a Universal Brotherhood be established in India;

(5) that what men call "God" is, in fact, the principle of Universal Love—which produces and sustains perfect Harmony and Equilibrium throughout all nature;

(6) that men, once they have ascertained the divine power latent in them, would acquire such wonderful powers as to be able to change the ordinary operations of the law of gravity, &c., &c.

In the year 1867, he founded a Society, under the name of "Sumarasa Veda Sanmarga Sungham," which means a society based on the principle of Universal Brotherhood, and for the propagation of the true Vedic doctrine. I need hardly remark that these principles are identically those of the Theosophical Society. Our Society was in existence but for five or six years, during which time a very large number of poor and infirm persons were fed at the expense of its members.

When he had attained his 54th year (1873), he began to prepare his disciples for his departure from the world. He announced his intention of going into Samadhi. During the first half of 1873 he preached most forcibly his views upon Human Brotherhood. But, during the last quarter of the year, he gave up lecturing entirely and maintained

an almost unbroken silence. He resumed speech in the last days of January, 1874, and reiterated his prophecies—hereinafter narrated. On the 30th of that month, at Metucuppam, we saw our master for the last time. Selecting a small building, he entered its solitary room after taking an affectionate farewell of his *Chelas*, stretched himself on the carpet, and then, by his orders, the door was locked and the only opening walled up. But when, a year later, the place was opened and examined, there was nothing to be seen but a vacant room. He left with us a promise to re-appear some day, but would give us no intimation as to the time, place, or circumstances. Until then, however, he said that he would be working not in India alone, but also in Europe and America and all other countries, to influence the minds of the right men to assist in preparing for the regeneration of the world.

Such, in short, is the history of this great man. The facts I have referred to above are within the knowledge of thousands of people. His whole occupation was the preaching of the sublime moral doctrines contained in the Hindu Shastras, and the instilling into the masses of the principles of Universal Brotherhood, benevolence and charity. But to his great disappointment he found among his large congregations but few who could appreciate his lofty ethics. During the latter part of his visible earthly career, he often expressed his bitter sorrow for this sad state of things, and repeatedly exclaimed—

"You are not fit to become members of this Society of Universal Brotherhood. *The real members of that Brotherhood are living far away, towards the North of India.* You do not listen to me. You do not follow the principles of my teachings. You seem to be determined not to be convinced by me. YET THE TIME IS NOT FAR OFF, WHEN PERSONS FROM RUSSIA, AMERICA (these two countries were always named), and other foreign lands WILL COME TO INDIA AND PREACH TO YOU THIS SAME DOCTRINE OF UNIVERSAL BROTHERHOOD. Then only, will you know and appreciate the grand truths that I am now vainly trying to make you accept. You will soon find that THE BROTHERS WHO LIVE IN THE FAR NORTH will work a great many wonders in India, and thus confer incalculable benefits upon this our country."

This prophecy has, in my opinion, just been literally fulfilled. The fact, that the Mahatmas in the North exist, is no new idea to us, Hindus; and the strange fact that the advent of Madame Blavatsky and Colonel Olcott from Russia and America was foretold several years before they came to India, is an incontrovertible proof that my Guru was in communication with those Mahatmas under whose directions the Theosophical Society was subsequently founded.

THOLUVORE VELAYUDHAM MUDELIAR, F.T.S.

Witnesses: { MUNJACUPPUM SINGARAVELU MUDELIAR, President of the Krishna Theo. Socy.
COMBACONAM ARAVAMUDU AYANGAR, Fellow of the Nellore Theosophical Society.

"The official position of Vellayu Pandit as one of the Pandits of the Presidency College is an ample guarantee of his respectability and trustworthiness."

G. MUTTUSWAMY CHETTY,
Judge of the Small Cause Court, Madras,
Vice-President of the Madras Theo. Socy.

EDITOR'S NOTE.—This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honourable character of the witness, the wide publicity of his Guru's announcements, and the impossibility that he could have got from public rumour, or the journals of the day, any intimation that the Theosophical Society would be formed and would operate in India—all these conspire to support the inference that Ramalingam Yogi was verily in the counsels of those who ordered us to found the Society. In March, 1873, we were directed to proceed from Russia to Paris. In June, we were told to proceed to the United States where we arrived July 6th. This was the very time when Ramalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called "materialization of Spirits." November, 1875, the Theosophical Society was founded, and it was not until 1878, that the correspondence begun with friends in India, which resulted in the transfer of the Society's Head-quarters to Bombay in February, 1879.

HUMAN MAGNETISM.

BY CAMILLE FLAMMARION,* M.A.S., F.T.S.

(*Translated from the Voltaire Issue of March* 3, 1882.)

For some years, the question of human magnetism has been making progress, thanks to the agitation in connection with the subject, and thus attracted the attention of the most sceptical; thanks also to the physiological experiments of Doctors Charcot, Dumontpallier, Baretti, and to the researches of numerous students of this unexplored force, amongst whom it is just to give a first place to M. Alphonse Bué.

It must be admitted that science makes use at times of many a round-about way in order to attain its end, and that, if ever human magnetism succeeds in occupying a place amongst positive sciences, it will not be the fault of, nor due to, the official *savants*.

See, for instance, what is now taking place in the Academy of Sciences. On February the 26, 1844, François Arago, whom we must undoubtedly hold as one of those minds which are most ready to accept new truths, one of the least influenced by routine and best prepared for the battle of progress, said while analyzing and approving the unfavourable report of Bailly on the experiments of Mesmer:—

"One would really have to renounce the use of his reason, in order not to find in the contradictory experiments instituted by the Committee, the proof that *imagination alone* can produce all the phenomena recorded around the mesmeric tub (*baquet*), and that the magnetic processes stripped of the illusions of imagination are absolutely worthless.....Nothing can exceed the credulity of men in whatever relates to their health. This aphorism is of eternal truth. It explains how a portion of the public has once more returned to mesmeric practices."

In short, Arago deduced from the conscientious experiments instituted in 1784, under the auspices of the members of the Academy of Sciences, that what is called animal magnetism *does not exist*, that there is *nothing* in it, no sign of a new force to be studied; and that, as far as any healing virtue to remove or alleviate suffering is concerned, there is, therefore, nothing to expect therefrom.

"Animal magnetism can well exist without being useful"—had already been remarked by Bailly,—"but it cannot be useful if it does not exist." This is what was said in the Academy, in 1844, and what a great many *savants* continue to repeat to-day.

And here is what was said in this very Academy of Sciences by Mr. H. Milne-Edwards in one of its last meetings, 13th February, 1882:—

"Just now many persons are very actively engaged in the study of the abnormal phenomena which seem to take place through the organism of certain patients, by means similar to those formerly used by magnetizers. I, therefore, think it my duty to communicate to the Academy the following facts experimentally established on animals by

* M. Camille Flammarion is the renowned French Astronomer of the Paris Observatory, Member of the Academy of Sciences, consequently—one of the forty "IMMORTALS."—ED.

M. Harting, Professor in the University of Utrecht. "Experiments on Hypnotic sleep," writes to me this able physiologist, "are not without a certain danger for those subjected to them."

"A few years ago, I made a great number of experiments on animals—fowls, pigeons, rabbits, and frogs, whenever the process of hypnotisation was repeated for several consecutive times on the same subject, its nervous system became greatly shattered. I had six fowls, which at intervals of two or three days were subjected to hypnotisation; in about three weeks one of the fowls began to limp. Soon after it became attacked with hemiphlegia,* and the animal died. The same thing happened to the other five fowls. They were struck with hemiphlegia one after the other, though at various periods of the experiments. In three months all the hens were dead. This experiment should make us very careful in the application of hypnotism to human beings."

Thus, on the one hand, it is declared that there is no truth in mesmerism, and that the effects observed are due but to jugglery, or the influence of a surexcited imagination; while, on the other hand, it is proved that fowls, under the influence of an analogous treatment, have soon died!

Everybody knows that for the last four or five years at the Hospital of the Salpétriere, Doctor Charcot has caused the patients, with whom he experiments, to fall into convulsions, jump, dance, laugh, and cry. Everybody knows, also, that for the last twenty years, Doctor Burcq has been making some remarkable discoveries on the physiological properties of various metals when applied on the skin, and that he has now created a new medical branch known to-day under the name of *Metallotherapeutics*. And, besides, we all know that for several years Doctor Dumontpallier has carefully examined and approved of the experiments of Doctor Burcq, and has, moreover, obtained such results as the following, for instance:—

An hysterical female patient exhibited during a fit a considerable swelling of the abdomen. The stomach became so hard, that nothing could depress the skin which was stretched tighter than that of a drum. The experimenters then tried the following:—Heavy weights were placed on the stomach, and a weight of 100 *kilos* was put on it without producing the slightest inflection. A plate of the metal, by which the patient was most influenced was then placed on the stomach—for every person as his own particular and to him sympathetic metal—and the swelling disappeared instantaneously. The patient got up well and cheerful without the slightest recollection of her sufferings.

With the help of plates of a metal adapted to the subject and suitably arranged, combined phenomena of catalepsy, contraction, insensibility, etc., are produced at the will of the operator on such parts of the body as he pleases.

"The hysterical subject in a state of natural or induced sleep is a human instrument of such an extreme sensitiveness, that no physical instrument can give any adequate idea of it," says Professor Dumontpallier, who demonstrates it by the following experiment:—

The end of a rubber tube, from six to seven yards long, was applied to the foot of a patient. A watch was approached near the speaking trumpet fixed at the other end of the tube. Immediately the foot began moving, and its motion kept time with the ticking of the watch. The same phenomenon of excessive cutaneous sensitiveness reacting upon the nervous system was produced in both feet and hands. By means of metals, by a slight motion of his finger, by the use of light, his glance, a sound, or the blowing of bellows, the operator can put to sleep or awaken his patients. He deprives them at will of speech, sight, hearing, the faculty of calculating, of memory, and restores the same to them, always by the same means. "Every cause that produces also destroys," is the principle on which he acts; "the physical agent, used to produce the phenomenon, should be used in preference to make it disappear."

For instance, take a pair of bellows, a pair of common kitchen bellows, and blow through it a current of air upon a certain part of the skull. If a knife is shown to the patient, he will no doubt tell you the name of the object, but he will be utterly unable to say for what purposes it may be used. He may read, but will do so without understanding a word. He will not be able to tell you the sum of two and two; send a second current of air through the bellows, and the faculty is restored.

In the presence of Messrs. Vulpian, Milne-Edwards, Bouley, and Faye, Doctor Dumontpallier experimented upon a patient in complete lethargy. The latter was absolutely insensible to pricking, burning, to any pain—in short, a corpse. Through a pair of small bellows ending with a capillary tube, he blew on the head, directing the air on the different parts of the hair-covered skull. He obtained successively on the face of the cataleptic such expressions as smiling, hearty laughter, sorrow, tears, then a laugh on one side of the face, and tears on the other; all at his will and pleasure. He made rigid a limb so far flexible, and restored to action and flexibility a limb that was perfectly stiff.

A few weeks ago, I had the pleasure of making the acquaintance of Doctor Baretti, and of witnessing experiments similar to the foregoing. From these often-repeated experiments Doctor Baretti comes to the conclusion of the existence of a special nervous force, which he calls *Radiant Neuric Force*. It is shown to act according to laws analogous to those that have been recognised by experimental science in light, heat and electricity.

I was meditating upon these experiments, upon the many, and at times, contradictory opinions they give rise to, and was putting to myself the question whether in a great number of cases—placing oneself naturally on the stand-point of the conditions required for scientific experiment—the good faith of the *subjects* might not, at times, rather be doubted than that of the magnetisers, when I received the quite recent and very interesting work published by M. Alphonse Bué under the attractive title: *Life and Health, or, Is Medicine a Science?**

In opening this book my eyes fell on the biography of a dyer, who, after having suffered for twenty-five years with most acute rheumatics, was suddenly cured of it by magnetism. His history deserves a permanent record in the tragi-comical annals of medicine.

The author of *Life and Health* thus gives us, with an accent of perfect sincerity, which speaks at once in his favour, an account of the great number of similar cures in most desperate cases, produced by the simple application of the *modus operandi* of this "new branch of science," of which he is the convinced advocate, and which he considers as the embryo of the physiology and medicine of the future.

When one has read M. Bué's book, he at once realizes that Bichat himself should have written these memorable lines: "Medicine is a confused assemblage of inexact ideas, of illusory means, and of formulas as fancifully conceived as fastidiously put together."

It must be confessed, moreover, that physicians are far from agreeing among themselves on the very principles of their science.

The famous Doctors Mead and Woodward quarrelled so furiously as to the best means of purging a patient, that they had to resort to the sword to settle their dispute. One of them, Woodward, falling wounded, pierced through by his adversary's weapon, and, while rolling on the ground covered with torrents of blood, had yet the courage to exclaim: "The blow is hard, nevertheless I prefer it to your medicine"!.....

Without entering into any longer details, let us declare with M. Alphonse Bué that *medicine is not a science*, and

* Paralysis of one side of the body.

* *Life and Health, or Is Medicine a Science?* 1 Vol. in 8vo by A. Bué Auguste Ghio, Editor; Galerie d' Orleans, Palais Royal, Paris. Price, 2 Francs.

that it is greatly behind-hand in respect to the progress of exact and positive sciences.

Let us also frankly admit that WE DO NOT KNOW WHAT LIFE IS.

It would be perhaps desirable to make of this our starting point.

Will the serious study of magnetism assist us in this? In such case, it becomes necessary to first free that study from a great number of exaggerations and useless puerilities.

Alchemy, when liberated from its mysterious character and its fantastic paraphernalia of sorcery, has become chemistry. The marvels of electrical physics commenced with Madame Galvani's frogs. And now, M. Alphonse Bué leads us to foresee by the exposition of his theories, and the cures of which he gives us such astounding instances, that *it is* possible to *re-establish the equilibrium of the vital forces, to cure, and to lengthen human life* by acting upon the whole of the nervous system with a firm, persevering and undaunted WILL, *by means of magnetic passes and the laying on of hands.* It seems to me that the scientists worthy of that name, the naturalists, physicists, physiologists, and especially the physicians, might, without prejudice to their profession, give to these new experiments an enlightened attention freed from every preconceived idea.

Grand discoveries are awaiting them, for we are here in the presence of unexplored regions.

RI-THLEN—(the Sequel.)

Our correspondent in Assam gives us the sequel to the murder cases, of which he wrote such an interesting account for our May number. He says :—

"When I wrote the paper it did not strike me that the legend of the "Thlen" had a remarkable similarity to that told of Osiris and Typhon. Of course, the two are different, but the likeness is sufficiently marked to suggest some connection.

"I have not yet been able to learn any new facts ; but if I do, will send them to you.

"The murderers of the woman and the child, I mentioned, have now been sentenced to transportation for life. I saw them before they left the Shillong Jail, and tried to get further details on the subject, but one man only appeared to be a true Ri-thlen, and he refused to say anything. The other men were only ordinary hired assassins, and knew no more on the subject than any common villager."

(Continued from the last Number.)

(Translated into English by the Author.)

SUPERIORITY OF HINDUISM TO OTHER EXISTING RELIGIONS: AS VIEWED FROM THE STAND-POINT OF THEISM.

BY BABU RAJ NARAIN BOSE,

President of the Adi Bramho Samaj.

"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius.*

At the outset of a lecture on Hinduism, it behoves me to determine what is Hinduism. On a due consideration of the subject, it would appear that the worship of Bramha or the One God, is Hinduism. All the Shastras treat of the worship of Bramha, and with one voice declare that we cannot obtain salvation without His worship. Bramha is, in fact, the central point of Hinduism. The advanced in divine knowledge seek to perceive him with the aid of such knowledge, and to attain him through meditation and concentration of mind upon him. Ritualists finish their ceremonial observances with saying, "To Bramha I make over the reward of this rite." The Srutis, or the Vedas, treat of the nature of Bramha, and the Smritis also inculcate, among other duties, what should be done to attain him. The Puranas also say that there is no salvation without the worship of Bramha, and the Tantras respond to the Puranas. Numberless gods and goddness, are mentioned in these Shastras, but they are mere allegorical representations of the powers and attributes of Bramha. Bramha is the personification of his power of creation, as Vishnu of his power of preservation, and Shiva of his power of destruction. In the Srimut Bhagavata it is said : सृष्टयादयोहरिविरिंचेम्हरेतिसंज्ञा। "Bramha has been differently named according to his powers of creation, preservation and destruction." Further, the greatest gods are in many places of the Shastras spoken of as worshippers of Bramha. Thus it is said in the following lines in the 53rd Chapter of the Santiparva of the Mahabharata :—

स ध्यानपथमाविश्य सर्व्वज्ञानानिमाधवः।
अवलोक्यतत:पश्चात् ददौब्रम्हसनातनं॥

"Krishna, putting himself in a meditative mood, and revolving in his mind all divine knowledge, contemplated the eternal Bramha." This sufficiently proves that Bramha, or the One True God, is the central point of Hinduism, and his worship alone constitutes Hinduism.

Hinduism, like all other religions, has its precepts and ordinances, and one must read its sacred books in order to know what they are. These sacred books are the Srutis or the Vedas, the Smritis, the Puranas, and the Tantras. I include the Ramayana and the Mahabharata among the Puranas, or mythological histories, on a due consideration of their character, though they are generally called Itihasas, or semi-historical narratives. The highest of all the Shastras are the Srutis, or the Vedas. The word Sruti means what is heard from mouth to mouth. Now, in those days, writing was unknown. The tutor verbally taught the Vedas to his pupil, and the latter again verbally communicated to others what he had learnt. In this way for a long time did the Vedas float down the current of time, and hence they passed under the name of Sruti, or tradition. The Smritis, or the things remembered, signifies what Manu and other religious teachers said, remembering the import of the Vedas. When the two, namely the Sruti and the Smriti, conflict with each other, the former prevails. श्रुतिस्मृतिविरोधितु श्रुतिरेव गरीयसी. The Vedas are divided into four parts : Rik Yaju, Sam, and Atharva. The Rik contains the invocations of the inferior divinities; the Yaju contains the rules of Yajnya, or ritual observance; the Sam contains divine hymns; and the Atharva contains all these varieties of religious composition. Each Veda is again divided into two parts, the Mantra and the Bramhana. The Mantra is otherwise designated the Sanhita. It contains hymns addressed to Indra and the other gods. The Bramhana are commentaries on the Sanhita. Its latter portion is called the Upanishad. These Upanishads treat of Brahma, or the One True God, and take the name of Vedanta, being the concluding portion of the Vedas. Many give the name of Vedanta to the Vedanta-Sutras of Vyasa, but the Upanishads are the true Vedanta. The Vedas were composed at different times in different places by different Rishis. Occasionally a Rishi appeared and arranged these Srutis handed down from mouth to mouth in a proper form. These compilers of the Sruti passed under the name of Vyasa. There had been many Vyasas, and the last of them was Krishna Dwypayana. As to Smriti—that, which is popularly called the Smriti in our country (Bengal),—is no particular Smriti, but a selection from various Smritis by the celebrated Raghunandana. This selection is of a very recent date. The principal authors of the Smriti are named in the following Sloka :—

मन्वत्रिविष्णुहारीतयाज्ञवल्क्योसनोऽङ्गिराः।
यमापस्तम्बसम्वर्ता कात्यायनो बृहस्पतिः॥
पराशरो व्यासशंखलिखितादक्षगौतमौ।
शातातपो वशिष्ठश्च धर्म्मशास्त्रप्रयोजकाः॥

"Manu, Atri, Vishnu, Harita, Yagnyawalca, Ushana Angira, Yama, Apastamba, Sambarta, Kattyayana, Vrihas-

pati, Parasara, Vyasa, Sankha, Likhita, Daksha, Goutama, Satatapa, and Vasistha, are the ordainers of Smriti, or the Law."

The Puranas amount to eighteen in number. Their names are:—Garura, Kurma, Varaha, Markandeya, Linga, Skanda, Vishnu, Shiva, Matsya, Padma, Brahma, Bhagavata, Narada, Agni, Bhavishya, Vamana, Brahmanda, and Brahmavyvarta. Besides these, the Mahabharata and the Ramayana may be classed among the Puranas, and then again there are the Upapuranas, or the inferior Puranas. The Tantras are sacred books of a more recent date than the others.

On enquiring into Hinduism, our eyes are first cast upon the Rig Vedas. They are the most ancient books in the world. There are no other books older than them, and what do we see in the Rig Vedas? The Aryans used to worship deities, whom they imagined to preside over the elements. They worshipped Bramha by parts. Remaining ignorant of God, they ascribed divinity to, and worshipped Vayu, the presiding deity of the winds, or Mitra, the presiding deity of the sun, or Varuna, the presiding deity of the waters. They knew not Bramha, and worshipped these elemental deities as his substitutes, or in his stead. Hence, however, it must not be inferred that those ancient Aryans were wholly worshippers of these gods and were entirely ignorant of Bramha himself. In the Rik are to be found these celebrated monotheistic sentiments—सत्यंज्ञानमनन्तं ब्रम्ह—"God is Truth, Wisdom and Infinity itself." द्वासुपर्णा सयुजासखाया "The human soul and God, the soul of the soul, are like two beautiful birds living as friends and companions." विश्वतश्चक्षु सतविश्वतोमुख: "Everywhere are his eyes, everywhere is his mouth." The old Aryans say in the Rig Veda एकंसद्विप्राबहुधावदन्ति अग्निं-यमंमातरिश्वानमाहु: "The Bramhans call the One Being by various names, such as Agni, Yama, and Matarishwa." The ancient Aryans clearly understood the close relation between God and man. They knew that God was their father and mother. त्वंम्हिन: पितावसोत्वम्हिनोमाता "Thou art our father, thou art our mother." They knew that God was their friend, their father, and the father of fathers. सखापितापितृतम: पितृणां "They knew him as their friend." His friendship—his company—they felt the most bliss-giving, and hence it is that they have said, स्वादुसख्यं स्वाद्वीप्रणीती: "Thy friendship is most agreeable, thy leadership is also most agreeable." They have further declared त्वमस्माकं तवास्मि "Thou art ours, we are thine." So much about the Rig Veda. In the Upanishads, we find that Rishis of those days perceived God as the soul of the soul, just as they realized his presence in all things around them. This great truth that God is the soul of the soul first dawned on the minds of the ancient Hindus. No doubt, the relation that is expressed by the phrase, "the soul of the soul," is nearer than that of father or mother. The ancient Rishis knew the close, the intimate relation in which man stands to God. In the Vedic Sanhita, there is attribution of divinity to eternal things, but in the Upanishads we get the saying that that God, who is in external things, is also in our soul, यश्चायंपुरुषे यश्चासावादित्ये स एक: "He who is in our soul is also in the sun. He is one." तमात्मस्थं येऽनुपश्यन्ति धीरा स्तेषां शान्ति: शाश्वती नेतरेषां "Those pious men who know him as existing in their souls obtain eternal felicity. None else is able to obtain such felicity." The Upanishads constitutes the crowning part of the Vedas, and the Smritis were compiled after the Upanishads. In the Smritis are to be found civil polity, penal laws and rules for domestic life. I do not include the Darshanas among the scriptures of the Hindu religion, because they are books of philosophy. In no other country are books of philosophy reckoned among its sacred works; and neither are they in this country so authoritative in matters of religion as the Sruti, the Smriti, or the Puranas. The principal of the Puranas are the Mahabharat and the Bhagvata. The author of the Bhagavat Puran, disgusted with the prevalence in those days of barren metaphysical discussion, wrote that work with a view to inculcate the necessity of loving and revering God. *Bhakti* is clearly defined in the Sutras of Sandilya, which are notes upon the Bhagvat Purana. "नितान्तानुरक्तिरीश्वरे भक्ति:। The Mahanirvan Tantra is the principal of the Tantras. The Mahanirvan Tantra contains wondrously excellent teachings about the worship of Bramha, or the One True God. These works are reckoned sacred everywhere in India. The Tantras are reckoned as sacred writings more in Bengal than anywhere else. These constitute the principal scriptures of the Hindu Religion, and these teach us what Hinduism is. The subject of our present discourse is the superiority of the Hindu religion. But before we attempt to show the said superiority, we will endeavour to remove certain unfounded impressions about that religion. The first of these unfounded impressions is that Hinduism is an idolatrous religion, but, in reality, it is not an idolatrous religion. We find idolatry censured in many places in the Shastras. The late Raja Ram Mohun Roy collected with great labour and care the following Slokas from various Shastras, censuring idolatry:—

चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिण:।
उपासकानांकार्यार्थं ब्रह्मणोरूपकल्पना॥
रूपस्थानांदेवतानां पुंस्त्यंशादिककल्पना॥

"Imaginary forms are ascribed to the all-intelligent God, who is one only without a second, is bodiless, and has no designation, for the benefit of worshippers; the imagining of forms naturally brings on the imagining of male as well as female forms."—*Jamadagni.*

रूपनामादिनिर्देशविशेषणविवर्जित:।
अपक्षयविनाशाभ्यां परिणामार्त्तिजन्मभि:।
वर्जित: शक्यतेवक्तुं य: सदास्तीतिकेवलं।

"God is without such sensible attributes as name and form. He is not subject to decay, destruction, change, or birth. This much can be affirmed of him, that He only exists."—*Vishnu Purana*

अप्सुदेवा मनुष्याणां दिविदेवा मनीषिणां
काष्ठलेष्टिषुमूर्खाणां युक्तस्यात्मानिदेवता॥

"Ordinary men believe water to be God; the more intelligent believe the planets to be God; the grossly ignorant believe images of stone and wood to be God; but the truly devoted believe the (Infinite) Spirit to be God."—*Satatapa.*

परेब्रम्हणि विज्ञाते समस्तैर्नियमैरलं।
तालवृन्तेन किंकार्यंलब्धे मलयमारुते॥

"The man who knows God need not observe any rites or worship idols. When the Zephyr blows, then is there no need of a fan."—*Kularnava Tantra.*

एवं गुणानुसारेण रूपाणि विविधानिच।
कल्पितानि हितार्थाय भक्तानामल्पमेधसां॥

"Thus imaginary forms are ascribed to God according to his attributes for the benefit of worshippers of inferior understanding."—*Mahanirvan Tantra.*

मनसाकल्पितामूर्ति र्नृणांचेत् मोक्षसाधनी।
स्वप्नलब्धेन राज्येन राजानो मानवा स्तदा॥

"If mind-devised images be the cause of salvation, a man can become a king by means of a kingdom acquired in a dream."—*Ibid.*

बालक्रीडनवत् सर्वं रूपनामादिकल्पनं।
विहाय ब्रम्हनिष्ठोय: समुक्तो नात्र संशय:॥

"There can be no doubt that the man, who, considering sensible representations of God to be mere child's play, worships Him in spirit, is saved."—*Ibid.*

मृच्छिला धातुदार्वादिमूर्त्तावीश्वरबुद्धयः।
क्लिश्यन्ति तपसा मूढाः परां शान्तिं नयान्तिते ॥

"Stupid people, who consider images of clay, stone, metal or wood to be God, suffer misery, and are unable to obtain the great place."—*Bhagvata.*

न कर्म्मणा विमुक्तः स्यान्मन्त्राराधनेनवा
आत्मनात्मनमाज्ञाय मुक्तो भवति मानवः ॥

"Men do not obtain salvation by means of ritual observances, or by the reciting of sacred texts and worship of images; they only are saved who can know the Great Spirit by means of the spirit."—*Mahanirvan Tantra.*

योमां सर्वेषु भूतेषु सन्तमात्मानमीश्वरं।
हित्वार्चां भजते मौढ्यात् भस्मन्येव जुहोतिसः ॥

"He, who forsaking me who am present in all beings as the Great Spirit and the Great Lord, worships idols, offers oblations upon ashes and not upon fire."—*Bhagvata.*

साकारमनृतं विद्धिनिराकारन्तुनिश्चलं।

"Know forms to be false, and the formless to be immutable truth."—*Ashtabakra Samhita.*

तोयंविनायथानास्तिपिपासानाशकारणं।
तत्वज्ञानंविनादेवितथामुक्तिर्नजायते ॥

"Oh Goddess! as thirst cannot be appeased without water, so salvation cannot be obtained without the knowledge of the *One True God.*"—*Kularnava Tantra.*

From these teachings of the Shastras it is established that it was only to help those men whose understandings are too weak and shallow to comprehend the Formless and Infinite Creator, that images were devised and various idolatrous rites enjoined. But unless we know the real Bramha, we can never attain salvation. It is, therefore, clear that Hinduism is not an idolatrous religion. The worship of Bramha, or the One True God, is its principal teaching. It is ever and ever said in the Shastras that we must try to know Bramha. Without the knowledge of Bramha, there can be no salvation.

Another erroneous impression prevalent regarding Hinduism, is that Hinduism is a pantheistic religion. The identification of created objects with their creator, is called Pantheism. Pantheistic sentiments are more to be found in modern books than in the Upanishads. In the Upanishads, on the contrary, such teachings, as that God is distinct from the creation and from the human soul, are often to be met with.

द्वासुपर्णा सयुजासखायासमानंवृक्षंपरिषस्वजाते।
तयोरन्यःपिप्पलंस्वाद्वत्यनश्नन्योभिचाकशीति।
समानेवृक्षे पुरुषोनिमग्नोऽनीशयाशोचतिमुह्यमानः।
जुष्टंयदापश्यत्यन्यमीशमस्यमहिमानमितिवीतशोकः ॥

"Two beautiful birds (the human soul and God, the soul of the soul) live in one tree (the body). They live together and are each other's companion. One of them, the human soul, enjoyeth with pleasure the fruits (of its actions), and the other without enjoying anything only witnesseth what the other doth. The soul, immersed in the body, being poor and sorely afflicted, grieveth, but when it seeth God and His glory, it becometh griefless."—*Mundakopanishad.*

It is said in the Kuthopanishad that God is as distinct from the human soul as is light from shadow. छायातपौ ब्रम्हविदोवदन्ति It is also said in the Prasnopanishad—

एव म्हि द्रष्टा स्प्रष्टा घ्राता रसयितामन्ताबोद्धाकर्त्ता
विज्ञानात्मा पुरुषः। सपरे अक्षरे आत्मनिसंप्रतिष्ठते

"The intelligent being, the soul, is the seer, the smeller, the taster, the minder, the knower, the master. It is stationed in the Indestructible Being."

It is also said in the Manu Sanhita—

उपास्यं परमं ब्रम्ह आत्मायत्र प्रतिष्ठितः।

"The great Bramha alone is to be worshipped, in whom the soul is stationed."

It is also said in the Talabakaropanishad—

अन्य देवतद्विदितादधो अविदितादधि

"He is different from known as well as unknown objects."

It is also said in the Kathopanishad—

अन्यत्रास्मात् कृताकृतात्

"He (God) is different from this world of causation."

It is also said in the White Yajur Sanhita—

नतं विदाथय इमा जजानान्यत् युष्माकमन्तरं बभूव।

"Do you not know him who summoned all these (to being)? He being distinct from all these, is immanent to your soul."

Thus, as it appears from the teachings of the "principal Shastras" of the Hindu religion, that God is distinct both from the external world and the soul, so also it appears from the practice of Hindus, that they believe that God is distinct from all created objects. The Hindus in several ways worship the great Bramha, and he, who is worshipped, must be distinct from the worshipper. When they worship God, it is impossible they can practically believe in the identity of God and man. True it is that we observe pantheism in the Vedanta Darshana. But the Vedanta Sutras are not the Vedant Darshana as is commonly supposed, but its commentary by Sankaracharya. As Sankaracharya has interpreted the Sutras in the pantheistic sense, so Ramanuja has explained them in the opposite way; so that it cannot be proved that even the Vedanta Sutras uphold pantheism, the Upanishads being out of the question. The commentary on the Vedanta Sastras mostly were written by Sankaracharya. Sankaracharya was a man of uncommon genius and abilities. He lived only thirty-two years, but within these thirty-two years he was capable, by dint of extraordinary energy and power, of spreading his doctrines throughout the length and breadth of India. There is not a single country from the Himalaya to Cape Comorin, which does not contain a monastery established by Sankaracharya. He combated with men of all sects,—with the followers of Buddha and Charvaka; with the Souras, or worshippers of the sun; with Ganapatyas or worshippers of Ganapati; with the Saktas, or worshippers of Sakti or Durga; with the Vaishnavas, or worshippers of Vishnu;—defeated them in theological warfare and promulgated his pantheistic doctrines. His views and ideas have now become so prevalent in India, that as the followers of Nanak are called Nanak Panthis; those of Kabir, Kabir Panthis; those of Dadu, Dadu Panthis; those of Chaitanya, Chaitanya Vaishnavas; his followers are not called Sankar Panthis. Sankar has no particular sect of his own. The reason is that his principles are widely spread throughout India. From the ignorant female of the North-West who, while she draws up water from the well, identifies, in her religious disputations with other females, the human soul with God, and calls the world a dream, up to the profoundly erudite Pandit who, seated in his *Tol* or seminary, teaches the same lesson to his pupils; pantheism is now widely prevalent in India. It was Sankaracharya who first propagated the doctrine throughout the country. The older Shastras of Hinduism, such as the Upanishads, bear little trace of it.

There is another false impression prevalent about Hinduism, that it sanctions asceticism to the fullest extent. Sankaracharya was the author of this system. The Rishis of old did, indeed, live in forests, but they never severed themselves wholly from family, for such expressions as Rishi-patni, or wives of Rishis, Rishi-putra, or sons of Rishis, abound in the Shastras. All that they did was to seek out a lonely place for contemplation and worship of God, for solitude is a great help to such contemplation and

worship. Even up to this day in India, as elsewhere, people, when they grow old, retire from the world into country retreats or other solitary places. But they can never be called hermits in the true sense of the word. Even in their solitary retreats the Rishis wrote works on civil polity, moral polity, agriculture, and other works of utility—even from such retreats they attended the court of kings, and instructed them in religion, morality, and civil polity, and advised them about the best means of removing the dangers and difficulties of Government. It is said in the Srimatbhagvat—

भयं प्रमत्तस्य वनेह्यपि स्याद् यतः स आस्ते सह षट् सपत्नैः
जितेन्द्रियस्यात्मरतेर्दुधस्य गृहाश्रमः किन्नुकरोत्यवद्यं ।
यः षट् सपत्नान् विजिगीषमाणो गृहेषु निर्व्विश्य यतेतपूर्व्वं
अत्येतिदुर्गंश्रित ऊर्जितारीन् क्षीणेषु कामं विचरेद्विपश्चित् ॥

"The man of strong and unsubdued passions need fear of himself in a forest. What harm can there be to the man who has subdued his passions and is devoted to God, if he live in the midst of his family? He, who, subduing his passions, practises piety at home, defeats his enemies (the vicious propensities) like a man who takes refuge in a fort. He can move about freely in the world. He need not fear any thing."

It is said in the *Santisataka*, a poem which all Hindus consider to be consonant to the Shastras:—

वनेऽपिदोषाः प्रभवन्ति रागिणां
गृहेषु पंचेन्द्रियनिग्रहस्तपः ।
अकुत्सिते कर्म्मणि यःप्रवर्त्तते
निवृत्तरागस्य गृहं तपोवनं ॥

"The man, who is a slave to the passions, practiseth vice even when living in a forest. Restraining the passions at home is true austerity. To the man of subdued passions who does not commit any ugly act, his home is his hermitage."

(To be continued.)

IS BELIEF IN OMENS A SUPERSTITION?

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—Having had with a friend, a few days ago, a discussion about the various theories of the ancients, and among them about the doctrines propounded by some of the Rishis of Aryávarta, the conversation turned upon what we are agreed to term—good and bad omens (शकुन), in the fulfilment of which many Hindus believe at the present day; though, for my own part, I cannot come to any definite conclusion upon the matter. I am at a loss to understand how the howling of a dog or a jackal; the hooting of an owl; the sudden fall of a lighted lamp; the dropping down of a house lizard, (पल्लिपतन) on a particular part of the body; sneezing under particular circumstances, and in a particular direction; a widow, an oilsman or a gheeseller crossing the way when going out of the house for some business of importance; the throbbing of a particular part of the right or left eye or arm (नेत्रस्फुरण and बाहुस्फुरण); in short, many other things of like nature, can become so many stumbling blocks, as it were, to the fulfilment of the desired objects!

My friend who firmly believes in such things strained every nerve to prove, from his personal experience, that prognostication through various omens is a fact, as it generally proves to be true, and that consequently is worth one's serious notice.

Will you have the kindness to fully enlighten me upon the subject, as soon as convenient, in one of the forthcoming numbers, and accepting me for what I am,—an honest enquirer after truth,—answer my query, as you condescended to do some months ago, by sending my questions bearing on Astrology to Mr. C. C. Massey, of London? The latter kindly took the trouble of answering one of the questions, at least, and to my satisfaction; and, as I still hope, will answer my other questions also at his earliest convenience.

Will you be kind enough to explain to me likewise, whether prognostication is, like astrology, based upon any scientific facts, or—but a popular superstition?

I beg to remain, Madame,
Yours truly,
DHAME DINANATH PANDURANG,
A Subscriber to your Journal.

Bombay, 14th April, 1882.

EDITOR'S NOTE.—It cannot be denied that there are correspondences, relationships and mutual attractions and repulsions in Nature, the existence of which scientific research is constantly making more apparent. Nor can it be contradicted that, under this law, the theory of omens and portents has some basis of truth. But the credulity of the superstitious has carried the matter to absurd lengths. The subject is too vast to enter upon until we have exhausted the more important branches of Occultism.

A STORM IN A TEA-CUP.

We print elsewhere letters from two estimable ladies—members of the British Theosophical Society—protesting against a short article—"A Sad Look-out"—printed in our April number. We make room for them most willingly to prove that we are ever ready to give a fair hearing to both sides of a question. As the testimony of two witnesses outweighs that of one, we might perhaps hang our harp on the willow, and say no more of it, only that the few lines of private opinion, quoted from a *private* letter (and this is the only indiscretion we plead guilty to) has raised such a pother as to necessitate a reply. A storm in a tea-cup we should have called it, but for the grave interference of no less a personage than our kind and esteemed friend—the President of the British Theosophical Society in his proper person and official capacity,—and the indignant protests of several other prominent Theosophists and Spiritualists. And, now, what is the magnitude of *our* offence?

Indeed, Dr. Wyld, while condemning the opinion of the Fellow who expressed it, as a "gross exaggeration" and an "indiscriminate libel," repeats in substance the very allegation in our short editorial remark, not one word of which do we feel ready to retract. If we are quite prepared to regard the denunciation of our Brother Theosophist as a "gross exaggeration," we are not at all sure that it is a "libel." What he says is that "in many cases" Spiritualism has degenerated "into the grossest and most immoral forms of Black Magic." Now, many cases are not "all" cases, and the educated and pure-minded Spiritualists, who have "outgrown" the crude incipient stage of phenomena-craving, can hardly be prepared to answer for what takes place in the homes and private circles of the masses of less advanced Spiritualists. Having been personally acquainted in America with a number of non-professional mediums of all classes and stations in life, who have sought our advice and help to escape from the obsession by "materialized Spirit-husbands and wives," and others who were delighted with, and felt quite proud of such an intercourse, as regards America we speak—to our regret—*avec connaissance de cause*. Thus, while we may concede that, so far as the use of the word "majority" may be excepted to as an exaggeration when applied to those who favour or tolerate immorality, yet it is nevertheless true that until the actual majority of recognized Spiritualists unite to drive out and show up those who are given over to the highly dangerous practices—positively identical with those of "Black Magic"—denounced by our British member, the taint must cover even the innocent. Pure minds such as those of the late Epes Sargent, of Dr. Wyld, and others, have felt this for years. So bad were things once in America—and *our* editorial remark, in its first sentence

applied but to the American Spiritualists (please see April number of the *Theosophist*, p. 174, col. 1)—that some of the best Spiritualists shrank from openly admitting their adherence to the movement, especially when the now happily dying out foul heresy of "Free Love" was in vogue. Our friends may pick and choose their circles as carefully as may be, yet except when a few trustworthy and highly pure and moral mediums are employed, they will never be safe from the invasion of "Western Pisachas."* Nor can they protect themselves from the hearing of monstrous sentiments from or through the mediums, until a closer study has been made of inter-mundane intercourse.

Therefore, we refuse to plead guilty for saying, in the *Theosophist*, that which is repeated with very little variation by Dr. Wyld in *Light*. We ask any unprejudiced reader to decide whether we have said, or even implied, in our dozen of editorial lines, any more than what Dr. Wyld admits and confesses in the following :—

"I have always held that mediumship, and especially physical mediumship,—[and who ever spoke of *subjective* mediumship in the article that gave offence?—Ed.]—*was beset by such dangers to health and morals*, that none except the most unselfish could practise it without injury to themselves and others."

Again :—

"I have also held that not only has much falsehood been spoken by mediums, but that no high spiritual truths have been for the *first time* revealed to us by modern mediums....."

And again :—

"That *many abominations* have infected the selfish practitioners of Spiritualism is quite well known, but.....very many modern Spiritualists in London are and always have been examples of all which is good and true."

And who ever said to the contrary? Among other Spiritualists who have protested, M. A. (Oxon) *hopes* that "the *Theosophist* will disavow the stupid libel on honourable, reputable and able persons, whose sole care is the search of truth." We are sorry to be unable to "disavow" that to which we do not plead guilty. The *Theosophist* is ever ready to honestly disavow any false accusation imprudently published in its pages either with conscious intent or unconsciously. But, then, we must be shown that a libel has been uttered, and that is what in the present case we emphatically deny. Though no Spiritual organ has ever yet retracted a single one of the many gratuitous and dishonouring calumnies, nor one of the vile and real *libels* so repeatedly published by their correspondents against the editor of the *Theosophist*—(not even *Light*, since in the lame excuse, called forth from its Editor by "C. C. M.'s" *gentle reproof* in its issue of May 13th, we certainly see *no* retractation whatever), the organ of the Theosophists would most assuredly have made every *amende honorable*, had it by intent or otherwise ever "libelled" any of the "honourable, reputable and able persons" in London. And, since the words of our editorial article—*viz.* :—"Of course, it is needless to say, that highly educated and refined Spiritualists will ever avoid *such* séance-rooms," &c.,—cover entirely the ground, and thus *disavow* in anticipation any such implication as is made against us, it is useless to say any more. In remarking as we did that "the majority of Spiritualists will do everything in their power to attract the Western *Pisachas*," *i.e.*, the "John Kings" and the "Peters," we have accused them of no immorality, but *only of that* which no Spiritualist will ever deny, since their papers are full of tales of the prowess of these illustrious personages, whose generic names are but masks concealing some unmistakable *Pisachas*. To attract these it is sufficient to frequent the circles which the creatures grace with their presence.

Meanwhile, let those who would learn something about the doings of the *Incubus* and *Succubus* forms of "Pisacha" obsession, consult some of our Hindu Theosophists, and read the highly interesting works of the Chevalier G. des Mousseaux (*Mœurs et Pratiques des Demons ; La Magie au Dix-neuvieme Siecle*, &c., &c.). Though a bigoted Catholic whose sole aim is to bolster up the devil theory of his Church, this author's facts are none the less valuable to Spiritualists and others.

If "the search of truth" is the sole or main care of "honourable, reputable and able" Spiritualists, there are quite as honourable, reputable and able Theosophists who claim the same privilege. And, having found out that portion of it which identifies some (not *all* of course) of the Western "guides" and materialized "angels" with the "unclean spirits," known for many centuries in India as the *Pisacha*, they fearlessly proclaim it and utter the word of warning, as in duty bound.

* What are the *lying* "Spirits" described by J. P. T. in *Light* in "Uncertainties of Spirit Identity" but full blown *Pisachas*?—Ed.

THE DOCTRINE OF RE-BIRTH.

TO THE EDITOR OF THE "THEOSOPHIST."

Madame,—Babu Jwala Prasad Sankhadhar, in his able and interesting review of the Persian Book, "Aeen-i-Hoshang," in the May number of the "Theosophist," states with great coolness and freedom that—"Instances are known, in which mere children have given even the names which they bore in a previous life." To the ordinary reader, this is an extraordinary statement: and I hope the learned gentleman will, for the sake of the ignorant multitude, avail himself of an early opportunity to cite instances well authenticated, or to refer your readers to any trustworthy authority, in support of his statement. The reviewer goes on to say that mere children "have often recounted the adventures they had in that state (previous life), which, on subsequent enquiry, were found true." He will place the world under an obligation by satisfactorily explaining how "subsequent enquiry" could prove the truth of a *child's statement* about future life ; for, he will thus supply direct evidence in support of one of the most important, and (to the layman) doubtful phases of Buddhism*—the doctrine of *punarjanmam* or re-birth. Hoping to be pardoned for the liberty I have taken to call in question a statement of one of your highly esteemed correspondents,

I remain,

Madame,

Your most obedient servant,

S. H.

Jagat-dal, *via* Shamnagur, E. B. Ry., 17th May, 1882.

* We believe it is a doctrine of Hinduism—as also that of the European and American Spiritists and "Spiritualists—Re-incarnationists" as much as that of Buddhism? Only why should that doctrine be more doubtful or less probable than that of the immortality of the soul, in regions unknown and unexplored,—the doctrine of other religionists? We are not at all prepared to give any reason in support of our brother-member's statements, for which he alone is responsible ; yet, if such is his belief, we trust he must have some good evidence for it, and we only hope that he will not fail to answer his critic's queries.—Ed.

SPIRITUALISTIC MORALS IN LONDON.

TO THE EDITOR OF THE "THEOSOPHIST."

As a Theosophist and a lover of truth, I cannot allow a statement in a letter quoted by you, and your remarks thereon, in the April number of the "Theosophist," to pass without protest.

The letter from a Fellow of the British Theosophical Society speaks of the "shocking state at which Spiritualism has arrived in London," but, in his just indignation at practices, grossly immoral and pernicious, he has fallen into the error of attributing the defilement of the few to the many.

There may be, we know there are filthy minds which cannot soar above the level of their own filthiness, and who, seeking communion with the world of spirits, will endeavour to obtain the gratification of their own depraved natures through intercourse with beings of a similar grade to themselves, who incite them to deeds which fully justify the writer of the letter in describing them as "sunk to the lowest depths of.....moral depravity." But, in the name of Justice, I protest against this accusation being laid to the charge of the *majority* of London Spiritualists.† Of the many spirit circles now held in London, and which we find to be daily increasing, the majority are

† Please see Editor's note which follows this letter.—Ed.

certainly far from being centres of attraction for "Western Pisachas," but, on the contrary, are the expression of the earnest endeavours of the soul to find out truth and to advance in purity of life and doctrine.

I have attended many spirit circles during the last few years, and am well aware of the dangers that may arise from an ignorant and indiscriminate intercourse with the denizens of the other world; at the same time my experience has led me to the conclusion that spirits out of the form answer to the aspirations and development of those in the form, and that a sound head and pure heart will be proof against all the influences of Pisachas, or any other form of evil. Ignorance is not depravity, and although it is much to be desired that the crude and often foolish beliefs of Spiritualists should be modified by a knowledge of occult truths, yet this ignorance of the higher mysteries does not prevent the majority being pure-minded, simple, honest souls who would shrink with horror from the abominations hinted at in the letter from the British Theosophist.

I trust that, as you have published the letter casting such imputations on the great majority of London Spiritualists, you will be fair and kind enough to publish this protest against the charge from

ANOTHER BRITISH THEOSOPHIST.

Notting Hill, London, April 22.

EDITOR'S NOTE.—It never, for one moment, entered our thoughts to imply that the "majority of London Spiritualists" were either depraved or immoral. We deny it. What we wrote in so many words was that this "majority" in their dangerous blindness and over-confidence in the powers controlling mediums, would be always attracting *Pisachas*, and that too unconsciously, since they are ignorant of their true nature. Not all of these "Pisachas" are necessarily *bad* "Spirits," nor are they all *Incubi* and *Succubi*. But of what nature, we ask, can be, for instance, a "Spirit," who "emits such a cadaverous offensive smell" as to make every person present at the séance "sick at stomach?" We have it from Miss Emily Kislingbury (a lady whose veracity no one would ever doubt) who often told us about this London female Pisacha, materializing through a lady medium who must remain unnamed. We have never been present at a materializing séance in London; therefore, we know nothing of such; yet we have a right to judge by analogy, since we are thoroughly well acquainted with American mediums and their séance-rooms, and that a great percentage of the most celebrated mediums in London are Americans.

What we have said in our leading editorial on page 250 is quite sufficient to define our position and exonerate us from any such vile thought in connection with the educated London Spiritualists. But as regards America hardly three years ago, it is quite another affair, and we maintain our denunciation at the risk of, and notwithstanding all the protests and filth that is sure to be poured on our heads for it, by some *spiritual* organs of that country. We speak *but the truth*, and feel ready to suffer, and are prepared for it; aye, ready even for something more terrible than the cheap abuse and numerous libellous stories told about us by some amiable American contemporaries.

If, thereby, we can warn and save but one honest sincere Spiritualist, out of the alleged twenty millions or more, of believers of Europe and America, that abuse will do us good. And that—as concerns the United States at least, we have said *nothing but the truth*, facts and history are there to support our statements. There were, and still are (unless we have been misinformed), communities in New York which bear fancy Greek names—as, for example, that of Stephen Pearl Andrews,—the "Pantarch," whose members are mediums and whose moral code is based upon the filthy doctrine of *Free Love*. Of this school Mrs. Woodhull and Miss Claflin were chief female apostles; and it is not only a common rumour—but a fact corroborated by numerous publications in the *Woodhull and Claflin's Weekly*, a journal conducted by these two famous sisters for several consecutive years—that their pernicious doctrines were derived, as alleged by themselves, from spiritual "controls." These had wide acceptance among, and were largely put into practice by the Spiritualists. And there were, as we were informed, secret lodges, or Agapâe, where the genuine Black Magic of Asia was taught by the late P. B. Randolph, and sensuality was at least preached and advocated—as every one can see by reading any one of the numerous works of this man of genius finally driven by his Pisachas—to suicide. Also there were and are male and female mediums—public and private—who boasted publicly and in our hearing of marital relationships with materialized Spirits, and—in the case of the Rev. T. L. Harris, the great poet, mystic, and Spiritualist—alleged parentage is claimed of children begotten by him in a revolting union with his "Spirit-wife." All this is History. If we knew as much about European Spiritualists, we would not shrink from saying so. But as we do not know it and never said so, we deny the imputation altogether.

ANOTHER WARM PROTEST.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—As one on the Council of the British Theosophical Society, allow me to write a few lines on the article headed "A Sad Look-out" in this (April) number of the "THEOSOPHIST."

Living in London, I began in the usual common-place manner by investigating spiritual phenomena, attending séances and reading carefully all spiritual literature that I could get hold of. I have for the last five years been intensely interested in "Spiritualism." About three years ago I read your "Isis Unveiled," which I possess. That was a mental era,—since then I believe and hope my interior life has begun to progress. Last May, while attending a course of most valuable readings entitled "The Perfect Way," at Mrs. Algernon-Kingsford's, I was led to see the value of vegetarianism. I mention all this incidentally merely as a clue to my mental progress. Since reading your "Isis Unveiled" and other works on kindred subjects, and most especially "The Perfect Way," I have seen the wisdom and necessity of avoiding the phenomenal side of Spiritualism, in which, in an early stage of my enquiry, I had felt deep interest, entirely *ignorant* as I was of the dangers of the astral world. I have felt since no longer in any way desirous of attending séances, and, in fact, have gradually and altogether abstained from joining any. My reasons, as you will perceive from my somewhat egotistical commencement, were, however, purely intellectual. I believed I saw, and I believe I see, the stand-point at which astral Spiritualism has arrived; and I possess many friends who, like myself, have stepped, upwards rung by rung. On the humble spiritual plane (at least speaking for myself), where I now stand, I feel *I know nothing*, and I can only feel thankful that I have a receptive mind, through which (so I fancy, at least,) I can comprehend intellectually much of the grand truths I find revealed in your and other writings. Therefore, I say frankly, with many other Spiritualists, I have altogether departed from *exoteric* Spiritualism to search humbly and patiently for esoteric wisdom, and by leading, as far as I am concerned, and I believe my friends also, as pure lives as we can. As Spiritualists, we desired it; as Theosophists, we absolutely require it. I belong outwardly to no church (I once was a member of the Church of England) and I fear nothing since I have got out of the slough of Atheism into which I once was sunk. Spiritualism rescued me from that; therefore, to Spiritualism must I be ever grateful. I have now come to the purpose for which I am writing, and that is to say, how much shocked, grieved and surprised I felt to read the remarks made by a Fellow of the British Theosophical Society on London Spiritualism! It is true, as you will have seen, that I have had comparatively but a short time since the first séance, when I beheld "John King" with my astounded and ignorant eyes, to this moment when I feel mentally able to understand somewhat more of the "John Kings" than I did then. I attended a few séances, saw most of the mediums, have heard a good many trance addresses, and have passed through it all. It would, however, be truly ungrateful of me if I were not indignantly to deny—ever hearing or seeing anything whatsoever, at any one circle I ever went to, that I should be ashamed to remember. The very utmost objection I had, and to me it was a very strong one, was that joking with the spirits which frequently took place. This jarred on my feelings—as I then was under the idea that a religion should emerge out of Spiritualism for the

benefit of the human race,—and I gradually felt much averse to joining any circle. I have left Spiritualism, not because, as far as I knew, there was anything immoral or bad in it, but because we have grown beyond it, and it entirely failed in satisfying our mental needs. I joined the Theosophical Society from the pure desire of further enlightenment on occult subjects, and not because I was disgusted with Spiritualism. I felt simply it was an alphabet. Now I should not like to go to a séance, for I should know what I was doing, and, therefore, I should most probably decline, but on these grounds only, not from any fear of meeting or hearing anything of the kind suggested by your correspondent. Had I known of such a possibility, which I scarcely can credit yet, I confess, I should not have had the courage to have proclaimed my Spiritualism. It is just possible that there *may* be a circle in London, who have pursued Spiritualism from utterly worldly motives, and who have sunk into lower depths ; if so, this circle is unseen and unknown to me, or to any of the many Spiritualists I have met. Among all these never have we heard of these terrible circles.* It is quite true that we have been warned against "Black Magic" by the control of Mrs. Hollis-Billing, that generous spirit "Skiwaukie," when in a circle chosen by him I sat amongst them during the winter of 1880-81. In those days we did not know what black magic meant. We should, however, have quite understood if we had heard that immorality was encouraged by any spirit, but we did not, nor have we ever since heard any thing of the kind ! I shall always look back with respect, love and gratitude to the teachings of "Ski," who prepared us for better ones. It is the last séances I attended. Therefore, Madame, you may imagine how shocked and grieved I felt at what your correspondent says. I only sincerely trust he is in error. If not, what little link I still feel as a debt of gratitude to Spiritualism, I would at once sever, and instead of placing Spiritualism as I have done as a stepping stone to the study of Theosophy and Occultism, I should at once say it is a stone on which no foot should stand for a moment with any safety to honour or morality. Let me sincerely hope what I firmly believe is the case, that the *majority* in the London Spiritual circles is composed of pure, though probably ignorant or self-opiniated Spiritualists, and that it is entirely in the *minority* that are found the impure Spiritualists who are instructing themselves in the Black Magic to their own destruction. And when I say *ignorant* or *self-opiniated* Spiritualists, I scarcely mean it in so offensive a sense as it sounds, I would rather say Spiritualists who will not take higher doctrines, and are content with their own teachers and teaching, but in whom, nevertheless, there is no guilt nor harm. Also there are hundreds of enquirers who are searching into Spiritualism and joining circles from the pure desire of seeking after Truth. These, I feel sure, are the real majority.

I beg to remain faithfully yours,

ONCE A SPIRITUALIST.

EDITOR'S NOTE.—We are quite ready to believe, and sincerely hope it may be so. We say again, the few lines we quoted in "A Sad Look-out" were from a private letter, and, therefore, we have no right to call upon the accuser, who never sanctioned the publication, to substantiate his charges by giving the proof of the same. Yet, as he is a Theosophist, *i.e.*, a searcher after truth—whose denunciation is contradicted by two British fellow-members, and indignantly repudiated by his President and others, we would feel more respect for him, were he to boldly come to the front and defend the Theosophical position. No good can ever result from vague accusations, and while he did not authorize their publication in this case, we presume they must be founded on fact, or he would not have made them even privately.

THE MANAGER OF THE THEOSOPHIST HAS RECEIVED A SUPPLY of Babu Peary Chand Mittra's "Spiritual Stray Leaves." Copies can therefore be had immediately on remittance of price, Re. 1-1 per copy. Babu Peary Chand Mittra, President of the Bengal Theosophical Society (at Calcutta) is the wellknown Hindu Author, who has devoted himself to studying and writing upon spiritual subjects. All the Works of this Author are, therefore, valuable for the Libraries of the Theosophical Societies to possess.

By the same Author—"Soul : its Nature and Development," can also be obtained from the Manager of the THEOSOPHIST for the same price.

* Nor has the Editor of the "THEOSOPHIST" until now—as regards London.—ED.

(Translated from the Italian by Mme. E. Coulomb, F.T.S.)

A SEERESS SPOILED.

BY SIGNOR A. S. ROMBOTTI, F.T.S.

[The following important communication from a member of our Ionian Theosophical Society (Greece) comes to us through the hands of our respected Brother, Mr. Otho Alexander, Secretary of that Branch.—ED.]

MY DEAR BROTHER OTHO,—I am in possession of your welcome letter of the 11th ultimo, and of the two pamphlets which you kindly sent me. I admire the frankness and self-denial of our President, Colonel Olcott, and of Madame Blavatsky, in their arduous and painful undertaking of the revival of the philosophy of India—that inexhaustable fountain of science. While they are fighting their battle like heroes in the East, the West, alas! is divided and sub-divided into schools and sects, which, if not worse than Catholicism, at least equally poison the minds of youths, and divert them from the study of the true psychological science.

Meanwhile, trusting in the knowledge and competence of our President, and Secretary, I offer my sincerest wishes for the success of our good cause, and my hopes that their labour will be crowned with victory.

You ask me for information concerning my mesmeric experiments, which I promised to give you long ago. I will certainly satisfy this desire of yours, although these experiments have been only partly successful, not through my fault, nor because of the insufficiency of my method, but on account of the impatience and *spiritomania* of my "subject's" brother.

Before I proceed to the exposition of facts, I must explain, for greater clearness, my general plan, which was the result of long meditation ; but the exact method which I followed, I will conceal for the present, as I cannot say that I have as yet fully vindicated it experimentally.

From Mesmer's time to the present day animal magnetism has mainly been considered as an auxiliary to the medical art, bringing relief, or effecting a complete cure, in many infirmities otherwise incurable. But, in addition, some having met with cases of perfect clairvoyance, they have tried to discover what there is on the other side of our terrestrial boundaries.

Many and various are the difficulties which have arisen and rendered these results uncertain. Not all subjects are equally susceptible to magnetisation, fewer still to real and independent clairvoyance. For, however lucid the subject may naturally be, yet, when under the influence of the operator, he can but rarely appraise and comprehend entirely what he sees, and so, as a rule, but repeats his own personal opinions or those, which, by transmission, are dictated by the operator * : consequently he often takes one thing for the other ; (*Lucciole per lanterne*—takes the fire-flies for lanterns : an Italian proverb). Moreover, upon re-awakening, he resumes only his former consciousness, not retaining any remembrance of the incontestable faculty of the soul. And finally, if we entrust him to the influence of the *spirits*, we will find ourselves "looking for fish in muddy water," and perhaps, risk the subject's life ; for no one here has, or knows, the means by which he can be freed, in case of obsession, or treated in case any other inconvenience should follow.

Considering these insurmountable difficulties, and the absolute control which the operator exercises over his subject, I began to study, or rather to wander at random, in the labyrinth of a magnetic metaphysics; though not with the short-sightedness of the spiritualists, and spiritists, but on the basis of a more extensive field of research. My idea was to follow in the foot-steps of the *Indian theory*, and try to find, by the help of animal magnetism, the means to develop in a subject those forces which are latent in him ; to make him retain them in the waking state, and for ever. This new phase of animal magnetism

* Quite true : the Hindu would say he is the victim of Máyá, or Illusion. Only the full adept can be termed perfectly lucid.—ED.

(I say new, because in Europe, at least, it has not as yet been treated upon) does not seem to be one of the easiest to bring about. For to do so, it becomes necessary to reform, or rather destroy, the most solid foundation of mesmerism and spiritualism—"passivity," and show that man cannot, *must* not be passive. He, being the most perfect being and the nearest to Deity, must only utilize this passiveness as an instrument with which to subjugate matter, and render it submissive ; so that the spirit may manifest itself with all its force, and thus control the cosmical elements.

Resting on this idea—which some may perhaps call absurd and fantastical—I laid out the following plan, and determined to test it at the first opportunity :—

1. To develop to the highest degree the will of the subject, and make him retain his positiveness in the waking state.

2. To destroy the bashfulness and fear so peculiar in some subjects, especially in women.

3. To develop *and preserve* the subject's clairvoyance, so as to be able to make use of it without having to induce the mesmeric sleep ; and,

4. To train the magnetic subject to appear, astrally even at distant places ; making himself visible spontaneously (at will), and without the mesmeriser's help.

5. To invoke the apparitions of living beings, see them, and cause them to be seen by others, at any desired place or time.

6. To materialize things whose images may exist in the mind ; and show to witnesses things really existing elsewhere.

7. To invoke spirits, bid them come about, and utilize their forces and knowledge, so as to discover those secret potentialities in Nature, which are to us, as yet, unknown.

The opportunity presented itself. I was called to magnetise Madame N. N., a lady of a bilious temperament suffering with headache (*Cephalalgia*) and sleeplessness (*Insomnia*), and whose case was refractory to all the resources of medical art.

From the beginning I saw that she would be a very susceptible subject, and the most capable of crowning with success those investigations and searches, which I had so long cherished. After a few sittings she fell asleep without even giving the least of those symptoms, which are the usual precursor to magnetic sleep. She passed into the state of somnambulism without my hardly noticing it ; and shortly after clairvoyance developed itself ; but this, unfortunately, remained stationary, owing to the irascibility of the subject who, whenever an experiment was repeated, or a question was addressed to her a second time, got cross, refused to answer, and would not even do that which she was entreated, nor even ordered to do.

Being certain that this abnormal state resulted from an irregularity of the functions of the brain, owing to her physical sufferings, I left off for a while my experiments, and entirely applied myself to remove this impediment. After some trouble, and always magnetising the cerebellum and the cerebrum, I succeeded in bringing on perfect calmness; she again enjoyed natural sleep, by degrees the headache ceased, she submitted to my will, and clairvoyance began to develop itself again.

I then resumed the mesmeric experiments already mentioned, and the subject answered to my expectations with the greatest ease. Rigidity, complete insensibility, partial or general paralysis of the limbs, all, excepting extasis (which, considering her great sensibility, I did not dare to try) were instantaneously obtained.

Up to this point there is nothing extraordinary to note, for every one knows that by acting on an affected organ we can cause it to undergo any modification ; as, also, by concentrating the fluid on one particular part of the body, or on the whole, we can produce absolute insensibility, stiffness and paralysis.

But to develop the faculties of the soul, to render the subject active, cause him to retain all the somnambulic powers when returned to the waking state ; to provoke and utilize them at will, without the interference of the operator, is the most surprising and useful phase in animal magnetism, and this I purpose to describe to you briefly, omitting useless details and the mention of the phenomena often repeated.

At first all went on according to my wishes. She developed a rare clairvoyance ; and such a compliant disposition, as to cause a radical change in her character : so great indeed, that, while before she was, like the majority of women, pusillanimous and irresolute, she now became of a firm will, and possessed of a more than manly courage.

Having obtained this first improvement, she began to see in her waking state, by simply fixing her gaze on a mirror or a glass of water, both things and living persons far away. Encouraged by this result, she began to invoke, when alone in the middle of night, the apparitions of her *living* relations, she saw them, spoke with them of family matters, ordered them to do this or that thing, caused them to come in person the next day to her house, and made them write letters ; several of which I read (she knowing beforehand what the contents of these letters would be). Also I was present one morning, when an uncle of hers, who lived in the country, came to bring her a bunch of flowers. He said "I do not know what happens to me ; I woke this morning with an irresistible wish to bring these flowers to you, although I had no business to attend to in town."

To be able to see everywhere, both in the mirror and in a glass of water ; to invoke spirits of living persons, see them, command them, read thoughts in other people's minds ; all this she did in the normal waking state and without any help from my will. In fact, she was magnetised, but very seldom, and that only to complete her cure. Therefore, we must reject all idea, that transmission or suggestion may have been the cause of her phenomenal powers, while, on the other hand, it must be admitted that her will had been developed to the highest degree by the help of magnetism, applied by a special method.

Having such results in the beginning bidding fair to become an adept, and who knows how far she would have reached ?.....Unfortunately, however, as the proverb says "Man proposes and God disposes." In fact, while I was anticipating *full success*, and was suggesting to myself other series of phenomena, that is to say, to cause her to concentrate her will upon others and make them see what she saw herself—her brother got the whim to invoke his deceased father! In vain I protested against it, in vain I said that it was not yet time to expose her to the danger of being "controlled." Finally, annoyed by their obstinacy, I decided to modify my plan, and allowed her to go to sleep in search of her father.

And now she soars the heavens, marvellously describing them. On her way she meets a spirit, whom she knows, and who, on being asked, takes her to her father ; she finds him at last, describes him faithfully, (although she had not known him, as he had died when she was a child, and there was in the house no likeness that might give her an idea of his appearance). She also gives very beautiful descriptions of beings and celestial localities, and does so in a style and pathos worthy of our great poet, Dante. Shortly after, she becomes able to invoke her father while all alone, and fully awake in the middle of the night. He appears, he materializes himself, allows her to touch him, to feel him, and to kiss him. The apparitions of many other relatives follow ; and at last one, who calls herself her mother, and *who undertakes to protect her*.

Are all these apparitions real ? or are they a simple illusion, and nothing more ?

Although I have never seen apparitions myself, nevertheless, I can attest the reality of these ; not only relying on the truthfulness of the subject herself, and the identity of the description with similar ones described by many thousand eye-witnesses, but, also, basing my judgment on physical phenomena repeatedly and constantly seen by

me, and by others present. I will mention to you two instances which will be found sufficient to scout all idea of illusion, or fraud. Every time that these beings appeared near the sleeping subject, very loud knocks were heard in the room, The first time one of these knocks was so hard, that I myself felt a powerful electric shock, which, transmitted to my subject, threw her into convulsions. But, fortunately, I at once recovered, and, resuming my presence of mind, was able to calm her immediately, and had not to deplore any unfortunate result. Several times after, and even when we were not holding magnetic séances, the lamp was mysteriously extinguished, although it was in perfect order; and this before strangers who did not assist in our sittings, and were not aware of our experiments.

Now, what was the result of such a *celestial* intervention ?

The subject persuaded, perhaps, of the power and superiority of these beings, ceased to be active,—that is, magnetically positive. She lost the confidence she had acquired in her own forces, and consequently, feeling disheartened, neither does nor says anything without first asking the approval of the *spirits*. In vain I implored her to compel these beings and oblige them to show themselves to us also. To conclude, there remains in this once splendid subject nothing but a poor and uncertain clairvoyant lucidity, and the power of invoking and seeing subjectively spirits, though without being able to render them visible to others.

What is the advantage of such an assistance ? At least for the present, though we have not to deplore any other inconvenience, they [the spirits (?)] have caused the setting of a star which perhaps,.....who knows what light she might have brought to our cause; and *they*..... they do nothing but promise great things without ever fulfilling anything !

What will happen in the future ? We shall see. Meanwhile, I keep watch, I study the course of events so as to be ready for any emergency. Thus my illusions are all vanished, and all my hopes are lost owing to this epidemical disease, rightly called *spiritomania !* Some will think me an *antispiritist*. He, who thinks so, is very much mistaken, and you all know it to be so. While I acknowledge the existence of spiritual beings as the *logical consequence* of evolution, I cannot refuse to living man (he also a spirit,) the same powers and the same forces; consequently, I believe firmly that it would be lowering him, if we were to make him subject to his inferiors. No....., once that man has overcome his passions, which render him a brute ; once that he is emancipated from the influence of matter, he can become very powerful, able to master the elements which surround him, and to control even those spirits, to whom some would make him a slave.....

And now I would beg you to submit this to the Parent Society at Bombay, in order that some light may be thrown on the subject.

A MANANUM.

" The breath takes its origin from the " Indiscreet" or unreflecting form and the mind from the breath : The organs of sense and action are under the control of the *mind*. The Yogis restrain their mind by the suspension of breath : Breath is the origin of all speech. The word *Soham* is pronounced by a deep inspiration followed by expiration carried on by the nostrils. This word means—God is in us. There is another word called *hansa*. This is pronounced by a deep expiration followed by inspiration. Its meaning is—I am in God." (*Theosophist, Page* 133, *Vol. III.*)

Here you see Bramha, the Creative Agency (mind) riding on his Swan—*Hansa* the breath—This Bramha could not work without his Swan. That is why the Yogis suspend their breath :—But what about the other two Vishnu and Siva and their respective Vehicles ?

S. T. D.

Harur, June 6, 1882.

Editor's Note.—The passage quoted by our correspondent is from Dr. N. C. Paul's "Om and Its Practical Signification." Writing upon one subject, namely the " Creative" agency, or " Bramha," the writer could not be expected to treat upon the whole Hindu Pantheon and the thirty-three crores of its deities. Thus is it, no doubt, that he left the " Preserving" and "Destroying" agencies alone. If our Correspondent can supplement Dr. Paul's article, and will send us a paper as ably written as any of those Dr. Paul favored us with, we shall feel very grateful and will publish his article in a prominent place of our magazine.

(Concluded from the May Number.)

BISHOP MEURIN AND THE BOMBAY CATHOLIC DEBATING SOCIETY.

Paper No. III.

I am much obliged to your Lordship again for the several explanations given in connection with the issues raised by me at the debates ; but I regret to say that none of the explanations appear to me satisfactory. There can be no reasoning, no clearing up of truth, unless we keep definite words for definite ideas ; or if the idea, to which a given word has been appropriated, be a complex idea, and we desire to deal with one element only of the meaning separated from the rest, then, indeed, we may continue to use the word for this selected portion of its meaning, provided always that we bear in mind what it is that we are doing. Regarded in this light, the syllogism in question, restricted as it is in sense, entitles us only to say that the world has a beginning, and nothing more, and even in this case it is applicable only to the phenomena in the world of which we are conscious. It does not entitle us to say that the cause which brought about that beginning is an unchangeable cause, or an immutable cause, or a first cause—the "self-supporting post." On the contrary, we are perfectly justified in assuming, with no logical inconsistency, backed as we are by facts of experience, that that cause may be a changeable cause, may be a mutable cause, and may not be the first cause, but may itself have been caused by an antecedent cause, and so on. If it be urged that this conclusion is unsatisfactory inasmuch as it explains nothing, I say that it is just what I urge too, but that no other is possible. A first cause which is immutable, unchangeable, the syllogism does not constrain us to admit. There is no probability—there is hardly any plausibility—in the supposition that this cause is a first cause, immutable and unchangeable ; while the notion that there *must be* an immutable, unchangeable first cause in order to account for the existence of this changeable world is, as I have already said, a purely arbitrary assumption. Thus we see that the syllogism which threatens to break the backbone of each and every system of Materialism and Pantheism does not even tend to solve the questions raised ; on the contrary, it leaves them precisely where they were, except in so far perhaps as it may tend to obscure them by obvious confusion of thoughts.

With reference to my statement that the Theistic hypothesis, like the Atheistic and Pantheistic hypotheses, must perforce be admitted to be likewise untenable if it involves the same impossible idea of self-existence, it is said that self-existence is unthinkable, if mutable, but perfectly thinkable, if immutable. Now, we may say this if we will, but this does not mend matters in the least. Simple self-existence itself is unthinkable, whatever its nature may be ; for it involves, as I have already shown, the conception of existence without a beginning, of existence through infinite past time or duration, which again implies the conception of infinite past time or duration, which is an impossibility. If we cannot exhaust infinite past time or duration by gradual exhaustion, neither can we do so by a single effort of the mind. We may speak of eternity as a single instant comprising all possible instants—an instant of a superior order if we will—and think we have thereby solved the mystery ; we may speak of a line a yard long all rolled up into a single point which has neither length nor breadth ; and

think we have thereby achieved an impossibility. But these phrases convey to my mind no meaning, we may as well keep speaking of a square fluid or a moral substaance, without endeavouring to realize them into actual thoughts.

If it be asked, perchance, how then do I account for the existence of the universe in which we live, I humbly reply in the words of Professor Tyndall, the eminent scientist of the day :—" It behoves us far better before the profound and inscrutable mysteries of existence, which surround us on every side, since we can find no solution for them, to meekly bow our head and confess our ignorance, priest and philosopher, one and all."

Bombay, 8th December, 1880.

TO THIS NO REPLY was given by the Bishop.

PAPER No. IV.

In continuation of my third paper, I beg to submit the following :—

The syllogism " nothing moveable," &c., therefore, does not constrain us to admit a first cause, which is in itself immutable and unchangeable, in order to account for the existence of this changeable world. The idea of a first cause, when regarded as an attribute of an Absolute and Infinite Being, from whatever side we may view it, appears encompassed with innumerable contradictions. A cause cannot, as such, be absolute : the absolute cannot, as such, be a cause. The cause, as such, exists only in relation to its effect : the cause is a cause of the effect : the effect is an effect of the cause. On the other hand, the conception of the absolute implies a possible existence out of all relations. If we attempt to escape from this contradiction by introducing the idea of succession in time, and say the absolute existed first by itself, and afterwards became a cause, we are checked by the idea of the Infinite. How can the Infinite become that which it was not from the first, *i.e.*, subject to change ? That which becomes a cause passes beyond its former limits ; while if causation be a possible mode of existence, that which exists without causing cannot be Infinite.

Again an Infinite, Immutable and Absolute Being cannot be intelligent, not even in an infinite degree. The basis of intelligence is perception or sensation ; but an Infinite Being cannot perceive, for the very notion of perception involves the notion of the thing or things to be perceived, beyond or outside of or in addition to the perceiver, but how can there be anything beyond Infinity ? Further, the conception of perception involves the recognition of a state of consciousness in the perceiver capable of being impressed with the new idea perceived, that is, by the addition of some new perception to the mind of the perceiver. Perception implies that, immediately prior to the act of perceiving, there was yet some fact to be perceived in the exercise of the perceptive faculty ; but if an Infinite Being always knew everything, how could there be at any moment anything which he had yet to know ? Perception implies change, change of mental condition in the act of perceiving, change in the quantity and quality of consciousness when the perception is complete ; but if an Infinite Being be immutable, there can be no change, therefore, no perception, and, therefore, no intelligence. By intelligence is meant the totality of sound mental activity, and its exercise including the capability of ideation, and of giving and receiving ideas ; recollection or memory, thought, judgment, reason, volition and every other possible mental phase, and its mental result. If we do not mean this when we speak of intelligence when ascribed to God, distinguished only as infinite in degree from that which we know and see in our fellow-creatures, but mean something different in kind, in fact another quality altogether, then, according to the acknowledged principle of logic and morality, we have no right, when we mean different things, to call them by the same name, or to apply to them the same predicates, moral and intellectual.

Thus, again, we see that Theism, when rigorously analysed, not only involves us in innumerable contradictions, but proves, like Atheism and Pantheism, to be absolutely unthinkable, and, therefore, untenable. God, if such there be, is infinitely inscrutable and infinitely beyond the reach of man's finite intellect. In the words of the author of the *Pensées*, one of the most religious philosophers of the seventeenth century, this is most unequivocally affirmed. He says :—"S'il y a un Dieu, il est infiniment incomprehensible ; puisque n'ayant ni principes ni bornes, il n'a nul rapport à nous, nous sommes done incapables de connâitre ni ce qu'il est, ni s'il est."

Bombay, 22nd December, 1880.

REPLY No. IV.

Distinction is not made between conceptions which are " unthinkable," because they contain contradictory notions, for instance, a square circle, and conceptions which are " unthinkable," because they are incomprehensible to the limited power of the human intellect, for instance, the unsuccessive and simultaneous duration of eternity. The conception of an eternal changeable world belongs to the first class of self-contradictory, and, therefore, untrue conceptions ; the eternity of an immutable God to the second class of incomprehensible, yet true conceptions ; materialism is absurd, but theism reasonable.

Thus ended the memorable DEBATES, leaving the public as wise as ever, and once more showing that neither FAITH nor THEOLOGY can ever stand their ground before LOGIC and REASON.—ED.

Reviews.

EXPERIMENTAL STUDIES ON CERTAIN NERVOUS PHENOMENA, AND A RATIONAL SOLUTION OF THE SPIRITISTIC PROBLEM.

BY M. A. CHEVILLARD,

Professor at the School of Fine Arts of Paris.

[The above is the title of a scientific work, an interesting review of which, by Mr. Marcel Rouher, we translate from our excellent contemporary, *La Chaine Magnetique* (Paris) for March. Dr. Chevillard seems to have investigated very carefully the phenomena of spirit rapping, and to base his conclusions upon experimental research. The readers of this magazine, and especially the Fellows of our Society, will remember that we have always maintained that the mediumistic rapping is produced by a correlation of vital force, emitted from the person of the rapper, with the potential energy of the ether (*akâsa*). This theory seems to be fully corroborated by the discoveries of Professor Chevillard.—ED.]

The third edition of Professor Chevillard's work opens with a very precise, but rather too brief, summary of the question of Animal Magnetism. As it would prove quite insufficient for those of our readers who have no clear idea of the nature of magnetic phenomena, our article is intended to show better the co-existing relations between Spiritism and Magnetism.

" M. Chevillard gives the following definition of Animal Magnetism :—" A branch of Natural History, which treats *of the effects of the nervous action that man can exercise outside of himself, and, by the influence of his will, upon an object or a person.*"

This definition is far from being satisfactory, and we propose, therefore, in its stead that which follows. It seems to us to cover more ground, and has the merit, at least, of being in harmony with the recent discoveries made by Dr. Dumontpallier :—" A Branch of Natural History, which *treats of the effects that man can exercise by the power of a nervous fluid radiating from himself upon an object or a person.*"

According to the author's opinion—the responsibility for which we leave with himself—Animal Magnetism may be divided into two branches : 1, the magnetisation by a person of a thing—improperly called Spiritism, but which should be designated under the general expression of *mechanical magnetisation ;* and 2, the *magnetisation of a person by a person*—by which is understood animal magnetism, but which ought rather to be called "*Inter-magnetisation between animated beings.*"

No man of science before M. Chevillard had deemed worthy of his attention, the facts incorrectly termed "Spiritualistic or spiritistic facts."* But he was not satisfied to see and to observe them, as a spectator, during a period of four years : he produced them *himself*, both when alone, and before witnesses. It was only then that he

* Incorrect.—ED.

determined to write this eminently sincere and conscientious work.

The incipient phenomenon of every spiritual circle is the following:—Several persons place themselves around a table, and lay on it the palms of their hands. After a certain time—usually very short—one begins to hear snapping sounds, due to the unequal expansion of the fibres of the wood, under the natural heat of the hands.* After that, regular and very distinct strokes, or rather rappings, are heard. They are very peculiar, their sound being analogous to that which is emitted by the electric sparks, or, again, to the detonation of small quantities of *iodide nitrate* (iodure d' azote). Hence, M. Chevillard's happy name for them: "muffled sparks" (*etincelles obscures*).

After that, a person may begin to offer questions, and, immediately, peculiar *snappings*, or raps, announce the presence of the "rapping spirit," and that he is ready to answer. One of the sitters, pointing with a pencil to an alphabet which lies upon the table, at each rap, the letter so indicated is written down; the combination of these letters forming sentences indicating the reply of the spirit, who, afterwards, attaches his name to the message in the same manner.

Such raps are usually attributed by the Spiritists to the agency of departed spirits. M. Chevillard observed from the first, however, that the medium, that is to say, the person who *pretends* (?) to be inspired, does not lose sight of the alphabet;† and that, moreover, the messages are always in agreement with the degree of education, the intelligence, and the character of the medium. This brought naturally to his mind Buffon's remark: *Le style c'est l' homme*, and the further suspicion that whether consciously or unconsciously, it was the medium alone, who was the author of the replies.‡ This suspicion was changed into certainty, when, alone, in his own house, upon laying his hands on a little table, and concentrating the whole force of his will, he succeeded after three weeks of very painful experiments in producing identical raps. What was still more remarkable—these rappings were voluntary!

M. Chevillard, then repeated these experiments before witnesses, and could thus answer questions by causing raps to come at any letter he wished. The inference then is, that it is the medium who controls the replies. Nevertheless, as these rappings cause no motion in the fingers of the medium, but are only perceived by the sense of hearing, he may not be conscious of his act, and little fancy that he is the creator of these sounds. From that, to honestly believing himself inspired by spirits, is but a single step.

Further on, the author very ably demonstrates that these throbs and knockings are caused by an integration of the nervous vibratory motion in a mechanical shock, and that the vibrations of the table are no other than the vibrations of the radiant *neuric* force emitted by the *nervous ejaculations* of the sickly medium.§

This emission of the nervous fluid, being at one time voluntary, and at another involuntary (a veritable nervous hemorrhagie), it so happens that the medium can produce variety of raps, at times imitating the sound of a saw, at others that of a key, of the wind, &c., &c.

M. Chevillard exposes further on some of the tricks—unfortunately too often practised in "spirit circles,"—such as the orange trick (?), the spirit photography, luminous phantoms, &c. He then cites some of the so-called *supernatural* facts, which he immediately explains by the suggestion or transmission of thought (a very common phenomenon in magnetism)‖ by the unconscious magnetic action of the believer upon the medium, who, nevertheless, in certain cases, takes an able lead himself in that direction.

According to the author, the knocks in the table were invariably stopped, whenever a red copper wire was placed in proximity to the medium's hand. One cannot certainly help remarking here some connection between the mediums and the *metalloscopic* subjects of Dr. Burcq.

And, further, *the experiments never succeed with tables inlaid with metals.* Thanks always to Metalloscopic Science, the fact seems yet possible, admitting, however, that this observation applies especially to tables inlaid with copper, for, we must confess that we have seen experiments succeed with a garden table, made entirely of *iron.*

We will avail ourselves of this last assertion made by M. Chevillard to justify the use of the word "fluid." In the absence of a better expression, the word "electric fluid" is always used, and will be used yet for a long time to come. But the magnetic fluid, *nervous* or *neuric*—as it may please any one to call it—can be undoubtedly compared to it; for, it is now a well-recognised fact, that metals act on the human body in a magnetic or diamagnetic sense, while recent discoveries have brought more and more to light, the intimate connection which exists between the electric and magnetic fluids.

In spite of imbecile and interested re-actionists, science is making gigantic strides, and electric induction is a discovery of but yesterday; and who knows, if in fathoming still deeper the analogy between the two fluids, most of the phenomena which we are now discussing, will not be explained to-morrow by *a real induction of animal electricity*

M. Chevillard gives us in his work explanations of the "writing basket," the turning tables, the moving, balancing, transportation and levitation of tables. He explains, again, always in the same way, the *involuntary* emissions of the nervous fluid, a sort of violent ejaculation producing knocks, and extraordinary noises in the walls and furniture; currents of air; and even the displacement of ponderous objects. The famous Curate of Ars died from exhaustion, caused by such a loss of nerve-fluid. The author relates how the same thing happened to him, after his experiments; and how we can recover from it by a violent effort of will.

The longings of pregnant women, and the appearance of stigmata* have no other cause than an integration of nervous fluid brought on by a fixed idea (*idée fixe*).

Then come some thoughts upon somnambulism, clairvoyant lucidity and *hypnotism*—the *auto* or *self*-magnetisation, sufficient to explain how in different cases the medium can be either a somnambulist, or a partially hypnotised subject.

We have just mentioned that the character of the work under review is pre-eminently conscientious and sincere. We cannot neglect adding, moreover, that it is the first, and even the only one, of its nature that has a truly scientific form.† The author claims to have demonstrated that *the so-called spirit phenomena are but manifestations of a magneto-dynamic action of the nervous fluid:* in this he has fully succeeded.

This book throws a profound and unexpected light on the much-complicated question of animal magnetism; it overthrows altogether the pernicious theories of Spiritism.‡ Let us hope, that it will stop the—unfortunately so widespread—belief in superstitious ideas altogether.

We are not indulging in hyperbole, nor in rhetorical phraseology, when we say that M. Chevillard has risked his life in placing himself in this neuro-pathic state, which was, however, necessary, in order that he should realize *personally* those delicate experi-

* Doubtful.—Ed., "Theosophist."

† In Professor Hare's experiments and others, the medium did not see the alphabet.—Ed.

‡ This is incorrect—as a sweeping assertion.—Ed.

§ One of the best and most intelligent mediums in the world once told us that she never knew a medium, who could be called perfectly healthy, each usually having a scrofulous phthisical, or other blood taint.—Ed.

‖ But all the same, a most wonderful one.—Ed.

* Mysterious marks of wounds and other things which sometimes appear on the bodies of religious ecstatics. See *Isis Unveiled*, Vol. II., Chapter on "Teratology."—Ed.

† Not quite correct. Mr. Rouher should read Gerry Fairfield's "Ten Years Among the Mediums."—Ed.

‡ This is news. Hitherto we had believed "*La Chaine Magnetique*" a half Spiritistic Journal?—Ed.

ments. We have reasons to believe that he risked two still more precious things, namely, his reason and his health.

To conclude, the author has happily come out victorious in the eternal struggle of progress with conservatism and bad faith. Anyhow, the immense applause his book has received at the hands of the Parisian press, ever since the appearance of its first edition; its success with the public in general, and the fact of its having been translated into several foreign languages, are a sufficient proof of the brilliant victory of a man of science, who is certainly entitled to universal gratitude.

So early, as in 1870, Mr. William Crookes, the eminent chemist, published in the *Quarterly Review of Science* a number of very important experiments made by him on a once famous medium, and proving that a mediumistic subject projects a *force*, which can physically act upon objects placed at no very great distance, and having no visible connection or contact with that human body. Thus, for instance, Mr. Crookes' medium, by simply extending his hand, caused from *a distance* a weight of several pounds to be indicated on the index of a spring-balance. The *radiant nervous fluid* is, then, endowed with an actual, *real force*, capable of producing a mechanical *action*, and susceptible of exact measurement and weight.

We hope that in his next edition M. Chevillard will give his attention to some of these delicate experiments, and will not fail to mention a few others that have been made since.*

Let us add, that it is among such phenomena of *radiation to a distance*, that we have to class the (*supernatural*) facts cited by Augustine, Turtulian, Laharpe, in his *Histoire des Voyages*, Jacolliot, the erudite traveller, &c.†

It appears that at last a committee has been appointed, and that the Academy of Sciences (at Paris) has decided that Animal Magnetism should be studied—seriously this time. We cannot better conclude the present work than by expressing the general wish that the Academy may also make a thorough inquiry into Spiritism.‡

According to M. Chevillard's estimates, there are in Paris 40,000 Spiritists; at Lyons, 25,000; at Toulouse, 3,000; in the whole of France, 250,000; in England, 200,000; in Italy, 80,000; Russia, 500,000§ (? !), and an immense number in India and Africa.

Independently of its scientific aspect, the question is, then, as may be easily inferred, one of the highest interest from a purely humanitarian stand-point.¶

The Manager of the THEOSOPHIST is glad to announce that Babu Norendro Nath Sen, Secretary to the Bengal Theosophical Society (at Calcutta), and the Editor and Proprietor of the *Indian Mirror*, has kindly consented to receive subscriptions for the THEOSOPHIST at his Office, No. 2, Sen Press, British Indian Street.

MRRy L. Venkata Varadarajulu Nayadu Garu, F.T.S., is also kind enough to receive subscriptions for the THEOSOPHIST at Madras. Our Madras subscribers can, therefore, order the Journal through him. His address is "Rayapetta, High Road, Madras."

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*In his famous investigation of the mediumship of William Eddy, Colonel Olcott invented several scientific tests, which have been since generally adopted.—ED.

† See Jacolliot's *Séances* with the "Fakir" Govinda Swami, published in *Psychic Notes*, of Calcutta.—ED.

‡ And, let us hope, be more honest in reporting results than was the celebrated Committee of 1779.—ED.

§ We would like to learn whence the author gets his authorities for this last assertion?—ED.

¶ We only know Dr. Chevillard's work through Mr. Rouher's review, and so are not in a position to express an independent opinion as to its merits. But we see no mention in the above article about that most striking of all the mediumistic phenomena, "materialisation"—the apparition of moving, and often speaking, forms believed to be those of *dead* persons. Nor is there any indication that either author or reviewer has ever seen the projection of the "double" or *Mayavi rupa*, of a living man. A vast unexplored field invites the researches of the European men of science, and we trust that the announced intention of the great French Academy to take up the work, may not end in promises. Anyhow, our Asiatic readers now see that Occult Science is beginning to have from Western biologists the attention it deserves.—ED.

THE FELLOW-WORKER.

Among the pleasantest memories of our late visit to Bengal is the recollection of the number of delightful friends whom we were fortunate enough to make. Many of these joined our Society, and are now giving it their full sympathy and co-operation. We found among the Bengalis some whom we would be glad to introduce into European social circles as types of the true Hindu gentleman, and whom we would not be afraid to match with their best men for intelligence, graciousness of manner, and purity of character. Unhappily for India this side of native character is seldom seen by the governing class. Through distrust and class prejudice, they have fixed a social gulf between the two races which few have had the boldness to cross. We hear and read from them much about the defects of character in the Bengali Babu, but seldom see justice done to their sterling traits of character. "Babudom"—*Babusthan* would be the better word, perhaps, if they wanted to invent—is to most Europeans a synonym of contempt for an Indian nation, which can probably boast among its fifty-five millions (5½ kotis) as great a percentage of intellectual power as any nation of the West; and which, if deficient in the virile courage that makes the warrior, is nevertheless endowed in a large degree with those milder and higher traits which make the philosopher, the poet, and the religious devotee. If these views should strike Anglo-Indians with some surprise, they have only to realize that we have met the Bengalis on the footing of equality and fraternity, and have thus been given a deeper insight into their natures than themselves. But our present purpose is not to enter upon a subject so general, but to introduce to native notice a new magazine just started by a Bengali gentleman of the above type, a Fellow of our Society, for whom we have a sentiment of affectionate esteem. It is called the *Fellow-Worker*, and is published as the English organ of the Adi-Brahmo Samaj. It is a well-printed magazine, and, if the contents of the succeeding numbers shall come up to the standard of the present one, it is likely to have a prosperous and useful career. We bespeak for it liberal patronage. Next month we will copy from the May number an article on Buddhism and Bramhanism, which will interest our friends in Ceylon.

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*A TRUTH-SEEKER AROUND THE WORLD.**

At the time of Mr. Bennett's visit to Bombay it was made known that he was on a voyage around the world at the request of the subscribers to his journal, the *Truth-Seeker*, and at their expense. This latter fact at once attests the popularity of Mr. Bennett in America among the free-thinking classes, and their probable numerical strength; for unless the number were large, no fund so considerable as this journey requires could have been raised by a popular subscription of five dollars from each contributor. Mr. Bennett's observations of travel have been regularly published in his journal in the form of letters, and the portion of the trip between New York and Damascus has just appeared in a thick volume of 836 pages, profusely illustrated, and having a well-engraved portait on steel of the author. Mr. Bennett is a type of a class very numerous in the United States, and which has recruited some of the ablest men in American public life—that of the self-made. By dint of strong natural endowments of mind, backed by a store of bodily vigour, they have forced their way into public notice and popular leadership, often despite obstacles fit to crush all hope out of weaker characters. A representative man of this class was the late distinguished American journalist and politician, Horace Greeley, founder and editor of the *New York Tribune*; and one cannot turn over a leaf of American history without seeing the traces of similar minds

* "A Truth-Seeker Around the World: a Series of Letters written while making a Tour of the Globe." By D. M. Bennett. Vol. I. From New York to Damascus. New York, 1881-82.

having been at work. Mr. Bennett's path to authorship and leadership in the Western Free-thought movement did not run through the drowsy recitation-rooms of the college, nor over the soft carpets of aristocratic drawing-rooms. When his thoughts upon religion filled his head to overflowing, he dropped merchandising and evoluted into editorship with a cool self-confidence that is thoroughly characteristic of the American disposition, and scarcely ever looked for in any other race. "The Americans invented the monkey and shod the mosquito"—is a Russian proverb expressive of the popular idea in that country of the cleverness of their trans-Atlantic friends. One would naturally look, then, to find in a book by such a man rather strength than finish, many quaint original views of foreign people and countries without any pretence of that polish which marks the literary productions of the university graduate. And such, indeed, is what one sees in the volume under notice. The author's mission was the unique one of studying and reporting upon the religious state of the world from the free-thinker's point of view. It may be described as an anti-missionary or anti-religious pilgrimage; a commission to discover not alone how little or much good the missionaries are doing to the "Heathen," nor how good or bad are the various other Christian nations, but also whether Christian America can draw any good lessons in morals or religion from the hoary civilisations of Asia. This duty Mr. Bennett has performed to the extent possible within the brief time allowed him in each country to look over his ground. He makes many shrewd observations, more particularly in Europe and the Holy Land, where his long previous study of Christianity fitted him to grasp its relations with the state of things he witnessed. His is not a book to be read with either pleasure or patience by the professed Christian, but it is admirably adapted to his audience; and the popular receptions which, in the latest advices from America, are reported as being given to him by crowds of sympathizers all along the line of the Pacific Railway, show that he has largely added to his influence with that rapidly-growing party which is assailing Christian theology "from every coign of vantage." Three volumes are to complete the work, and the three are advertised at the remarkably low cost of five dollars, or about Rs. 13-2-0.

AN "HONEST" ENQUIRY INTO THE AIMS OF OUR SOCIETY.

(A Pamphlet published by a Good and Holy Man.)

We have been kindly favoured with a copy of a little pamphlet entitled "THE THEOSOPHICAL SOCIETY AND ITS FOUNDERS; *an honest Enquiry into their Aims and Proceedings.* " *MAGNA EST VERITAS (!!)*

We have no doubt that the compiler is a good, simple man, very modest—since his compilation is published *anonymously*—and means well, as his production is sold by the *Christian Tract Society*, evidently under the auspices of the good missionaries. But good intentions alone will not unfortunately suffice to produce an useful, or even a readable, pamphlet; some mental capacity is requisite to understand the points at issue, and some judgment to avoid reproducing, under the belief that they are facts, fictions and forgeries, put forward by less well-intentioned persons than himself and patrons. That the compiler is well intentioned [to his own party] no one can doubt. He is well intentioned—for, he writes *pro bono publico*; that his character is saintly, may be inferred from the holy horror he shows at the *undeniable* deceit, perversity and ungodliness of the heroes of his *exposé*—the Founders of the Theosophical Society; and that he is a man of culture, —who can doubt,—since he calls Madame Blavatsky "a liar"? She is a *liar*, he says, since she publicly denies in print that "the Theosophical Society was ever a Branch of the Arya Samaj." And yet her above-given statement is proved by documentary evidence over the signature of Swami Dayanund himself in the "Extra Supplement" of this issue (which please read). Among the many *truthful* statements in this "Honest Enquiry" into the proceedings of the leading Theosophists, we find such sensational news as the following:—

"Mr. Sinnett before bringing out his book, entitled 'The Occult World,' had several private interviews with the Pandit (Dayanand) *from whom he borrowed many ideas respecting 'Yog Vidya' (i.e.,* Occult Science). Accordingly, Mr. Sinnett *cannot lay claim to the originality of the work!!*" If the good compiler, who winds up by begging (vain prayer, we fear!) that the world may hear no more of Theosophy, could only realize the number and extent of the mis-statements that he has succeeded in embodying in his little pamphlet, we fear that his remorse would prevent him from undertaking any such literary work in the future, which—would be a pity. The pamphlet is sold *for two annas* at the Tract Society Depôt; and—offered *free* at the Office of the THEOSOPHIST for comparison with the *Extra Supplement* in the present number.

THE BEEF QUESTION.

BY A. SANKARIAH, F.T.S., PRESIDENT-FOUNDER, HINDU SABHA.

The cow, or Sanskrit "Go," is sacred to the Hindu nation, but few know why. Turning to a Sanskrit-and-Telugu Dictionary, we find that the word means as well Earth, Heaven and God. Mythology, which is ill-understood Theosophy, praises Krishna as "Gopala," the tender of cows; Shiva as "Gavâmpathi," the Lord of cows; the Northern end of Parasurama's land as "Gokaranam," the ear of the cow; the beginning of the Ganges as "Gomukhi," the mouth of the cow, &c., &c., and every Hindu prayer ends with "Go Bramhanebhyah subham astu," felicity be to the cow and Bramhan. If the religious literature of the Hindus has been well-studied, the reader would see that the above constitute the Pandit explanation, to which modern science might add, that the beef-eating races are generally aggressive, quarrelsome and materialistic in contrast to the mild, patient and devotional Hindu, and that abstinence from beef, as well as all meat, is a partial protection from some diseases as cholera, small-pox. Even to the Christian, it might be put as a pun, that the Lamb cannot save those who kill the lamb. If the lamb is typical of innocence and living usefulness with Christians, much more so is the cow with the Hindus. If we turn the key again as in the Triveni and the Eclipse, we see that the transcendental "Go," of which the visible cow is the representative, is the "Kamadhenu" of the Yogi. It is between the eyebrows at the interval meeting of the aërial Ganges and the Jumna, whence the Bramhan contemplates Siva-power. Visible universe, we said, was the extension of the Karma Body, and so is the primary school of education for all. The benevolent study of the cow and reflection upon it promotes social virtue and religious progress, and brutality and ingratitude towards it, unfits the barbarian to approach the invisible "Go." He who knows Transcendental Vyasiyam will be able to explain, why the cobra is also sacred to a portion of the Hindu community, and the monkey to others, notwithstanding the mischievous character of these animals. *Whatever corresponds to the personal seat of, and stirs up soul-power is sacred,* and whatever corresponds to the vices, passions and ugliness of the material body is abhorred. The pig comes under the latter category with the Mahomedans, the serpent with the Christians, the scorpion with the Hindus, and so on.

It is no argument, that because some Hindus eat the flesh of pigs, which is offensive to Mahommedans, therefore, the latter and the Christians cannot be found fault with for eating beef. To insult what is sacred to a community, and not to abhor what is abhorred by a community, are two different things. Let it be understood too that beef-eaters are foreigners on the soil of the ancient Hindu

nation and religion. In all the Hindu States cow-killing is still a criminal offence.

John the Baptist fed upon locusts and honey, and Jesus multiplied loaves, and not beef or mutton. There is room for all in, and under, Heaven, and an English poet has said—

"Take not the life thou canst not give,
For all that lives has right to live."

Respect for the most innocent, useful, and theosophically significant lives is inculcated by the Rishis as a commencement for total abstinence, which all at once is impracticable.

"Durlabham hi rasagnane,
Mamsasya parivarjanam."—*Vyasa.*

Yet a true initiate must give up wine and meat altogether, and Buddha insisted upon respect for all life. The Jains will not eat after sunset, and the Bramhans will not dig the soil, lest they should inadvertently injure life.

"The struggle for existence" and "the survival of the fittest" are no arguments for the destruction of the cow at any rate, which nourishes us with milk, and whose male progeny plough up our fields. Ordinary men destroy their enemies, including lions and tigers, by their superior material civilisation, but the man of Mantram and Power makes the tiger and cow drink in peace at the same fountain. That the flesh of the cow and sheep is agreeable to the palate, and that of the lions and tigers disagreeable, as no justification for eating particular flesh in the face of the Bramhan millions who live without meat in physical, moral, and spiritual health. But the Hindu community begs that the cow may be spared, as the most sacred of all lives for reasons already given. While Hindus are studying sacred truths in the light of the cow, it is shocking that any should confound and insult the devotee by killing the cow. Many a thing is done in secret and out of courtesy. The Rajah, or Priest, who feels himself infected, still gives a hearty shake of hands for formal courtsey. Why should the Christians and Mahomedans be wanting in manners in indulging their taste for the living flesh of fellow-animals? Does parade of the beef and insult to those who hold the cow sacred benefit the eaters in any way? Do not offensive demonstrations of this kind retard the grand unity of the creeds and nations of India? An unity essentially depending upon toleration, mutual understanding, and theosophical culture? We trust this article will strengthen the hands of the Maharajah of Benares, and open the eyes of cow-killers to the unwisdom of provoking an agitation in the matter of "palate *versus* religion." There has been sometimes put forth the silly argument that the Hindus use milk, ghee, and curd, and, therefore, must not object to beef. Let such logicians say if they would tolerate cannibalism, because human mothers suckle their children. We have confidence in the increasing good sense of our Christian and Mahomedan fellow-subjects who may gratify themselves without unnecessarily giving offence to the Hindus.

THE "POLITICAL" SIDE OF THEOSOPHY.

For over two years—ever since the now exploded craze of suspecting Madame Blavatsky of being a "Russian spy," was blushingly consigned to the limbo of dead delusions by the gentlemen of the Foreign Office—public opinion has been as changeful as a monsoon sky regarding its duty to recognise the rights of Theosophy to a hearing. Yet hardly any have viewed it as any thing worse than a mild lunacy of its two modern Founders and their devotees, —an abnormal mental state which might make people stand on their heads, and gravely speculate whether the moon is, or is *not* made of green cheese. But the cry of "wolf" is raised once more, and, this time by an Editor who, metaphorically, shows his teeth. Colonel Olcott's farewell lecture at Madras seems to have deprived the keen and far-seeing alarmist of the *Indian Daily News* of his sleep and appetite. In the laudable and philanthropic appeal of our President to the native graduates of the Universities of India to employ their talents and education for a holier and more patriotic object than that of aping European vices, or turning themselves into caricatures of Bradlaugh and Ingersoll; in the wise and well-meaning advice to form into societies for the elevation of public morals, the dissemination of knowledge throughout the land, the study of Sanskrit (thereby to dig out of their ancient works the inexhaustible lore of archaic Indian wisdom), the Jeremiah of Calcutta detects a black cloud of threatening political omen. He sees the rat in the air. There is, for him, in Colonel Olcott's language, a mystic meaning, a kabalistic portent, a smell of blood. Indeed, blind must be that man who could fail to perceive that "the formation throughout India of affiliated (literary) societies, the members of which should recognise the necessity for the strictest discipline, and the most *perfect subordination to their leaders,*" would become pregnant with potencies of political cataclysms! The implication—in the present case, however, being from premisses spontaneously generated in the substrata of the editorial consciousness, with no colour whatever from any thing Colonel Olcott has ever said—can have but one of two *raisons d'être*: (*a*) a rich exuberance of post-prandial fancy; or (*b*) a determined purpose to harm a Society, which must inevitably do good to the future generations of Indians, if it fail to do as much for the present one. We wonder that the sagacious editor, in his hatred for Madame Blavatsky's nationality, has failed to pounce upon Colonel Olcott's lecture on "Zoroastrianism," at Bombay, since his appeal to the Parsees to form into a *sacred and national league* to save their *Zend Avestas* and *Desatirs* from utter oblivion, or desecration at the hands of the one-sided, prejudiced Orientalists, was as ardent and far more clearly defined than the similar advice given to the B. A.'s and M. A.'s of Madras. What else than red revolution can such language mean as this, which he addressed to the University graduates, when urging them to form a "national union for the propagation and defence of Hindu nationality, if not Faith": "If," said he, "you could but organise into one grand union throughout the three presidencies, *first, for self-culture; and, then, for the improvement of Hindu morals and spirituality,* and the revival of Aryan science and literature; if you would encourage the foundation of Sanskrit schools, &c; &c"; the other suggested objects being support of Pandits, printing vernacular translations from the Sanskrit, the writing and circulation of religious tracts, catechisms, &c., the setting their countrymen an example of virtue, and the suppression of vice? Clearly, all this cleansing of Hindu morals and revival of Aryan learning, needs looking after; and it would not surprise us to hear that Sir Frank Souter had been asked by the *News* editor to watch our Head-quarters for dynamite done up in catechism covers! But if the advent of two foreigners (a Russo-American and a full-blown American) to India "who preach up the love of learning" may, and *ought to be* construed into their "really preaching a political movement," how is it that Indian Universities left for years in the sole care of "foreigners," of German and other Principals; Jesuit colleges entirely in the hands of German Roman Catholics; and Mission Schools conducted by an army of American *padris*, provoke no such political fear? Where, we ask, is the "*strictest discipline and the most perfect subordination to their leaders*" more demanded and enforced than in such sectarian bodies? The far-seeing editor is right in his pessimistic remarks upon Mr. A. O. Hume's kind letter in answer to his cry of alarm. Neither the President of the Eclectic Theosophical Society, nor yet the "English section of the Theosophical Society," can know from their Simla heights "the whole of the purposes of the two leaders"; for instance, their present determined purpose of proving, by their deeds and their walk in life, that some editors must be no better than "wind-bags." And he is also as right in remarking that since the words

of Colonel Olcott have been literally reported—*scripta manet* (*sic*) as he says—that will allow the public to acquaint themselves with the *exact* words of the lecturer, and so turn the laugh on the doughty editor. And since he started with the half of a Latin proverb—to his *scripta manet* (it is singular that he did not use the plural)—we retort the other half *verba volent*, and consign his words to the winds. Yet, not altogether; for we keep a special scrap-book where are gummed for the instruction of the coming race of Theosophists the records of fatuous attacks upon ourselves and our cause.

THE "VEDA OF THE BUDDHISTS!"

Sceptics often taunt the Spiritualists with the fact that their mediums, though claiming to be inspired and "controlled" by the spirits of the great men of the past, including the most eminent philosophers, historians, scientists, and religious teachers, rarely tell us anything of any value. Worse still, that they utter too often the merest trash and try to father it upon some great man, who is not here to protest against such trickery. The point is but too well taken, as every candid Spiritualist is ready to confess, and, though there is an increasing disposition to look more to the matter uttered by the medium than the alleged source, yet there are still hosts of credulous devotees who swallow the dose for the sake of the label. We were personally acquainted, in America, with several worthy Spiritualists of both sexes, and have heard of others in Europe, who innocently claim to know and be personally guided by Jesus Christ; some going so far as to aver that he has appeared to them as a "materialized" form in mediumistic circles, and one—a well-known public lecturer on Spiritualism—having the hardihood to say that Jesus had thus stood before one of the lecturer's audiences in a public hall, and "nodded approvingly" to indicate his concurrence.

These reminiscences are called up by a letter to the *Herald of Progress*, from a sensible correspondent, who shows up the stupid ignorance displayed by a "speaking medium"—a platform lecturer who pretends to be controlled or inspired by some spirit—at Manchester recently. At a public meeting the audience were given permission to name the subjects of discourse. The one chosen was "Rig Vedas: what is it? how long has it existed? and in what form was it given to the world?" A good subject in any case, and an especially good one to let the "spirits" try their hand at. They tried; and—here is the result: The Vedas—the audience were told—is "the sacred book of the Buddhist; it was written on the banks of the Ganges; it dated back 700 years before the birth of Jesus!" Shades of Veda Vyasa and all the glorious company of the Rishis and Munis! What next? And to think that Manchester is but a few miles comparatively from Oxford, where Professor Max Müller is at work on his Vedic translations, and Professor Monier Williams and his *protegé* Pandit Shyamaji Crishnavarma, F.T.S., are laying the foundations of the Indian Institute! Death is an ugly thing to face at best, but a tenfold pang is added to it when one thinks how humbugging "trance speakers" will be free to play ducks and drakes with one's reputation and one's writings, after one's death if they choose; and how some will be sure to so choose.

BRAMHAMGARU YOGI.

BY J. PURNAYYA F.T.S.

I copy the following account of a well-known religious ascetic from *The People's Friend* of Madras:—

"A great religionist and Yogi, called *Bramhamgaru*, is to be found in this part of the country, generally residing in a small village called *Thodugapalli*, about fifteen miles off this station. He is a very mild and amiable gentleman, and never enters into hot discussion with anybody. People have great faith in him, and crowds of people possessed by devils and suffering from many diseases come to him from different parts of the country. Most of them return with successful results. For instance, a dumb man, or rather one who had great difficulty in speaking resorted to him a few years ago and served him with great zeal and faith. Now he is entirely cured, and talks very plainly and fluently. A mad boy, aged twelve years, belonging to a respectable family of Butchireddipoliem was, only a few days ago, perfectly cured. The Yogi's calm and dignified appearance, his engaging manners, and kind treatment make people regard him with great reverence and awe. Many officials, merchants, and persons of other classes from Cuddapah, Kurnool and other Western Districts look upon him as a holy being, and take him upon palanquins to the village he intends going to. A few days ago he was invited to Pamur by the Majumdar of the Kalastry Zemindari for certain festivals, when a *Sannyasi*, called Bramhananda Swami, happened to be at the place. He out of grudge, or envy, or with some other motive, I know not what, is said to have wanted that Bramhamgaru should come and bow to him, and tried his best to drag him into discussion, but, as stated above, our Yogi calmly abstained. As for the parentage of Bramhamgaru, nobody knows his native place; but the rumour is that he belongs to a town called *Satiyapuri*, the situation of which is unknown."

I have not yet personally seen this remarkable personage, but have reliable particulars about him from various sources. Some of these I will relate in the hope that they may interest the readers of the "THEOSOPHIST."

A friend of mine, a relative of the dumb man referred to in the above extract, corroborated the fact of the cure. I also learnt that some two or three hundred Bramhans follow the Yogi wherever he goes. Those who entertain him must do so on the understanding that they feed the Bramhans who may chance to be along with him. If a man, having once undertaken to do so, feels the slightest repentence in his heart, the Yogi, divining his thoughts, comes up to him immediately and says:—"My friend, I see that you are repenting of your promise. I do not like to give you any trouble on my account, and shall, therefore, leave you." Away he goes, and no entreaties after that will detain him. One gentleman, writing to a friend, said that he could not express the joy and satisfaction he felt on giving the Yogi an entertainment. As the Yogi goes along the streets of a town, people offer him rich clothes, money and other things, but not a thing will he ever touch.

AN INDIAN BETHESDA.

To match the now celebrated healing waters of the Catholic grotto at Lourdes, and other similar fountains, we offer the case of a well attached to the Mahommedan mosque at Kuttai, about six miles from Tirur, Madras Presidency. Its water is said to cure any disease not congenital, and thousands of sufferers frequent the place. The following is said to have been the origin of the well. A Mahommedan who had long been ill, went to the mosque and prayed to be cured, vowing that, on his recovery, he would sink a well for the benefit of the mosque. He recovered, but failed to carry out his promise. A considerable time after, he saw in a dream a man who beat him with a cane and reminded him of his unfulfilled vow. He immediately set to work digging the well, but a little below the surface the workmen came to a masonry grave in which was a body in perfect preservation as if it had just been buried. They at once ceased digging, and the hole was filled up. The Mahommedan the next night saw in a dream the same man who had appeared to him before, and he now told the sleeper to go on with the work, for the body was no longer there. Accordingly the digging was resumed at the same place; the masonry and the body it enclosed had disappeared, and water was found at the depth of 14 feet. The healing powers of the well were first shown in the case of a leper, who bathed in water taken from the well, and was cured in a week. The fame of the water soon spread; and the blind, the deaf, lepers, and people afflicted with all sorts of diseases, flocked to the well, and were in most cases cured. Here are a few cases that have been reported. A woman suffering for eight years from an enormous swelling in the stomach used the

water for 20 days, and the swelling disappeared. A Mahommedan woman of Palghat became blind: about a year after her loss of sight she went to Kuttai, bathed in the water for seven days, and so thoroughly recovered her sight that she can now thread a needle. A *dhobie* crippled with pains in his limbs was cured in six days. Many instances are reported of the cure of people possessed with devils. In one case the devil cried out (we don't know in what language) "I am off! I will stay no longer!" However, he *had* to stay, for the priest of the mosque would not let him go till he had sworn not to come back. A rich Namburi, who had been cured of some complaint, endowed the mosque with land yielding 30 paras of paddy; and a native of Cochin who had derived benefit from the waters, presented the mosque with a horse and an elephant. A correspondent, who has seen and tasted the water, describes it as perfectly clear and tasting much like the lime water in common use as a medicine. We give the story as found in the *Western Star*, of Cochin, and, while unable from personal investigation to endorse the facts stated, we do say that they are no more improbable than those of the alleged curative powers of the Pool of Siloam in the Bible, the spring at Lourdes (France), or the parish church at Knock (Ireland).

THE MARVELLOUS DATE-PALM.

The town of Nellore and its vicinity are at present under great excitement in consequence of an extraordinary phenomenon observed in a wild date tree, *Phœnix Sylvestris* of the natural order *Palmaceæ*, known in Tamil by the name of *Eenchoo*, and in Telugu *Eeta*. The Mahomedans call it Seyndie in Hindustani. The tree is situated in the village of Pedur within eight miles from the Collector's Head-quarter.

A fortnight ago, the children of the Paraichery, who plucked some fruits from the tree at about 5 o'clock in the evening, found them, unlike those of other dates, very delicious even before ripening, and flocked to it early next morning to gather more. To their surprise, the crops which on the previous evening almost touched the ground, were far above their heads. They ran to their parents with the singular story that a date tree which they saw first day lying on the ground, was then standing. This circumstance drew the attention of the Pariahs to the tree; and they observed that the tree had been changing its position every morning and evening. The news spread in all directions like lightning, and the people from the neighbourhood flocked to the spot to witness the marvel with their own eyes. The report gained strength daily, and every observer corroborated the statements of his predecessor. Deification soon followed, and ceremonies of worship have already begun in a small degree.

Although I was exceedingly anxious to observe the phenomenon personally, I was still somewhat sceptical, and requested the Huzur Serishtadar and the Assistant Surgeon to depute an astute and intelligent observer to the place to determine the truth. A Bramhin of considerable experience, who has travelled much, and who cannot be easily imposed upon, was accordingly selected and sent, who returned and assured me that the diurnal fall and nocturnal rise of the date were facts beyond doubt.

The above-mentioned gentlemen and myself, together with the Bramhin first sent, went there on Saturday afternoon, the 17th instant, and reached the spot exactly at 5-30 p.m. The place was crowded, and I found there the District Munsiff of Nellore, the Head Master of the Nellore Hindu High School, and other educated gentlemen, who had gone early in the morning for the same purpose as ourselves.

The District Munsiff had tied a string to the top of the tree where the leaves begin to shoot, or rather the stems of the lower leaves begin to spread out, and fastened it tight to another tree, in order to ascertain how loose the string hangs at the maximum rise of the tree.

The tree is eleven feet high, excluding the leaves and stems, and has grown in a curve from the middle with a twist down round east. At 5-30 the tree was almost lying towards the West. The leaves were not withered, but fresh and green, touching the ground. The foot of the tree was at an angle of 5 to 7 degrees with the ground, and we were given to understand that it had already commenced to rise from 4 o'clock.

A handkerchief, which had been tied by the District Munsiff to one of the leaves, so that its other end might just touch the ground, had risen 6 inches, and the string also began to slaken. We took three measurements from the ground to the tree, one A about two feet from the root, another B about four feet, and the third C half way between the twisting point and the top. Besides these three, there were the string and the kerchief to denote the rise of the top and the leaves.

At 8 p.m., the kerchief was 18 inches from the ground, and the string, when drawn light, left a fold hanging 4 inches double, or 8 inches on the whole. The rise at A was $\frac{1}{8}$ of an inch, at B one, and at C 6 inches.

At 11 p.m., the kerchief had risen 6 feet, and the string suspended a folding of 18 inches. The rise at A was more than 1 inch, at B 3 inches, and at C 12.

The measurements, at 3 a.m., were as follow:—Kerchief 9 feet, string fold 20 inches, the rise at A 2 inches, B 4 inches, and C 18 inches.

The stem of the tree made there an angle of 15 to 20 degrees with the ground. Our measurements at 5 a.m. exactly corresponded with those at 3, and we were not sure whether the tree kept the same position all throughout from 3 to 5 a.m., or kept rising further till 4, and thereafter began to fall. As, however, the tree commenced rising at 4 p.m., it is very probable that the downward movement also began at 4 a.m., and that the upward movement continued from 3 to 4.

We observed at 5 a.m., the twist a little turned to the left and the curve towards the top of the tree straightened to some extent, so that the rise is much greater near the top of the tree than near the foot. The turning of the twist towards the left was apparently evident, as the kerchief which was W. by N. when fastened at 4 p.m., was N.N.W. at 5 a.m.

I trust some Botanist will take up the matter, and give a satisfactory explanation to this astounding phenomenon.

NABMAT DE ROOTTICH.

Nellore, the 20th June.

—*Madras Times.*

Before adding anything, we await particulars from our Nellore Fellows.—ED.

The Manager of the THEOSOPHIST has the pleasure to announce that Mr. Sinnett's *The Occult World* is ready for sale. The second edition—in which an addition of about forty pages is made to the size of the book, and which is bound in paper covers only, so that it may be within the reach of all,—will be sold for rupees two only per copy. Orders, accompanied by a remittance of the price, may be immediately sent to the Manager.

PARAGRAPH FLASHES.

FAIRY "FOLK-LORE" OF SHETLAND.—Our "heathen" friends and readers need not feel more abashed than necessary, whenever laughed at for their so-called superstitions. Belief in portents and omens seems as alive in Puritan Scotland, as it is in Roman Catholic Ireland, France, Italy and Spain, or even Russia of the Eastern Church. Says the *Herald of Progress*:—

Like all of the class to which the majority of them belong, the Shetlanders are strongly imbued with a belief in the supernatural. They seemed half ashamed to confess it, but the fact is soon discovered by those who have any intercourse with them. Many of

their superstitions are of Scandinavian origin, and have been handed down from their Norse ancestors.

The principle character in all their goblin tales is the drow, or fairy, a being supposed to have great power and malignity, and capable of doing great harm both to men and cattle.

Within the last few years witches, or wise women, have been consulted in regard to cases of sickness, by men apparently possessed of good sound sense, and some of them even elders of the Kirk. The advice given is a sort of charm, similar to those imputed to the witches of the seventeenth century, to which there are many allusions in the various Presbytery records of the period.

There are also many superstitions connected with the sea. When they are about to set out to the haaf, they think it unlucky to meet a minister, to call any thing by its right name, to make a false step, or do anything else that may be ominous of trouble and disaster. Should any of these accidents occur, they will turn back and refuse to venture, although the weather be propitious, the sea calm, and every thing else favourable for the expedition. When at sea the minister is called the "upstander," or the "lodar," the manse is denominated the "lodar's still hod," and the kirk the "baine-house;" every part of the boat's furniture in like manner receiving a change of appellation.

The belief in omens and portents is carried in Shetland to a greater extent than one would imagine. Talking to a man one day, we happened to mention the fact of our having seen a lamb which had been dropped very early in the season. To our surprise, he suddenly became very grave, but said nothing. The reason for this change in his demeanour turned out to be an impression that early dropped lambs were "no canny," and were ominous of evil. "The folk at Hargaetter," he said, after a thoughtful silence, "had a lamb dropped on New Years Day, and their son was killed by falling over the banks the same year."

WHY RAIL AGAINST US—when we say that Christian missionaries would be far more useful at home than in "Heathendon"? The following picture of Chicago—the Athens of the West—"as it now exists," is not given by us, but by the Reverend Dr. Herrick Johnson himself, the pastor of the Fourth Presbyterian Church in that city; and this is what he says:—

"Politics seized by unprincipled aspirants for power and place; official patronage dispensed with no regard whatever for the public weal; ballots sometimes served out like fixed ammunition and dropped into the box at the word of command with a kind of military pride in not caring what they contained, provided they come from the proper quarter; a mayor who will go into a liquor-dealer's convention and publicly boast of his having been brought up on whisky: a municipal chief whose sworn duty it is to enforce a law seeking to 'regulate' an iniquity which he is under legal obligation to suppress; gambling-houses flaunting their shameless and lawless infamy in open day; dogs' dens and low varieties visited and often crowded by hundreds and thousands of young men and young women (1,800) actually counted as entering one of these vile establishments on one evening between the hours of 7 and 12 p.m.; 4,000 places for the sale of liquor—that is more saloons than lamp posts; 15 miles of solid grog shops; liquor sold to minors in flagrant violation of the law, and boys and girls found drunk in the streets; a Sabbath that in portions of the city is a kind of high carnival, where men and women trample on everything sacred with defiant and insolent scoff; over 7,000 children between the age of six and 21, without any religious instruction whatever; the majority of crime in the city committed by minors, and criminal classes controlling the juries and packing them to their purpose."

SINGING ANIMALCULES.—The editor of the *Religio-Philosophical Journal* has microscopic intuitions, it seems. In a recent number he says:—"There are animalcules, we have no doubt, that have a voice as sweet and melodious as the morning songsters as they welcome the opening day with their loud acclaims." This is the farthest stretch of fancy within our recollection. We have heard of singing mice, and only the other day science has discovered through the person of one of her learned German Zoologists that the lizard, hitherto believed voiceless, was likewise a candidate for the opera, would that pretty "insect," but consent to open its larynx a little wider. But fancy a concert of animalculæ in a drop of editorial ink! We can now well imagine, why some of our contemporaries write so sweetly about us. When the editor of the *Religio-Philosophical Journal* called us such sour names—as he often indulged in, and as he did but the other day in his paper—the animalcular orchestra must have been playing discords. Perhaps the conductor had gone to an adjacent globule to hear some new Zoophyte soprano, and the sweet songsters had no one to guide them?

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THE FOUNDERS ON THEIR ANNUAL TOUR AND THE ESTABLISHMENT OF NEW BRANCHES.

Back again, from Guntoor to Madras, *via* Nellore, winding our way through the hot burning plains, in palkees, the bearers of which at one moment ankle-deep in the scorching sand, then in pools of mud,—relics of the last welcome rain,—through brushwood and jungle, on we went, our ears ringing with the plaintive monotonous chorus of our *palkee*-bearers. That ceaseless chant in a minor key, composed of one single triplet of flats, sung to the regular quick pattering of naked feet, ought to—if it actually does not—make a European painfully alive to a feeling akin to that of a Caïn smothering under his weight the innocent Abel. Two nights and one long wearisome day were passed in such travelling, when, finally, the caravan of Theosophists reached the canal. There the *palkees* were exchanged for a large comfortable boat, a gondola with three rooms furnished with tables, seats and cupboards, kindly sent for the use of the party by the President of the Nellore Branch. On we went with a strong wind against us, this time silently and slowly gliding along the canal towed by coolies. Several candidates for initiation, who had been unable to meet the President at the towns visited by him, arranged to find themselves on the canal-bank near various landings, ready to join the Society. Some missed the boat, others met it at Ramapoora, a small hamlet on the bank of the canal, where the initiation took place on a starry night, the gondola being towed away to the opposite bank, to avoid the eavesdropping crowd which gathered around wherever the boat stopped. Early in the morning of May 24th, the party reached Mypaud, the landing place, 18 miles from Nellore, where they were met by the President and several Fellows of the local Branch. Off again in carriages, each briskly drawn and pushed by a dozen of "men-horses"—as a lady traveller called them, and at last, once more, the Founders found themselves inside the cool, spacious bungalow of the late Dewan of the Rajah of Venkatagiri, which they had left nearly a fortnight before.

On the 25th of May, the President-Founder, at the request of the Nellore Theosophists, and with Mr. Venhalagunti Gopala Rao Pantulu, Sub-Judge of Bellary in the chair, delivered a lecture on the "Aryan Knowledge and how to obtain it." The lecturer pointed out that the advancement that has been, and is being made in the general departments of arts and sciences by the Western nations, is nothing more than an approach to what was known, systematized and brought to perfection thousands of years ago by the old Aryans. To obtain such a knowledge the audience was earnestly advised to study and make researches in their own Vedas and the other sacred literature of the old Aryans.

On the 26th, several more fellows, gentlemen of position, were initiated. A general meeting having been called, a new President was proposed by the President-Founder, as the first-named one, Mr. C. Vencata Jugga Row (N. C. S.)—pleading too great a pressure of work to enable him to carry out his duties to the Society conscientiously—had asked to resign the office. Mr. Rama Swamy Naidu, Salt Assistant Commissioner, a gentleman greatly respected at Nellore, was then appointed by Colonel Olcott, and unanimously accepted. This was followed by some practical illustrations in mesmerism, the object being to show to the Fellows the utility of the study of mesmerism and other kindred sciences to the advancement and better comprehension of Yoga Philosophy. To satisfy some sceptics of the reality of mesmeric phenomena, the President-Founder made some very interesting experiments upon several of the Nellorian Fellows. Thus, for instance, he very soon succeeded in paralyzing successively, one after the other, various parts of the bodies of his subjects, disabling a gentleman—a surgeon in the Hospital—from opening his eyes, his clenched hands, &c., and making, in one case, a native gentleman forget so thoroughly his own name, as to make it impossible for him for a minute or two to recollect and pronounce it. That night a promising subscription was raised among the members for a library and a school fund for the Nellore Branch, to which the Founders contributed their mite. The meeting broke up with a general feeling that the new Society, which has all the elements it required for success, can hope to achieve the best results, under the able management of our respected Brother, Mr. Rama Swamy Naidu, and his colleagues, provided the Fellows but show good will and keep up their activity.

On the 27th, the morning having been spent in receiving visitors and attending to business amid preparations for departure on the afternoon, we witnessed a most interesting experiment. One of the members of the Nellore Branch, having confessed that he had learned, from a Mussulman "enchanter," a certain method of developing clairvoyant seership in any innocent and pure young boy between eight and ten years of age; a young child of about that age was discovered among the coolies and brought forward as a subject. The phenomenon is one widely known and practised in Egypt, and is noticed in Lane's "Modern Egyptians." It consists in painting the thumb-nail of the child with a black oily substance (a drop of ink is sometimes poured into the palm) and making him look fixedly into it, while the performer recites his incantations to "Mohomet, Ismail, Baba," &c., over and over again. The process is simply hypnotisation, during which more or less of a clairvoyant faculty is developed in the subject. The little naked urchin, at first frightened, acquitted himself very well of his task. He saw the traditional man on the white horse coming into the enchanted circle—the King of the *Djins;* witnessed the preparations for his throne and banquet, and begged of him to show him that which was going on in various places, summoning at the same time into the circle different individuals, distant friends chosen by the audience, and various scenes. Unfortunately, the party of the Theosophists had to start at 5 p.m., and the experiment had to be left unfinished. And so, amid showers of rose-water, garlanding and cordial farewell greetings from the many members assembled to bid them good-bye, the Founders, with their Madras delegates and the President of the Krishna Theosophical Society, left by bullock-carriages for Tirupati, the nearest railway

station some 70 miles off, on their way back to Madras. They were accompanied by Mr. S. Narayana Swamy Chetty, B.A., a Fellow of the Nellore Society, and its Secretary, our good friend, *M. R. Ry.* Casava Pillay Avergal. They reached Tirupati on the 29th in time to start by the morning train, but had to pass the day at that place owing, first, to a new initiation, and then to a railway accident which detained them until the morning of the 30th. On that day, at last, they reached Madras at about 10 a.m., and returned to their temporary Head-quarters at Mylapore.

On June, the 1st, Colonel H. S. Olcott lectured again in Patcheappah's Hall on "India's Moral Death and Resurrection." Mr. P. Somasundram Chettyar occupied the chair. The President-Founder, on rising, was greeted with loud applause, and before beginning, alluded in highly complimentary terms to Mr. Patcheappa, the Founder of the College of that name, remarking that institutions of that kind are the cradles of the future greatness of India. He spoke of the moral grandeur of the old Hindu race, and regretted that various influences of a demoralizing character went like a deadly stream, subverting the foundations of Hindu morals. He urged on them earnestly to rebuild their national greatness upon the old broad foundations of virtue. He supplicated them to try and be like their ancestors, the worthy sons of the Himalayan Rishis. The lecturer said he knew there were Hindu patriots bleeding at heart for the degenerate condition of the country, who desired to found Hindu colleges and schools, in order to restore Hindu morals to their old standard of perfection. He denounced intemperance, referred to the great importance of religious education, and, alluding to the "six tests of a true Aryan," which were (1) Truthfulness; (2) Charity; (3) Forgiving Spirit; (4) Firmness and Steadfastness of Character; (5) Mildness; and (6) Self-restraint,—remarked he was sure that few Aryans, if any, nowadays come up to the tests of an Aryan. He entreated them to love India, to infuse into her decrepit blood the animating spark of spiritual life, to build new foundations of their national grandeur, and, above all, to be worthy descendants of the glorious and great *Rishis*.

The President's farewell address, at Madras, was delivered by him on Monday evening, June the 5th, the subject being, "What the B. A.'s and M. A.'s can do." "There was a very large attendance of representative members of the Community," says the *Madras Athenæum*, "while the graduates and under-graduates, for whom the lecture was specially intended, like the proverbial blackberries to which they have been always compared, were plentiful in the Hall." The chair was offered to, and chivalrously accepted by, Colonel Lavie, of the Madras Army. The lecture having been published, in full, in the *Athenæum*, and republished by the *Indian Mirror* of Calcutta, we will not give it here. Suffice it to say that the former periodical having volunteered to publish it, and begged hard Colonel Olcott to have the MSS. of the lecture for publication in its columns, disfigured it by numerous misprints—in some places literally—beyond recognition. And having done so, it obligingly wound up the alleged service by abusing the "valedictory utterances" in its editorial columns. We do not wonder at the over-critical editor feeling "inclined to scratch his head and look wise over what he 'does not know *nothing* (*sic*) about'" or that, though he has "no wish to be one-sided," he calls, what he confesses he does not understand "eccentric and inexplicable views," kindly endowing the lecturer, at the same time, with the "gift of the gab." In many sentences of his lecture, as we find them published in the *Athenæum*, Colonel Olcott himself would hardly make out what they mean. Who could ever suspect that the word "proverb" could be turned into that of *pervert*, "split" into *spilt*, "diagnosis" into *deacons*, "esprit" into *spit*, "stretched" into *sketched*, and "Heaven" into *seave!!* Notwithstanding this murder of the Queen's and President's English by the obliging editor, the lecture, as we are told by many of our correspondents, was fully appreciated by those who could not go to hear the lecturer, and the Founders left behind them, in Madras, a strong, —numerically—the strongest, Society, of all the Branches of the Theosophical Society in India.

After many a hearty farewell, on Tuesday, June the 6th, Colonel Olcott and Madame Blavatsky, accompanied by over sixty of the members of the Madras Theosophical Society, proceeded to the railway station to return to their Head-quarters in Bombay. As Colonel Olcott truly expressed it in his Farewell Address, were the two Founders not sure of seeing all their friends again, after the lapse of a few months, and of renewing the warm, really fraternal friendships they had formed with many of the members, the parting would have been hard indeed. They had verily learned, by personal experience, "how much generous, warm cordiality" is included in the notion of hospitality to the "stranger" not of the Madrasee alone, but of every sincere, well-meaning Hindu. Throughout the length and breadth of India, and especially during this last tour, in Jeypore, Meerut, Bareilly, Lucknow, Cawnpore, Berhampore, Calcutta, Nellore, Guntoor, and Madras, they had met with the warmest receptions, had been received as blood-relations, rather than like guests. Both were deeply touched by it, and both will treasure, in their memory, the grateful remembrance of the never wavering attention, of the fraternal kindness and sincere respect shown them by those, whom, to their last day, they will feel proud and happy to call their HINDU BROTHERS.

THE REWAH THEOSOPHICAL SOCIETY OF BARODA.

We are happy to announce the formation, on June 19, of this new Branch of that name. It is the *thirty-second* Branch of the Theosophical Society in India and Ceylon. No sooner had the Founders returned to Bombay (June 8), than on June 16th, on the invitation of Rao Bahadur Janardan S. Gadgil, Judge of the Varishtha Court at Baroda,—a member of the Theosophical Society for nearly three years,—and several other Fellows, they started for that city. The original little group of five solitary Theosophists of Baroda has suddenly swelled to a very active little Society; and, as it consists of the best intellects, and some of the most influential officers of the Gaikwar's State, we entertain the best hopes about our Rewah Theosophical Society. It has elected for its President, Rao Bahadur Vinayek Rao Janardan Kirtane, Naïb-Dewan of Baroda; for Vice-President, Rao Bahadur J. S. Gadgil; and for Secretary, Mr. Pestonji D. Khandalawala, L.C.E., brother of the President of our Poona Branch. On the day of the arrival, the President was invited to attend, as a spectator, an official Durbar, held by His Highness, to celebrate the recent birth of his daughter. After the ceremony, by permission, Rao Bahadur J. S. Gadgil introduced Colonel Olcott to His Excellency the Dewan Saheb, who presented him to His Highness at a private audience in the Council Chamber. The intelligent young Prince was pleased to converse with Colonel Olcott upon the subject of Theosophical Science for nearly three hours.

It was originally planned by our Baroda Brothers that Colonel Olcott should deliver his first lecture on Sunday, the 18th. But, in obedience to the personal desire of His Highness the Gaikwar and of General J. Watson, the Political Agent, who desired to be present at the lecture, the first and second lectures were postponed till Monday and Tuesday. Both were delivered, at Nazar Págá, in the "Wedding Hall" of the Palace, before His Highness the Gaikwar, the Dewan Raja Sir T. Madhow Rao, and a numerous audience of native nobility and several European gentlemen; among whom were the Political Resident General Watson; Mr. Elliott, the Preceptor of His Highness; Mr. Hill, Civil Engineer; and other high Government officials. The Hall was crowded to suffocation. After the lecture (on "Theosophy"), His Highness, the Political Agent, His Excellency the

Dewan, and many other gentlemen personally thanked Colonel Olcott for his "instructive and eloquent" discourse.

The second lecture (June 20) was on "Modern Science and Hinduism," when the lecturer very happily dissipated some very strange and misconceived notions about the Theosophical Society, which seemed current among the public; as, for instance, that upon joining the Society, the member had to give up his religion, and even individual opinions! On June 21, His Highness the Gaikwar, having expressed a desire for an interview with Madame Blavatsky, the lady, accompanied by Mr. Gadgil, was driven to the Palace, where she had the honour of being introduced to the young Prince, and had a pleasant chat with him for a couple of hours. In the evening of the same day Madame Blavatsky returned to Bombay, and Colonel Olcott proceeded further on to Wadhwan for an interview with Rajah Daji Raj, Thakur Saheb of Wadhwan, the President of our Saorashtr Theosophical Society.

In the first week of July the President-Founder sails for Ceylon, where he will pass several months. He may be addressed at Point de Galle. Madame Blavatsky will probably go north, to Darjiling and other places.

In thus closing the narrative of the eventful tour of 1882, it will not be amiss—that our Brothers in the American, European, African and Australian Branches of the Theosophical Society may form some idea of the labour undergone by the Founders in the prosecution of their official work to make the following :—

SUMMARY of Travel [Official Indian Tour of 1882—February 17 to June 24.]

MODE OF CONVEYANCE.	MILES TRAVELLED.
Railway	5,637
Ocean Steam-ship	1,000
Gondola (*badjerow*)	291
Palankeen.....	110
Bullock-cart.....	143
Carriage (drawn by coolies)...	48
Do. („ horses)...	117
Elephant	6½
Total Milez.....	7,352½

THE REWA THEOSOPHICAL SOCIETY.

(Secretary's Report.)

At a meeting of Theosophists held at Baroda, on the 19th of June, 1882, the President-Founder in the chair, it was, upon motion of Rao Bahadur J. S. Gadgil, B.A., LL.B., seconded by Mr. Narayan Bapuji Sawant, unanimously resolved that a branch of the Theosophical Society be formed in Baroda.

Moved by Mr. Laxuman Maccoondji, and seconded by Mr. T. Mahdavrao, that the name of the Branch be the "Rewah Theosophical Society."

Moved by Mr. Nowroji N. Chinoy, and seconded by Mr. Pandit, that the bye-laws of the Parent Theosophical Society be temporarily adopted.

The election of officers being in order;

Proposed by Mr. Chintaman Moozumdar, and seconded by Mr. Parbhoodas, that Rao Bahadur V. J. Kirtané be elected President. Carried unanimously.

Proposed by Mr. Narayan Bapuji Sawant, and seconded by Mr. T. Mahdavrao, that Rao Bahadoor J. S. Gadgil be elected Vice-President. Carried unanimously.

Proposed by Rao Bahadoor V. J. Kirtané, and seconded by Rao Bahadoor J. S. Gadgil, that Mr. Pestanji Dorabji Khandalawalla, L.C.E., be elected Secretary and Treasurer. Carried unanimously.

The Chair then appointed Messrs. V. J. Kirtané, Gadgil, Pestanji, T. Mahdavrao, and Nowrojee, a committee for framing bye-laws.

Mr. Moozumdar kindly offered the use of his bungalow for the meetings of the Rewah Theosophical Society.

On motion, it was resolved that the next meeting should take place on the first Sunday in July.

The meeting then adjourned. P. DORABJI,

Secretary and Treasure
of the Rewah Theosophical Society

Baroda, 19th June, 1882.

[We have received the following report from one of the high Officers of the Simla Eclectic Theosophical Society.]

TO THE CORRESPONDING SECRETARY, THEOSOPHICAL SOCIETY.

GENERAL MEETING OF THE ECLECTIC THEOSOPHICAL SOCIETY AT SIMLA.

A meeting was held at Simla, on the 17th instant, of all members of the Society at that station at the time. The local Eclectic Society was represented by its President, Mr. A. O. Hume, and its Vice-President, Mr. A. P. Sinnett, and also by other members, but most of the Brothers present were members of the Parent Society only. It is in contemplation to organise these eventually into a new Himalayan Branch,—chartered, but not yet duly organised,—as the tendency at present seems to be to assume that applicants for admission to the Eclectic Society will be willing to display an ardour in the pursuit of occult philosophy, and consequently a readiness to make some worldly sacrifices in its behalf, that cannot be expected from all.

The proceedings of the evening had to do chiefly with the communication to the meeting of the contents of a paper forming part of the records of the Eclectic Society, which dealt with the aims and objects of the Theosophical Society as contemplated from the most elevated standpoint. The nature and origin of this paper were such as to be only susceptible of full explanation within the limits of a theosophical meeting. They cannot be described minutely in a public report, but the main idea enforced is one that cannot be too widely disseminated,—namely, that the Society has to be recognised by all, who would honestly serve its proper purpose as the nucleus of a philosophical Brotherhood designed to expand in progress of time sufficiently to offer a serious resistance to the spread of that fierce struggle for the things of this world, which now rages so disastrously throughout most countries of the civilised world, and especially in the West. It is to subserve this grand effort, that preparations are being made to give to the world at large, through the Theosophical Society, some outlines of the philosophical conceptions relating to the origin and destinies of Man, which belong properly to esoteric Theosophy, and have not hitherto been explained in any published writings, except in terms so guarded and obscure, that none, but those already understanding the subjects dealt with, have generally been able to divine their hidden meaning. The great interest which must always attach, for inquirers into esoteric Theosophy, to the evidence they soon encounter, and the experiences they sometimes acquire concerning the unusual control over natural forces enjoyed by the advanced proficients in occult knowledge, is apt to turn them aside from that which ought really to be conceived as the main object of all such enquiries,—the attainment of a calm philosophical devotion to spiritual things and interests, which may wean the student from that embittered and selfish pursuit of worldly aims and pleasures, which is the mainspring of the great struggle of existence, in which the highest Theosophists recognise the origin of so much evil. But the special powers which may be acquired by proficients in Esoteric Theosophy are really of little moment to them, compared to the knowledge of spiritual things which their advancement confers, and in proportion as those who are but external pupils of their science rise to a comprehension of these—or of their outlines, as referred to above, so they must inevitably grow into harmony with the lofty philanthrophy of their teachers.

These were broadly the ideas which the reading and conversation of the Simla meeting were designed to

enforce. It is in contemplation to hold many other such meetings during the present season.

THE REVIVAL OF SANSKRIT.

The effect of our combined efforts to stimulate the revival of Aryan learning is already seen. The members of the Krishna Theosophical Society have, at their own expense, engaged a Pandit and opened a Sanskrit School at Amaravati (Krishna District, Madras,) and are about opening another at Guntoor. Of the opening of the Sanskrit school by our branch at Bareilly, North-Western Provinces (the Rohilkhand Theosophical Society) we have already spoken. We expect to be able to announce, next month, that a very important educational work has been undertaken by the Nellore Branch. Thus, both in Ceylon and India, is the influence of the Theosophical Society being employed to its full extent for the promotion of ancestral learning.

A HINDU CATECHISM WANTED.

The following note addressed to our learned Brother of Madras concisely expresses a great fact. Nothing is more wanted at the present day in India than such a work as the one described, and no one is more competent than himself to supply the want :—

To *MRRy.* T. Subba Row Avergal, B.A., B.L., F.T.S.,
Corresponding Secretary to the Madras Theosophical Society.

DEAR SIR AND BROTHER,

As it is a part of the business of the Theosophical Society to spread the truths of the Hindu religion as widely as possible, the members of the Krishna Branch, Guntoor, think that a small book on Hinduism, on the model of Colonel Olcott's Buddhist Catechism, should be brought out in Vernacular and English, separately, under the patronage of the Theosophical Society. The Krishna Branch will aid the scheme by buying up a certain number of copies. If one of our learned Brothers will undertake the work, and we do not know one more competent than you at present, the work, we are sure, can be brought out at Madras at a moderate cost. The book, in our opinion, should be as unsectarian as possible, or where the three sects of our religion differ on any point, the three opinions might be given side by side. The book should, as far as practicable, in our opinion, deal only with the generally accepted truths in Hinduism. The Brothers of the Krishna Branch request to know the views of the Madras Branch on the subject.

Yours fraternally,
J. PURNAYYA.
Secretary, Krishna Theosophical Society.

AN EXCELLENT MOVE.

It is a hopeful sign of the times that an organisation, called "Our Aryan Forefathers' Society," has been formed by the young men of Tinnevelly. The objects, as defined in the prospectus, are :—

I. The mental, moral, and spiritual culture of the members.
II. The vindication of the memory of our ancestors.
III. The spread of information about our ancient arts, sciences, religions, Tamil translation and publication of tracts, pamphlets and books for the same purpose.
IV. The encouragement of female education.
V. The promotion of unity and good-will amongst the Hindus of various sects and castes.

These, it will be observed, cover almost the whole line, which we have been pointing out to India for the last three years to follow. The Society was organized on the 4th of June at the house of Mr. S. Periaswamy Pillai, one of its prime originators. We regret the space at our disposal does not permit us to print the addresses delivered on the occasion by Mr. S. Ramaswamier, F.T.S., District Registrar, and by Mr. S. Narayanaswami Iyer. We have, however, every confidence that an association, in which Mr. Ramaswamier, B.A., our respected friend and brother, takes such a warm interest, must prosper. We send the infant Society our warm greetings on our behalf as also of our Brother-Members, and wish it every success. The other towns in India will, we hope, be not slow in following the example set to them by Tinnevelly. The Society is mostly composed of Fellows of the Theosophical Society and of the Matriculates and the F. A.'s, and it seems to us impossible that the direction which they have given to their aspirations, will not bring forth great results when they grow mature in years, and, with age, in experience, and knowledge. They have already begun the translation into the Tamil of Colonel Olcott's lecture at Tinnevelly, which they intend to publish shortly with their rules. They also mean to undertake translating our President's *Buddhist Catechism* and his lecture at Madras on the *Common Foundation of all Religions.*

A NAWAB'S GIFT.

We gladly learn from our esteemed Brother, Babu Nobin K. Bannerjee, President of the Adhi-Bhoutic Bhratru Theosophical Society, Berhampore, that His Highness Nawab Ali Kader Syud Hussan Ali Mirza Bahadoor, Nawab of Moorshedabad, Bengal, has made a donation of Rs. 400 (four hundred) to the Library of that Branch Society. The following is the text of His Highness' letter :—

"The Palace, Moorshedabad, June 3, 1882.

"BABU NOBIN KRISHNA BANNERJEE,
President of the Branch Theosophical Society, Berhampore.

"DEAR SIR,

"I have received your letter of the 26th ultimo, informing me that a Branch Theosophical Society has been established at Berhampore, and a Library in connection therewith. I fully sympathise with the objects of the Society, and feel it a pleasure to contribute, in furtherance thereof, the sum of Rs. 400. It is highly desirable that every effort should be made for the regeneration of India, and the revival of its ancient glory; and I wish you every success in your noble undertaking.—"Yours truly,

"(Signed) HUSSAN ALI MIRZA."

As our Brother, Nobin Babu, truly observes :—"The above is worthy of a Nawab of his position, and becomes doubly more so when, it is remembered, that he is a Mahomedan Prince and Nawab while I, the applicant, am a Hindu Bramhan by birth. It shows how much good can be effected, if all India understands and accepts the principles of Theosophy in our efforts towards our regeneration and mutual help, even in ordinary concerns of their life, instead of giving way to animosity and antipathy based on ignorance and bigotry."

THE INDIAN.

We have received the first number of this journal to be published at Allahabad. About itself, it says :—

"The object which has induced the projectors to start THE INDIAN is here in a nut-shell. Disunion and lack of sympathy among the heterogenous mass of population, retard all progress towards the regeneration of this once great, but now fallen, India. THE INDIAN will strive, by advocating the cause of all who have made India their home, to contribute towards a harmonious state off affairs. It will be conducted on principles most catholic, and all religious discussions in its columns will be carefully avoided. Other rules beside these, which all respectable journals adhere to, will be observed alike by THE INDIAN.

"THE INDIAN is priced very low just to place it within reach of all. This, the first number of The INDIAN, is offered to the public, and should the public deem it worthy of encouragement, subscriptions, annual or six-monthly, are solicited for substantiation of such encouragement. Bitter experiences have obliged the projectors to adopt this rule for the stability of THE INDIAN.

"It is, therefore, decided that the projectors will wait for a month to collect subscriptions for THE INDIAN, and if the adequate amount be subscribed within that time, THE INDIAN will commence to be published weekly and regularly from the 6th July next. All letters should be addressed to the Manager, 14, Canning Road, Allahabad, to whom all remittances should also be made."

If we may be allowed to judge from the number before us, we should say that it ought to prove a success. We greet our new contemporary, and hope it will thrive.

We deeply regret to announce to our Brother Members the premature death of Swami Paramahans Bramhanand Sarasuti, F.T.S., at Meerut. He was one of our best friends, and a staunch defender of the Society. His learning (he was a great Vedantin scholar) and the unalterable kindness and gentleness of his disposition endeared him to the hearts of all who knew him.

EXTRA SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 10. BOMBAY, JULY, 1882. No. 34.

SWAMI DAYANAND'S CHARGES.

BY COLONEL HENRY S. OLCOTT,
President of the Theosophical Society.

In sorrow, not in anger, I take up the task of answering certain charges recently made against my colleague, Madame Blavatsky, and myself, by Pandit Dayanand Saraswati Swami. The duty is trebly unpleasant since I am compelled to prove, alike to the members of the Arya Samaj and Theosophical Society, the fact that the Founder of the Samaj is either suffering from so grave an impairment of the memory, as to make him unfit for further public service, or has been totally misled by our mutual interpreters. The facts, that I shall present, admit of no other alternative ; and I, as one who is sincerely interested in the spiritual and moral welfare of the Aryas, deplore the act of the Swami in publicly dishonouring the names of two persons who, whatever their imperfections and shortcomings, were at least his staunch and unselfish allies. We might have even passed over the offensive language used in his lecture at Bombay on the 26th of March—in fact, had decided to do so, as the editorial paragraph in the May number of this magazine fully shows. But, as though possessed by some evil spirit, he repeated his insults and misrepresentations over and over again in lectures, and in handbills in the Hindi and Gujarathi languages. Our best friends—who, at the same time, are true friends of India—now call upon us to set the case as it really is, and thus once more show the public that—no matter what may be said against us—the Founders of the Theosophical Society have held inflexibly, from first to last, to one straight course and one plain policy. I invite Arya Samajists to patiently read what follows, promising that I shall not imitate the extreme language of the Swami—who publicly called us liars and cheating jugglers,—but leave the Swami of 1882 to be judged by the Swami of 1878, 1879, 1880, and 1881. Epithets would lend no additional strength to the condemnation that the Swami's own documents stamp upon his recent lectures and handbills.

I may properly ask the reader to take into consideration before passing on to my proofs, one or two psychological facts. Firstly, I note that the minds of those who have studied and practised Yoga science, are continually oppressed with the conviction that a profound secrecy must be ever maintained as to the esoteric instruction given them. It is the most difficult thing in the world to get a Yogi, or even a Yogi's *Chela* (pupil), to say what he has learned, or where, or when, or of whom. And, so far does this instinct of caution go that they will deny point-blank all knowledge of Yoga or Yogis if, in their opinion, the asker or the public is not fit to be taught. A glance at Swami Dayanand's history and utterances shows that his mind is so pre-occupied, and, if we bear this in view, we shall understand certain things which would be otherwise incomprehensible. And, again, the reader will note this very important point, *viz.*, that the retention of Yoga powers—the *Siddhis*, or peculiar psychical faculties developed by training—for any length of time unimpaired, exacts that the Yogi shall periodically retire to a solitary place, for new training. If this is not done, the Yogi, little by little, becomes like common men, and, indeed, often develops the traits of violent anger, unsteadiness of purpose, even recklessness of language and actions. Nature is, in fact, taking her revenge for the restraint under which the Yogi had been keeping her. Now, with this hint in mind, let the reader turn to the chapters of the Swami's unfinished autobiography contributed by him (October and December, 1879, and November, 1880,) to these pages, and to the report of an interview between him and ourselves at Meerut—when Yoga Vidya was discussed (THEOSOPHIST, December, 1880), and see what bearing, if any, this has upon the case at issue. That the Swami practically knew Yoga appears from his own confessions ; and, knowing it and having of necessity the ability to recognize Yoga phenomena when shown, and Yogis when met with, he was in 1880 competent to give an opinion upon the phenomena of Madame Blavatsky. He said, when asked by me, that they "were phenomena of Yoga. Some of them might be imitated by tricksters, and then would be mere *tamasha ;* but these were not of that class." If he now says that these same phenomena are produced by "electrical wires under ground," or in some other unscientifically absurd way, his friends are put in the painful dilemma of either believing him to have turned falsifier for a motive, or to have lost his memory. Another example of his change of mind is the fact that when he first visited Bombay to preach, he was a professed Vedantin, scouting the idea of a personal God (as some of his Vedantin members will testify to), and was entertained on that account by Vedantins, whereas he now preaches a

religion quite opposed to Adwaitism. So, too, his different expression of views at different times about the Shraddha ceremonies for the dead.* These are all symptomatic—to use a medical term—of either a concerted policy of mystification, or a disturbance of mental equilibrium, perhaps resulting from overtraining in Yoga Vidya. I sedulously keep aside the alternative that my late colleague has lost all moral principle, and has deliberately taken to malicious falsification of the facts of history: it would shake my confidence in human nature. But whatever the cause, the case is none the less a hateful injustice towards us, and my present duty none the less disagreeable. Having said this much by way of preface, I will now pass on to the issues of fact.

As all the meat of a nut is packed into the shell, so the whole pith of the Swami's lecture against us is compressed into the handbill above mentioned. His points are numbered from 1 to 9, and are as follow:—

POINT I.—That "from the former correspondence and actions of the Founders of the Theosophical Society, the Swami and his Samajists had concluded that Aryavarta would be under certain obligations to the Society, but this conclusion proves false." And, for the reason, that we now deny what we said in our letters, *viz.*, "that the Theosophical Society is made a Branch of the Arya Samaja."

POINT II.—That whereas we wrote that we "were coming to follow the eternal Vedic Religion," and to study the Sanskrit, after coming here, we have "believed in no religion, do not now, nor are likely to believe in any hereafter."

POINT III.—That whereas we had written that the fees collected by our Society "would be given to the Samaja in addition to the present of many books," we took back and pocketed Rs. 700 that we had sent to Hurrychund Chintaman; while, instead of presenting books to the Samaja, we "shamelessly charged Babus Chedi Lall and Shee Narayana for a book presented to them," when these gentlemen had actually expended "hundreds of rupees" for our entertainment. And this we were not ashamed to do, though the Samajis of Saharanpur, Amritsar, and Lahore had received us with all their heart, but got no thanks from us in return. "*From what Swamiji says,*" it is plain that "they have not at all supported him, and if they have, why do they not make the thing public?"

POINT IV.—That "first in their letter, and afterwards here, in the presence of Swami and all" we had expressed our belief in a personal God (Iswar), but when we afterwards met him at Meerut we denied such belief.

POINT V.—That in the *Indian Spectator* of 14th July, 1878, we published that we "were neither Buddhists, Christians, nor Bramhans (*i.e.*, believed in the Puráns), but were Arya Samajists." But now we say that for many years we have been Buddhists. And he asks "Now, is this not *fraud* and *treachery*?" Again "the note of Magha of Samvat 1936 [publish the note, please, if it does,] proves their belief in Iswar," but six months later, at Meerut, we declared our disbelief.

POINT VI.—"After coming here and admitting that the Theosophical Society was a branch of the Arya Samaja," we "afterwards said that neither one was a branch of the other," and that the Society was never a branch of the Samaja.

POINT VII.—That when we established a Society of our own in Bombay, we, "without the knowledge of Swami," and of our "own free will, put his name in the list of members." Afterwards, we, with the late Mr. Mulji Thakersey, "first saw him upon the subject at Meerut," where he "demanded" our "reasons for doing so," and told us to strike off his name. Then "Colonel Olcott answered that they (we) would not do any such thing hereafter, and would strike out his name." But up to the time we met again—nine months later, at Benares—it was not done. Whereupon Swami "wrote a strong letter" to insist upon it, and we asked, by telegram, "what to substitute for it" [presumably the "it" means his membership of our council or his chieftainship of our branch called the "Theosophical Society of the Arya Samaj,"] and he replied, by telegram, that we "should write him as a Vedic Preacher." He asks if this is not "shameful."

POINT VIII.—That notwithstanding we had taken a resolution at Meerut not to tell any Samajist to become a member of our Society, we tried to win over Babu Chedi Lall, whereupon the Swami felt constrained to lecture to the Samajists upon the subject, and tell them that "none of them need join the Theosophical Society *since the laws of the Society were not like those of their Samaja.*" When the Swami came of late to Bombay he had a long conversation with Colonel Olcott, whom he told that he wished him to "remove his (Swami's) misunderstanding on many points." I evaded an answer. Again, when I went to consult him upon the Cook affair, the Swami again pressed the matter. Finally, he sent me word, through Mr. Panachand Anandji and another gentleman, a man of distinction, that if I did *not* come and discuss with him "he would deliver a public lecture on the subject." This message Mr. Panachand delivered, but I replied that I would come to the Swami on the 27th March, 1882. Instead of which I went away to Jaipur and wrote from there that as I could not come, Madame Blavatsky would. But she never did. So Swami did give the lecture, read our notes, and "said that it was true that they (we) said one thing, but did another." Instead of good, we are doing harm to India. For instance, "notwithstanding the Swami's remonstrance," we still "continue speaking of ghosts and spirits" in our journal, which "does harm to the country, as it is against science, and the journal having a wide circulation, the people of Europe and others would think that the Indians are foolish enough to believe in such things."

POINT IX.—That the late challenge to Mr. Cook "was dictated by the Swami to the Colonel," but I, instead of writing that if Mr. Cook should discuss the merits of Christianity and Vedism with the Swami, the public could judge for themselves "which religion is divine," inserted the word "most" before "divine." This without his knowledge; and notwithstanding his telling me to strike out the word "most," the incorrect version was published. That in the rules of our Society we have "publicly admitted that "Theosophist" means a believer in Iswara, that the Society exacts no fees, tolerates all religions, should always be against Christianity, and that it should believe in that Iswara who is unborn, made by none, but who has made all things." Whereas, now, we go against all these former statements, disbelieve in Iswar, charge the fee of Rs. 10, and say that that religion is the best which we may, at the time, be lecturing upon.

That the present handbill is issued to warn the Arya-Samajists and all Aryavarta against keeping up relations with us; such "atheists, liars and selfish persons" cannot be expected to do any good to the country. Failing to catch the Swami in our snares, we have now found out a certain Koot Hoomi, who comes to us, speaks to us, &c., &c. "Letters and flowers fall from the ceiling, and he finds out missing things. All these and other things are false." When Madame Blavatsky talked with Swamiji at Meerut on the subject of Yoga, she said that she performed the wonders of the Yoga science by the system of the Sankhya. Whereupon Swamiji put her questions on Yoga as by this science, but she failed to answer a simple one. In short, "they are like mesmerists or sorcerers, but they know nothing about Yoga. *He who had studied Yoga even a little would act truthfully in word and deed, and would run away from falsehood.*" The document winds up with a Sloka setting forth that the wise man will not stir a step aside from the path of justice,

* See the first pages of Swami's "Sattyartha Prakâsha," on the necessity for *Shraddha* ceremonies and compare with what he says now.—H. S. O.

REPLY.

First, then, I enter a general denial: the indictment is unfounded in almost every particular, and for those who know my character, it would perhaps suffice for me to leave the case there, and offset my word of honour against each and all of these charges. For, those which are not absolutely false, are based upon such gross perversions of fact, and so mix up dates and occurrences as to be in reality scarcely worthy of notice. Still, that we may not be charged with either an evasion of the issue, or concurrence in the mutilation of documents and *suppressiones veri* upon which the case rests, I will cite my proofs *seriatim*. A brief historical note must be first given.

In the year 1870 I made the voyage from New York to Liverpool, and met on board two Hindu gentlemen of Bombay, the late Mr. Mulji Thackersey and his friend, Mr. Tulsidass. I heard no more of them until late in 1877, when from an American gentleman I learned that Mr. Mulji was still alive. The Theosophical Society had then been in existence just two years, and the design to come to India to live and die there had already been formed in my mind. I wrote to Mr. Mulji an account of our Society and its plans, and asked his co-operation and that of other friends of Aryan religious philosophies. He responded, and introduced to me Hurrychund Chintaman, President of the Arya Samaj, "a man of learning, for a long time Political Agent at London of the ex-Gaekwar," and author of a commentary on the Bhagwat Gita, "a book full of Aryan philosophy and Aryan thought"; a man who "will be a capital helpmate to our Society," and would give me any information I might need "about Oriental publications."* At the same time he spoke to me of "a renowned Pandit, Dayanand Saraswati, the best Sanskrit scholar, and now travelling through India to teach people the Vedic doctrines in their true light, and.....their forefathers' faith which seems to be the foundation of all religions and civilization."

Now, I had reason to believe that I had been taught something, at least, about that "true light"—*i.e.*, esoteric meaning—of Vedic doctrine, and so I naturally concluded that an Aryan Swami, who was trying to lead his people back to that *true light* out of the darkness of superstition, was a Yogi-adept, our natural ally and a fit teacher for our members. This opinion was strengthened by the tone of a pamphlet issued, August 25, 1877, by the Lahore Arya Samaj as a memorial to Dr. G. W. Leitner in favour of the *Veda Bhashya*. It contained as well the Swami's defence of his Bhashya against the attacks of his critics, in which he quoted approvingly the opinions of Max Müller, Colebrooke, Coleman, and the Rev. Mr. Garrett upon the God of the Vedas—an impersonal, all-pervading Principle. No document ever put forth by the Theosophical Society, nor by Madame Blavatsky, or myself, could—unless my memory is at fault, in which case the publication of the letter by any one who has it would set the matter at rest—have conveyed any other view of the beliefs of the Founders respecting the personality of God. In *Isis Unveiled*, as in all subsequent publications, it has been said that we could conceive of no God endowed with the attributes and limitations of personality: and that, with the Vedantin Adwaitis, the Arhat mystics, the ancient Mobeds of the Zardushtian period, and all other representatives of the "Wisdom-Religion," we recognized an eternal and omnipresent Principle (called by many different names) in nature—the source of motion and of life.

In writing to our Bombay friends we took great care to make these views clear—as will be seen in the documents which follow, and when we received from them the assurance that the principles of our Society were *identical* with those of the Swami and his Samaja, we joyfully entertained the proposal for an amalgamation. "I requested this" (the amalgamation)—says Mr. Hurrichund (letter of April 22, 1878), "for two reasons: first, inasmuch as it is acknowledged that the TRUE LIGHT can only be had in the East, and that the Aryans were the first to make a satisfactory progress in the study of the science of Psychology, why not adopt an original name rather than have recourse to a new-coined word; and, second, because .....all institutions in the work, which have one and the same object, should have one common name throughout." This view appearing reasonable, and we, Founders, having no conceit of leadership, but being more than willing to unite with any body—especially an Aryan one led by a Swami-Adept—that was fitter than ours to head this movement for a revival of the Wisdom-Religion, we acted without delay upon Mr. Hurrichund's proposal, and passed the act of amalgamation. It must here be observed that in my letters to the Swami I speak on behalf of the Society *as a whole*, and *do not offer myself individually as his Chela. I was already the accepted pupil of a Mahatma, and receiving instruction.* But our members at large were not so favoured, and for them I begged the Swami to take up the relation of Teacher. He being in the world, actively at work, I naturally inferred that he would be freer than our Mahatmas to come into relations with such of our members as had not taken the vows of celibacy and total abstinence that I had. And the Adept-Brothers, whom we knew, having refused to instruct any member but an accepted *Chela*, these members, both in America and Europe, were then most anxious to find such a Teacher. To our eager questions about the Swami, *our* Teachers gave us the invariable answer:—"He was a *Chela*, he was a Yogi.....He is a good man. Try him and see. He *may be* very useful to your American and English members." What we learned of Swami, later on, just after our arrival in India, we are not at liberty to divulge. Mr. Hurrichund (who was endorsed over to me by the Swami as an honourable man and the channel for our correspondence) even suggested that the Swami might come to Europe and America on a preaching mission, and this idea I hailed with joy, though advising delay until the necessary elements of success were provided. He said that meanwhile Swami's instructions to our Theosophists would "be of the second section of Indian philosophy," as "*no real Muni or adept will ever disclose the secret of the third* (our 1st) *section—the genuine and highest knowledge*—to any one unless he is thoroughly satisfied of the merits and aptitude of the recipient; and this knowledge to be given to him *in person*..... and *not in writing*;" moreover he told me that while the Swami was "a Sanskrit scholar and a great ADEPT in the ancient literature and *Vedic philosophy of the Aryans*," he had no "knowledge of the modern scientific development of the West."

And now that it has been shown in what light the Swami, the Arya Samaj, and the President of the Bombay Samaj were presented to our view, the reader is asked to examine the points of the Swami's charges in connection with the following

DOCUMENTS:—

Extracts from the first official letter of the President of the Theosophical Society, Colonel Olcott, to Pandit Dayanund Saraswati, Founder of the Arya Samaj, dated New York, 18th February, 1878, (not included in Swami Dayanand's recent publications).

....."Orientalists, so called, who acquire Sanskrit and other old languages, forge and mutilate the Vedas and other sacred books in translating them. We wish to print and circulate correct translations by your learned Pandits, with their own commentaries on the text. To counteract the drift of Society towards materialism, we would expound the

* This work was sent me by the author and in it (see Preface, p. viii.,) we read the following:—"In Hindustan, as in England, there are doctrines for the learned, and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; *esoteric truth* for the philosopher, and exoteric fable for the fool." This fitted in so exactly with our own knowledge of all religions, that it was no wonder we were led to believe Mr. Hurrichund was the very treasure his friend Mulji depicted him. Our disillusioning came after we personally met the man at Bombay and looked under his mask.—H. S. O.

and such like sentiments have been excited and have taken root. Hitherto separated by the prejudices of race, caste, and creed, they have now learnt to love and know each other better. They have already commenced to distrurst and shake off that Scientific Materialism which was fast making them a brood of sensualists, without hope of God or Immortality; and henceforth their efforts, insignificant though they might appear to be, will have a broader and more comprehensive basis. This is no small boon, and for the Theosophical Society to have accomplished it in only three years' time in a place like India, is truly astonishing.

Another item of charge is that you "have not yet laid out a single pie in furtherance of the Vedic cause." This is extremely incorrect. The greater portion of all your efforts in India have been for the revival of the ancient Hindu religious philosophy, and much of the expenses that you have undergone to spread the theosophical movement must, in the main, be put down as having been generously incurred for the Vedic cause. The Buddhist revival has been limited only to Ceylon; and if that movement has succeeded better, it is because the Sinhalese have shown a far more appreciative spirit than their suspicious Hindu brethren, and have gone to work at once and in real earnest.

Those, who have properly informed themselves of the facts between yourself and the Swami, cannot help condemning the short-sighted policy that he adopted in distorting those facts, and vilifying you in a manner unbecoming the head of the Arya Samaj. This unwise step must do more harm to himself than it could ever do to you.

Let me assure you that you have our most cordial sympathy in this matter. There has been nothing in your acts to justify in any way the narrow-minded, unfair and unseemly attack so unwarrantably made upon you by one, who has, either through misrepresentation, or ignorance, or both, misunderstood the whole of the situation and his own position in reference thereto. It is a relief that this mistaken alliance is at an end.

N. D. KHANDALLAVALA, B.A., LL.B.,
Prest. of the "Poona Theosophical Society."

From the Saorashtra Theosophical Society (Kattyawar).

[Memorandum by the President and leading members of the Saorashtra Branch of the Theosophical Society with regard to certain misleading and gratuitous allegations made by the Editor of the *Arya*, the organ of Swami Dayanand, against the Founders of the Parent Society.]

We, members of the Saorashtra Branch, beg to record our opinions and remarks conjointly with regard to the allegations as under: —

That the charges against the Founders are flippant and ungenerous, concocted by the *Arya*, either out of sheer jealousy for the great and unprecedented success the Founders have been able to achieve in inculcating, throughout the length and breadth of Bharatkhand, a sincere and just love and respect for Aryan Philosophy and Esotericism.

That they have by their strenuous and philanthropic efforts revived Aryanism, which was losing its hold on the hearts of young India, owing to the introduction from alien sources of Materialism and Indifferentism and all their concomitant evils; and have inspired self-respect and self-reliance in a manner worthy of grateful appreciation and reverence at the hands of all who bear the name of Indo or Irano-Aryans.

That, even with a superficial acquaintance with the avowed objects of the Society, it would be a simple perversion of truth and logic to aver that the Founders, guided by their world-wise Gurus, should be indifferent to the study of the Vedas,—so full, as they are, of recondite speculations and philosophy, and so important a factor in the attainment of those objects.

That the Founders are both teachers and students, and do not pretend to be teachers alone. Being, as they ought to be, hard-working students, both of exoteric and esoteric Theosophy, under Guides who are in possession of the grandest and most tremendous secrets of Nature, they certainly deserve our profoundest gratitude and respect, if they with so much humility—and humility is the distinguishing mark of a real student—impart as teachers to their deserving pupils as much knowledge as is consistent with a faithful observance of the rules laid down by their Gurus.

That, although enthusiastic students of Theosophy are in a position to tell the Swami (if they at all care to do so) the incalculable good which they have gained from their studies individually, it would be sheer perverseness, even in a casual observer and an outsider, not to see the development the Society is assuming in point of numbers, as a Society one of whose objects is Universal Brotherhood; embracing, as it now does, the ruling classes and the ruled, and persons of all castes and creeds. That fact alone, out of many others, too numerous to dwell upon here, should silence our detractors who assert that the Society has done no practical good to our country.

That the personal sacrifices they make, and the many personal inconveniences and discomforts they cheerfully undergo for the cause of Theosophy, which includes, *inter alia*, an intelligent study of the Vedas, are a sufficient answer to the allegation that they "have not laid out a single pie" in the furtherance of what the Editor calls the "Vedic cause."

That, if we are allowed to do so, we most respectfully beg to ask the Head of the Arya Samaj what he and his *chelas* have done for the "Vedic Cause," and what results, comparable to the results obtained and obtainable by the Theosophic movement, they can show to the world? On the contrary, has he not, with a highly exaggerated notion of his learning or knowledge, a culpably intolerant dictatorial, defiant and offensive bearing towards some of the greatest Pandits of the age, and his other co-religionists, alienated the affection and good-will of the Orthodox Hindus whom he would fain instruct in ancient Aryan lore?

For the Saorashtra Branch,

H. H. DAJIRAJ, President,
Thakore Sahib of Wadhwan;

Raul Shri HARISINGJI RUPSINGJI, of Sihor,
Secretary.

BENGAL PRESIDENCY.

From the Bengal Theosophical Society (Calcutta).

To

COLONEL HENRY S. OLCOTT,
President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER,

Your letter of the 1st instant to the address of the Bengal Theosophical Society, requesting its opinion on certain allegations in the May number of the *Arya*, the English organ of the Arya Samaj, having been submitted to the Fellows, I am directed to state that the said allegations are unjust to the Founders of the Theosophical Society, who have always been for the cultivation of Vedic literature, and who came out here as enquirers, not teachers. The Society they have founded has been productive of great practical good to India, as is evidenced by the wide circulation of its Journal, the THEOSOPHIST, and the intense interest felt in the varied important subjects which it treats of. This Society is fully persuaded, that the

Founders have shown much self-abnegation and disinterestedness in the furtherance of the "Vedic cause," for which India is much indebted to them.

I am, dear Sir and Brother,

Fraternally yours,

NARENDRA NATH SEN,

Secretary, Bengal Theosophical Society.

We fully concur,—

Nil Madhub Chatterjee; Nagendra Nath Chatterjee; Khetter Chunder Ghose; Nil Madhub Banerjee; Balai Chand Mullik; Mohini Mohun Chatterjee; Jebun Kissen Ghose; Nilcomul Mukerjee; Rakhal Chunder Sen; Bissessur Chatterjee; Pramatha Nath Chatterjee; Syama Pada Mukerjee; Khagendra Nath Roy; J. N. Ghosal; Moti Lal Ghose; Sree Nauth Tagore; Shishir C. Ghose; Behari Lal Bhaduri; D. N. Cardozo; Ghanasyam Bhattacharya; Abir Chand Khatri; Joggesh Procash Ganguly; Hari Charan Roy; Shunkar Nath Pundit; Iswara Prasad Singh; and Debender Chunder Ghose.

10th June, 1882.

From Dr. Ram Das Sen, of Bengal,—a distinguished Sanskritist and Orientalist.

To

COLONEL HENRY S. OLCOTT,

President of the Theosophical Society, Bombay.

DEAR SIR AND BROTHER,

I have received your letter of the 1st instant in respect of certain allegations in the *Arya* against the Theosophical Society. I am sorry that such allegations should have been made; but they are, I should think, unfounded. It is true that the Founders came to learn; but it is nothing improper if they teach and give to the world what they learn, for the good of mankind. Can the *Arya* show that we go against the Vedas? Certainly not. The Vedas are, and shall always, in all times to come, be held in the highest respect. It is utterly false, that our Society has done no good to India. All the members feel very kindly to each other; and there is every effort on their part to lead a purer and better life. It is also patent that, since the establishment of the Theosophical Society, Hinduism has recovered much of its ground; and that there is now a strong impression in the minds of the people, that Hinduism is capable of meeting the highest religious aspirations of all classes of men, of all persuasions; and that it is not, as it has hitherto been held up, a huge mass of stories, by some paid advocates of some other religions. The Society did not ostensibly set itself up as a publising firm. But the time will come when, through the exertions of the Society, money will pour in of itself for the cause of the Vedas.

With sincere regards,

Yours faithfully,

RAM DAS SEN.

Berhampore, Bengal, 9th June, 1882.

MADRAS PRESIDENCY.

From M.R.Ry. R. Ragoonath Row, Dewan Bahadur, late Dewan of Indore, now Deputy Collector of the First Class, and President of the Madras Theosophical Society.

To

COLONEL HENRY S. OLCOTT,

President of the Theosophical Society.

DEAR SIR,

I am in the receipt of your letter of the 1st instant, calling upon me to give you the candid and unreserved opinion of the Madras Branch upon the four specific allegations of the *Arya*. I beg to state the following as the opinion of myself and that of the Branch:—

The Founders of the Theosophical Society *are* for the Vedas. They always were so, they are so, and they promise to be so. They have very great respect for the Rishis, who alone know the Vedas. They have been preaching to the people of India the necessity and utility of the study of the Vedas, and maintain that it is the duty of every Hindu to study them thoroughly.

2. They have always proclaimed themselves as students and monitors, but never as teachers. They ask us to study, to ascertain, and to communicate the truth hidden in the literature and religions of Asia, and of India in particular. They have been so modest that they have often been heard to say that they had to learn a good deal from us, fallen and ignorant as we are.

3. The Society they have founded has done practical good, but not to the extent they wish. It is, however, no fault of theirs, but our own, for we seem determined not to be awakened and do not utilize their labours.

4. The last allegation is very vague. What is meant by laying out their money in the furtherance of the Vedic cause, is not clear. They spend their own money in travelling from place to place, and their time, which is money, is profusely spent, in creating a love and a sense of duty for the study of the Vedas. What more they can do, we cannot see. Certainly they have not been paying money to Jata Vallabhās, or the repeaters of the Samhitās. I am sure Sree Dyananda Saraswati Swamy does not advocate such payments.

In short, the allegations are not founded on truth.

I remain, dear Sir,

Yours obediently,

R. RAGOONATH ROW,

President, Theosophical Society, Madras Branch.

From the Tinnevelly Theosophical Society.

DEAR SIR AND BROTHER,

The members of this Branch desire me to say the following in reference to the various charges made by the *Arya*, in its May issue, against the Founders of our Parent Society:—

The assertion, that the Founders are "no more for the Vedas," is not borne out by facts. A few months ago, the President wrote to us to enquire, if we could not make an attempt to raise a national fund to be devoted to the spread of Vedic and Vedantic literature and esoteric philosophy. Only the other day, he wrote to one of us promising, at our request, to prepare, at a convenient date, draft rules for a college to be soon opened for giving Vedic education to the young Hindus.

We do not care here to discuss whether the Founders have set themselves up as "teachers" or not. But this much is certain that, since their advent in India, they have been preaching continually the excellence of our forefathers' religion, science and philosophy. From the Himalayas to Cape Comorin, and even beyond, they have awakened in the minds of men of all descriptions a strong love and reverence for the previously despised and neglected Aryan lore of the hoary past. Oriental scholars had already tolled the death-knell of the Vedas, Puranas, Itihasas; in fact, of all Eastern esoteric philosophy. The whole nation had begun to care for nothing but to send their children to English schools, where Western science and Western modes of thought were alone instilled into them. The youth had already commenced to imbibe spirit of Western manners, &c.,—good, bad and indifferent. A few years more, and the Sanskrit literature might have been in our thoughts a thing of the past. Just in the nick of time

the two Founders appeared on the scene. As regards their success in this attempt, a visit to any English school, or to any Samaj in India, will show the potentiality of the ideas sown by them in the Hindu mind.

No one who keeps an eye over what is going on around him will say that the Theosophical Society "has proved of no practical good to India." Some good work done has already been mentioned in the preceding para.; but that is not all. Europeans looked down on the natives as niggers intellectually inferior in the scale of creation. Opinions, however, have begun to change since the arrival of the Founders in India. Many of the best Europeans now see that they have much to learn here, and that their despised subordinates have merits which were often hitherto masked from their view on account of the distance they kept apart. The Christian looked askance at the followers of the Prophet of Mecca as belonging to a debased, intolerant and sensual religion. The Moslem returned the hatred with compound interest on the pork-eating disciples of the Nazarene Prophet. Both despised the Hindus as obstinate and uncompromising unbelievers, and called them effeminate and cunning time-servers. The Hindus, on their part, treated all as Mlecchas and kept themselves aloof, even going to the extent of bathing their persons, if they came in contact with these "Mlechhas." But since the formation of the Theosophical Society, the members who are followers of these respective creeds meet on a platform of "mutual tolerance," and shake hands with one another with mutual good-will and respect. They have been taught, in fact, to lay aside their sectarian and petty differences of caste, colour, creed, &c., &c., and meet on the broad ground of humanity; and thus the dream of many a Utopian philanthrophist may be said to have been at least in some small degree realized. What greater good can a society do to a nation?

Can a man read the THEOSOPHIST, and still dare say that the Founders "have not yet laid out a single pie in the furtherance of the Vedic cause"? They have spent many thousands of rupees for the Society from their own pockets. How else do they spend their lives except—without a thought of the rest they need—in ever preaching the excellence of the Vedas and the esoteric philosophic lore contained in their musty pages? Is not the awakening, in the minds of the Hindus, a love for the Vedas, a thirst for a knowledge of the wisdom contained in them, the preliminary step towards persuading them to read or understand the Vedas, or found schools and colleges for teaching them?

In conclusion, we beg to say we are astonished at the coolness, with which the writer in the *Arya* puts forth this canard before the Indian public. The avowed object of the Arya Samajists is, we believe, the regeneration of India, and the restoration of the glory of Sanskrit literature. We cannot, therefore, understand how the two societies can be antagonists to each other, so far as the one object, with which both of them are concerned is to be pursued. From the beginning, the Arya Samaj has been on the aggressive. We believe the ignorance of the Founder of the Arya Samaj of the English language has not a little to do with the present split, giving, as it does, an opportunity to all scheming men to misrepresent the facts and misinterpret the statements. We hope Swami Dayanand will see the wisdom of the whole case, and rising to the catholic platform of the Founders of the Theosophical Society, not allow them to be abused for their refusal to descend to his sectarian level.

S. RAMASWAMIER, B.A., F.T.S.

From the Nellore Theosophical Society.

MY DEAR SIR AND BROTHER,

With reference to the extract from the *Arya* of May, referred to me for an expression of opinion of the Society which I have the honour to represent, I beg to reply as follows:—

Firstly.—The imputation that the chief Theosophists are no more for the Vedas, is false. Though Buddhists, they have not been conducting a Buddhistic propaganda, but have been showing the common platform of Buddhism, and the Vedic religions as well as all other religions. So far as we know, the chief Theosophists have never set themselves against the teachings of the Vedas, and of this fact we have had abundant proof in the very learned discussions that have taken place between them and several Pandits in this part of the country.

Secondly.—The allegation that they (chief Theosophists) came to India as students, but have set themselves up as teachers, is also false. We recognize in them our elder brothers working in the same field after the attainment of truth. They have arrogated for themselves no higher authority, and have ever protested against being considered as teachers.

Thirdly.—The Theosophical Society has been productive of very great good to India. It has been the cause of making most of our young men in this district who were drifting away towards materialism, to look back at their spiritual selves, and to the Hindu philosophy as the only true road to knowledge.

Fourthly.—The initiation-fee fund contributes, in fact, but a trifle to the Society's large expenditure; and the other sacrifices made by the Founders towards the furtherance of the Vedic cause, all India has been witnessing.

I beg to remain,
Fraternally yours,
M. RAMASAWMY NAIDU,
President, Nellore Theosophical Society.

From M. Singaravelu Mudelear, President of the Krishna Theosophical Society (Guntoor, Madras Presidency).

To
COLONEL H. S. OLCOTT,
President-Founder of the Theosophical Society.

SIR,

With reference to your circular of the 1st June, 1882, calling for my opinion in regard to the following accusations, *viz.*:—

1. That you are no more for the Vedas;
2. That you have set yourselves up as teachers;
3. That the Society you have established has proved of no practical good to India; and
4. That you have not spent a pie in the furtherance of the Vedic cause;

—made by the *Arya*, the organ of Swami Dyanand Saraswati, against yourself and your colleague, I beg to state that one and all the above accusations are utterly unfounded and false.

1. That you are a staunch advocate and a great admirer and adorer of the Vedic philosophy, no one that knows anything of you ever doubts, and to say, therefore, that you are no more for the Vedas, is a perversion of truth.

2. It is equally absurd to say that you have set yourselves up as teachers. That you have come to India to learn and not to teach, has been the idea which stands prominent in every word you utter. It is simply impossible, therefore, that any one who has ever heard you talk, or read any of the many addresses you have delivered in the different parts of the country, can be ignorant of this fact.

3. It is not less surprising to see the *Arya* making the assertion that the Theosophical Society, founded and fostered by you, has "been of no practical good to India." This is far from truth. If there ever was a Society that had the magical influence, as it were, of uniting together by one strong bond of union, the multifarious sects of

India, irrespective of their various distinctions of caste and creed, it is yours. If there ever was one capable of inspiring them with an exalted idea of their country and their ancestors, and with a profound and sacred reverence for their sublime Aryan literature, philosophy and sciences,—which in their degenerate and degraded condition, they had come to look upon as utterly unworthy of their consideration and regard—it is yours. In short, it is this Theosophical Society of yours, that is fast reclaiming this once glorious, but now degenerate, land from the gross materialism into which it has sunk. It is this Society that is now rescuing our country from its present state of moral debasement, and reviving its ancient intellectual and spiritual glories. I cannot really conceive, therefore, how any one but an enemy of India, prompted by sectarian bigotry, malice, or misanthrophy, can shut his eyes to this glaring and unmistakable fact.

4. As regards the last charge, *viz.*, that you have not spent a pie towards the furtherance of the Vedic cause, I have simply to point to the fact that after leaving New York, and until the 31st of December last, your colleague and yourself spent, out of your private resources for the affairs of the Theosophical Society Rs. 24,951 ; as appears from the Treasurer's accounts, audited by native gentlemen of acknowledged repute.

Such being the bare and unimpeachable facts of the case known to all India, it is most surprising that your self-sacrifice, and unselfish devotion for the cause of our country could ever have been mistaken. What can be a greater disloyalty to India than to vilify your motives, and misrepresent your disinterested deeds. It is enough for me to say—and in doing so, I feel sure, I simply echo the opinion of the whole Guntoor native public,—that you are making greater sacrifices for, and are doing far greater good to, India, than any Hindu whose case I can now recall to mind : and I have no hesitation in saying that the example thus set by the Founders is acting as a stimulus upon our people from one end of the country to the other.

I beg to remain, Sir,
Your most obedient servant,
M. SINGARAVELU, B.A., F.T.S.

NORTH-WEST PROVINCES AND OUDH.

From the Jeypore Theosophical Society.

DEAR SIR AND BROTHER,

While regretting the loss India is likely to suffer on account of the breach of alliance between Swamiji Dayanand Saraswati and the Founders of the Theosophical Society, we feel it our duty, in answer to your call, candidly and honestly to reply to each of the charges brought by the *Arya*.

The first charge is "that the Founders of the Theosophical Society are no more for the Vedas." In reply, we beg to state that we do not find any reason to say that they no longer favour the study of the Vedas, nor appear to hold them in any less respect as at some previous time; quite the contrary. One of the primary objects of the Theosophical Society is "to promote the study of Aryan and other Eastern literatures, religions and sciences, and vindicate its importance," and is it reasonable to think that the Founders *themselves* should act contrary to one of the main objects of the Society they have founded, and thereby prove faithless to themselves ? We hold firmly the opinion that the Founders favour the study of the Vedas, and hold them in the same respect now as at any time before; and that "they praise the hidden treasures of the Vedas and the wisdom and learning of the eminent Rishis that once adorned this country, as heartily now as ever." The Founders maintain that they do believe in the very Divine Principle taught in the *Vedas*, in that principle which is "neither *entity* nor *non-entity* but an *abstract entity*, which is no entity, liable to be described by either words or attributes."

In reply to the second charge, that the Founders came to India as students, "but have set themselves up as teachers," we are glad to assert that no such change has taken place. The first primary object of the Society is to "form a universal brotherhood of humanity," and it is, therefore, unreasonable to suppose that the Founders themselves should act contrary to it by making themselves our teachers. They act as our brother and sister, and, as in duty bound, they tell us what to do, and how to do it. They never in word or in deed, at any time or in any place,—so as we have heard—ever pretended to be our *Gurus*, or teachers, in anything. They have been students and they still profess to be students, as we are ; and they try to investigate "the hidden mysteries of nature and the psychical powers latent in man," as we should do.

In reply to the third charge, that the Society they have founded "has proved of no practical good to India," we are sorry to find such a charge brought against the Founders, in the face of the real, practical good India is daily obtaining, in the creation of a feeling of brotherhood and union among men of different nationalities and creeds in India, and in the awakening of an earnest desire for "the revival of her ancient sacred and intellectual glories," and in the actual prosecution of the work. The stimulus that the Society has given was particularly needed by the Hindus in their present degenerate condition, and is of great practical benefit to India. The Founders have unmistakably opened in our hearts a love for our religion, our old sciences, and our literature, and even for our numerous ancient rites as having a scientific basis and significance. They have proved the superiority of ancient Hindu philosophy over all more modern schools of thought.

In reply to the fourth charge, "that they have not yet laid out a single pie in the furtherance of the Vedic cause," we ask, are they, who have given up everything for the good of India, to be laid under such a charge ? The Founders are trying by spending money, by undergoing great mental and bodily labour, and by all other means in their power, to do good to us, Hindus. Are not the thousands of rupees, they spend, year after year, in travels, to open our eyes to our advantage, to our wants and requirements; to stimulate us to fuse into a Universal Brotherhood the discordant antipathies and creeds that are found in India ; to incite us to revive our ancient, intellectual and sacred glories and our religion; and to investigate the hidden mysteries of Nature and the psychical powers latent in man, are not these labours and the expenses their prosecution involves to be credited as in furtherance of the cause of the Vedas, our sacred scriptures ? Positively and really so.

In conclusion, we beg to suggest that as the *onus probandi* lies upon the shoulders of the opponents of the Founders, *let them prove their allegations* against them ; and, finally, that the Founders should not be agitated at every throw of their opponent's arrow of malice, but prove to the impartial world by their magnanimity and calmness of spirit, and by their sayings, doings and noble character, that they *are not* what their enemies *allege* them *to be.*

Yours fraternally,
AMRITALAL DE,
Vice-President and Secretary, Jeypore Theos. Society.

From the Rohilkhand Theosophical Society (Bareilly, North-West Provinces).

REVERED BROTHER,

Before giving expression, on behalf of myself and the brother Theosophists in Rohilkhand, to any opinion regarding the allegations in the May number of the *Arya* magazine, allow me to say that our noticing them so pro-

minently, is doing too much honour to that publication. The *Arya* can, at present, hardly lay claim to be an organ of all the Arya Samajis in the different parts of India, but must be taken to be only an exponent of the views of some of the Dyanandists at Lahore. It would be, I should say, an undesigned insult to the good sense of the Arya Samajists in general, were we to assume that they endorse all the charges laid against the Theosophists by the editor or the contributors to the *Arya*.*

As to the specific charges, the answer to the first—that the Founders of the Theosophical Society "are no more for the Vedas"—must be given in the *Arya's* own words as found in the preceding month's issue, that they are "the staunchest champions of the Vedas and the ancient philosophy of Aryavarta." It may be that the Founders do not now entertain for the *Veda Bhashya* of Swami Dyan and the same respect that they had before, but this does not at all prove that they "are no longer for the Vedas." On the other hand, they assert on every occasion that those sacred writings are worthy of all possible respect, and that their study should be encouraged by every true patriot.

The second allegation, that the Founders came to India as students, but "have set themselves as teachers," is quite unsupported by facts. The truth is that the Founders *are still students*, in every right sense of the word, and that they never pretend to assume the dignity of an Aryan Swami or Guru. Of course, they are looked up to as such by the multitude, and are in a position to give help, having been students all their life-time. But Colonel Olcott is the first man to assert boldly—in public lectures, as well as in private conversation—that he should be regarded only as a co-worker. The allegation of the *Arya*, however, is natural enough. I have come across many who labour under mistaken notions and blame others for the ghosts of their own fancy.

The third charge, that the Theosophical Society "has proved of no practical good to India," is simply absurd. The worst enemies of the Society will admit that the *Arya* has placed itself in a false position. Go where you will, the traces of the good done to Aryavarta by the Society are clearly perceptible to any one who will take the trouble to see with his eyes. Is it not through the Society that a love for India and its ancient wisdom has been created in us? Is it not through the efforts of the Founders that the gulf between the rulers and the ruled has been so nearly bridged? Does not the establishment of a Sanskrit school here so shortly after the visit of the President-Founder, give some tangible proof of the good done by his tour? Are not many "Bad Aryans" more moral and spiritual for their connection with the Society? But all this cannot possibly be described in a few words of a hurried note. The Theosophists of Rohilkhand have already expressed their opinion on this point in the inscribed silver-tablet lately presented by them to the Founders, and which our friends of the *Arya* will do well to read in this connection.

The fourth accusation, that the Founders have not yet laid out a single pie in the furtherance of the Vedic cause, is not a matter of opinion, for the accusation will appear to be groundless by a single glance at the published accounts of the Society.

Perhaps the *Arya* fancies that the printing of the *Veda-Bhashya* is the only way to promote the Vedic cause. But every true Aryan will beg leave to differ from the *Arya* in this matter. The Theosophists hold that the study of Sanskrit is the first step towards the revival of Vedic learning, and this they vindicate in right earnest.

In the next place, it will never do to count only the rupees, annas and pies the Founders have laid out, but to appreciate accurately what they have done for the cause. We must calculate and bear in mind, all that they have contributed, and which includes, as every right man must feel, all their precious time, godlike energy, and everything near and dear to ordinary mortals.

Yours fraternally,
BISHEN LALL, M.A.,
President.

The 9th June, 1882.

From the Meerut (North-West Provinces) Theosophical Society.

To

COLONEL H. S. OLCOTT,
President, Theosophical Society, Bombay.

DEAR SIR AND BROTHER,

Acknowledging the receipt of your circular of the 1st June, 1882, we see that the alliance between the Theosophical Society and the Arya Samaj is broken. There was, in our opinion, nothing to prevent the two Societies from working in perfect harmony with each other. The Founders of the Theosophical Society could have gone on with preaching the doctrine of Universal Brotherhood, and Swami Dyanand Saraswati his sectarian views. But love of truth, a spirit of toleration, and self-respect, on the one side, and unlimited ambition and an overbearing character on the other, could not allow the alliance to continue. We had drawn our conclusions long ago—ever since August, 1880—and we now see that we were right. We foresaw that Swami's ambition would never allow him to tolerate a rival.

In the allegations made in the May number of the said *Arya*, against the Theosophical Society, we see the same old policy adopted: that of mere assertions without an iota of proof in their support. This article will hardly carry weight with any reasonable man. The falsity of the charges is self-evident; but as you have asked us to give our humble opinion, we offer it most gladly for the information of the public at large.

The first charge is that "the Founders of the Theosophical Society are *no more for the Vedas*, but are now converts to Buddhism." We suspect that your letter, upon the strength of which the Editor of the *Arya seems* to rest his assertions, either was printed without being read, or that he is determined to overlook every fact tending to weaken his position; otherwise, he could have never accused the Founders of being sectarians constantly changing their views. The very first extract from that letter (published in the *Arya* at page 54) shows that you have never been sectarians.* Exclusively devoted neither to Vedism, to Buddhism, to Zoroastrianism, nor to any other *ism*, you show yourselves devoted but to the Truth. Whoever reads the extract in question can see it for himself. In the face of it we are at a loss to understand how the editor ever could come to the conclusion, that you were formerly pure Vedics, and are now converts to Buddhism! The Universal Wisdom-Religion you then professed, you still hold, as will appear from the following extracts from your recent speeches and lectures:—

"I recognize the Vedas as the earliest of extant religious writings, the repository of the highest thought of archaic man, the spring source of all subsequent philosophies; and I believe that if modern India could be brought to study and understand the true meaning of the Vedas, they would find in them so much that is noble, so much to satisfy the strongest spiritual yearnings of the national Indian heart, that not one young man, whether college bred or not, would be tempted to lapse into infidelity." (Report of the Sixth Anniversary of the Theosophical Society, page 22.)

Zoroastrianism "originally a highly spiritual faith—I know of none more so—and represented by sages and adepts of the highest rank among the initiates." (Lecture on the *Spirit of the Zoroastrian Religion*, page 15.)

"When I stand forth as the defender of Hinduism, Buddhism and Zoroastrianism, I wish it understood that I do not claim any respect or tolerance for them outside the limits

* Unhappily the views complained of tally with the recent utterances of the Swami himself. —ED.

* Only garbled portions of my letter were printed: the full text is given above, and entirely bears out this view of our position.—H. S. O.

of natural law." (Madras lecture on *The Common Foundation of all Religions*, page 11.)

"*Hinduism proper* has nothing to fear from the researches of science." (*Ibid*, page 23.)

"Instead of preaching a new religion, we are preaching the superior claims of the oldest religions in the world to the confidence of the present generation." (*Ibid*, page 22.)

We could go on quoting extracts upon extracts, but we believe these quite sufficient for our purpose. We consider it clearly established that you profess now the same Wisdom-Religion that you professed before landing in India. This religion, called by the author of *Isis Unveiled* the Buddhism of the pre-Vedic period, was the pure esoteric system of the archaic period.

Now as to the second charge: "The Founders came to India as students, but have set themselves up as teachers." We would like to know on what authority the editor has made this accusation. Any man of unprejudiced mind who has either interchanged thoughts with one of the Founders, or heard Colonel Olcott's speeches, knows that you have never ceased to call yourselves admirers and students of our learned Pandits and venerable Mahatmas. These two extracts from the Madras lecture, above referred to, will fully bear out our statement. "It is not our poor ignorant selves that we offer to you as *guides* and *gurus*, but the venerable Rishis of the archaic ages." (Page 22). Again, "We do not offer ourselves as your teachers, for all we can teach is what we have learnt from this Asia." (*Ibid.*)

We confess that we understand less than ever the charge. We fully believe that you have come to India to learn. Both of you profess yourselves to be only the humble *chelas* of the Mahatmas,—our Himalayan Brothers. Of course, you try to arouse us from our present lethargy, and show to us what our forefathers were, and how low we stand, as compared with them. You try to awaken us to a desire to improve, and to lead a life of high morality. This, in our opinion, is an act of pure brotherly love and affection, and we do not know how any one can call teachers those, who, whenever asked to teach unreservedly tell us that we have our own Shastras and sacred books to teach us, and we must read and think for ourselves. Can any one say that either of you two Founders have ever accepted any man as *chela* during your four years' residence in India? Truly, the editor of the *Arya* has taken a great sin upon his conscience to throw out such an accusation without giving a scintilla of proof in support of his assertions!

The third charge arraigns the whole Theosophical Society, as much as the Founders, by stating that the Theosophical Society has proved "of no practical good to India." We are forced to the suspicion that the editor of the *Arya* is not a close observer of the progress of events, otherwise how could he have hazarded such an allegation in the face of what is known all over India? For the information of all concerned, we beg to show that the Theosophical Society *has* done "good" to India on the authority of what follows:—

(1.) "That thousands of Mahomedans, Hindus, Buddhists, Parsis, Christians, officials and non-officials, governors and governed, have already been brought together by the instrumentality of the Society, have already learnt to know more of and think better of each other." (See *Hints on Esoteric Theosophy.)*

(2.) Many members of the Theosophical Society have taken to the study of mesmerism, animal magnetism, &c., &c., and, by acquiring a practical knowledge of them, are now benefitting mankind by relieving them of their pains and sufferings: Tookaram Tatya, of Bombay, and Jwala Prasada Sankhadhar, of Lucknow, are two prominent examples in India.

(3.) Through the instrumentality of the Society, Hindus, Parsis, Buddhists, Musalmans, &c., who formerly, in consequence of their English education, spurned and despised the religious philosophies of their forefathers, have now been aroused from their lethargic sleep, and have actually begun not only to appreciate and value, but to study their religions as well; the more learned among them devoting their time and money in translating them for the benefit and the information of their co-religionists.

(4.) The improvement in the tone of morality among the greatest portion of the Theosophists is something which the Society ought to be proud of. We hope the same may be shown among the Arya Samajists.

In view of the foregoing we may be permitted a slight reflection. We believe that no one will deny that thought must always precede action—that we always make up our mind to do a thing before we actually do it. We try to be virtuous before we become such. Individuals and nations are alike in this respect. A nation must be aroused to feel its own degraded state before it can be expected to set to work out its improvement. The Theosophical Society has already succeeded to some degree in arousing India from her long apathy. She is now painfully alive to her degraded condition. She has come to know what she was, ages ago, in morals and spirituality, and she begins to hope that there will surely come a day, when she will once more resume her former prominent position. Already she has begun to show signs of activity, and not a few of her sons have set themselves to work in right earnest for the moral welfare of their mother-country. A few years more, and we have every hope to see the number of such *real* patriots increase and multiply. In our opinion, then, the Theosophical movement has, we venture to say, played *no insignificant* part in sowing the germs of a Golden Future.

The wicked fallacy of the fourth charge is apparent on the very face of it. Is our friend, the editor, ignorant of the fact that the Founders of the Theosophical Society travel about from place to place, throughout the length and breadth of India, preaching Universal Brotherhood, directing the attention of the people to their ancient philosophies and religions, and relieving the sufferings of the needy and the poor, so far as it lies in their power? Are such acts of brotherly love and charity at variance with the teachings of the Vedas? Are they accomplished without any expense whatever?

Thus every unprejudiced reader will easily perceive that every one of the four charges brought forward by the *Arya* against you, is false. The Meerut Theosophical Society, firmly convinced that you have been maligned by the *Arya*, simply because you have dared to differ in your religious views from the Chief of the Arya Samaj, begs, therefore, to convey to you, through us, the assurance of its sincere devotion to the grand and noble objects you are striving heart and soul to achieve. Further the said Meerut Branch thinks that such groundless aspersions on your character as made by the *Arya* can have no effect on the mind of the native community at large; while, on the other hand, their regard for you, and the appreciation of your laudable aims and objects, will now become stronger than ever, since it is now but too evident that you are made to suffer for our sake. The confidence and respect of the members of this Branch in and for you are undiminished and unabated.

We have the honour to be,

Dear Sir and President,

Your most obedient servants and well-wishers,

JWALA PRASADA, F.T.S.,
President;

BULDEOPRASAD SANKDHAR,
Secretary.

Meerut, 16th June, 1882.

From the Chohan Theosophical Society (Cawnpore, North-West Provinces).

MY DEAR SIR AND BROTHER,

With reference to your letter of the 1st instant, I on behalf of the Chohan Theosophical Society, beg to send this hurried reply.

There is no occasion for a statement of our opinion, generally, about the Society or its Founders. We have

simply to show that there is no foundation whatever for the statements made by the *Arya*. In doing so, I will confine myself to such facts as any outsider of common sense, who has watched the progress of the Society, can be expected to know.

The first statement made (as appears from your letter) by the *Arya* is, that the Founders of the Theosophical Society "are no more for the Vedas." I do no not see what grounds the editor has for making this allegation. If he comes to this conclusion simply because the Founders of the Society are not on terms of friendship with any individual commentator of the Vedas, all I can say is that the conclusion is not logical. As far as we know, the Founders are *for* the Vedas to the same extent as they ever were before. The second statement is that the founders came to India as students, "but have set themselves up as teachers." This is a base mis-statement of facts, made, I believe, simply through ignorance. Far from setting themselves up as teachers, they take every opportunity to proclaim distinctly that they are merely fellow-workers. Mere pupils and not teachers: and this the President-Founder did also here, when he delivered his address at the Royal Theatre Hall, Cawnpore. But even if they *did* set up as teachers they would not be wrong; every individual, however humble his acquirements, can stand in a double relation, of being a pupil and teacher at the same time: teacher to those who are his inferiors in knowledge and pupil of those whose knowledge is superior to his. I think the worst opponents of the Founders will admit that their knowledge and conception of certain subjects is superior to that of the majority of us—and if they are willing to impart to us the rudiments of that knowledge, for which they have sacrificed everything which men of the world hold dear, is there any ground of complaint against them? Let the critics give a moment's calm, impartial consideration to the subject, and answer. The fourth statement made by the Arya is that the "founders have not yet laid out a single pie in the furtherance of the Vedic cause." If "furtherance of the Vedic cause" means only publishing a translation of, or a commentary on, the Vedas I would plead "guilty" to the charge. But if the phrase be not taken in such a narrow signification, I say, the Founders have laid out thousands in furthering the Vedic cause, that is, the cause of Truth and of Aryan Religion and Philosophy. I have now to answer the third and the most important charge that the Society "has proved of no practical good to India." Practical good in the shape of cotton and jute mills, (rupees, annas, and pies) the Society has not done; otherwise, every body, not blinded by prejudice, will see that the Society is doing immense good, and that for the following reasons:—

(1) The Society is substantially improving the morals of those who come under its influence. It is making real men of those who were so only in appearance. I can, from my personal experience of some of its Fellows, give instances of men, reclaimed by theosophy from the depths of drunkenness and immorality. A friend, having no connection with the Society, lately seeing the change brought in one of *our* fellows, who was abandoned to drinking before he was admitted into the Society, exclaimed "a triumph of Theosophy!" As long as the Society can show even *one* such instance, who can say that it has proved of *no practical* good to India?

2 It is stemming the tide of Western Materialism and Scepticism, in some at least, of our University educated youths; to whom a mere smattering of English is learning and scholarship, to whom Western Science is the height of nature's laws, to whom Aryan Religion and Philosophy are fables and foolery. The rising generation of India may through the Theosophical Society—(just as short-sighted persons can see distant objects by the use of proper spectacles,)—see that the only nation on the face of the earth that used to study the highest law of nature and creation, with real enthusiasm and devotion was the Hindu (Aryan) nation; that through their knowledge of the immutable laws, they could accomplish results never dreamt of by Western Science; and that the Rishis and Yogis of India could develop their inner, latent powers to an extent of which the other nations have not even an idea.

(3) It has been the means of awakening a deeper interest in the study of the ancient Religion and Philosophy of the Aryas—which will, in time, be productive of the greatest good to this country and perhaps to the world. Time (for which even the West is perhaps prepared: *vide* the *Nineteenth Century* for May, 1882, "The Goal of Modern Thought") will only show what a revolution such theosophical works and publications, as the *Occult World*, *Esoteric Theosophy*, the THEOSOPHIST, and others, are bringing about in the Indian world of thought.

(4) There can be no higher practical good than that which alleviates the sufferings of humanity. Through the influence of the Society many persons are studying Mesmerism and Magnetism, and some of its fellows have already become practical mesmerizers: Those who have studied the works of Professor Gregory, Dr. Dods, Captain James, Baron Reichenbach, and others, know the potencies of mesmerism. Our friend of the *Arya* would not say that the Society has proved of no practical good, if he had seen a Theosophist and Mesmerizer here curing a painful chronic disease in ten minutes.

(5) The Society is serving as a beacon-light to warn our educated youths, to steer clear of the sand banks of Padri Christianity, (which, in our judgment, is quite a different thing from the pure Christianity of Christ). I stop here as my letter has, I think, become more lengthy than I meant it to be. I am sure, I would succeed in convincing the Arya of the solid and sterling good the Society is doing, were it not that the time at my disposal is very limited. However, I believe its editor to be a well-wisher of the country, and he should, as such, take a philanthropic, patriotic and impartial view of the work which both the Arya Samaj and the Theosophical Society are doing as regenerating influences on the present fallen and morally lamentable condition of our country.

I am, dear Sir,
Yours very faithfully,

KISHEN LALL, B.A.,
President of the Chohan Theosophical Society.

NEW YORK

From Major-General Abner Doubleday, U.S.A., President pro tem. Theosophical Society, New York.

You have our warm sympathy in the difficulties that beset you in relation to severing the connection of the Parent Society with the Arya Samaj. Those of us, who have known you many years, fully appreciate the purity of your motives and your ardent desire to benefit humanity. We know you to be wholly incapable of any tricky or dishonourable action. The great good you and Madame Blavatsky have accomplished in India, by inducing men, who hold the most opposite opinions, to treat each other with courtesy and respect, and endeavour to gain converts by arguments urged in all kindness, instead of the old method of denunciation and abuse, have given you both a renown that nothing can take from you. As far as we are concerned, this unfortunate difficulty will make no difference in our proceedings.

Fraternally yours,
ABNER DOUBLEDAY.

[Received too late for classification.]

BENGAL.

From the Adhi-Bhoutic Bhratru Theosophical Society.

DEAR SIR AND BROTHER,

Replying to your circular, I would say that I am glad of the rupture between the Theosophical Society and Swami Dayanand. He is aping the bigotry and authority of a Catholic Pope, and seeming to think that in translating

the Veda (a translation which no genuine Hindu Pandit accepts as correct) he has done all that is necessary for the regeneration of India. It is but too plain that jealousy of the success of the Theosophical Society is the sole cause beneath this recent outbreak.

The several charges of the *Arya* against you are entirely without warrant of fact. You are as much now for the Vedas as ever; and the effect of your recent lecture here was to create an interest in our sacred writings and appreciation of the learning and spiritual perfection of the Rishis and Munis in a very marked degree. That you have shown to the Parsi, the Jain, and persons of other creeds the merits and beauties of their several religions is the best possible proof that you have adhered strictly to the declared policy of our Society, and been governed by the spirit of a perfect eclecticism. You never promised to support the Vedas *alone*, nor was it ever expected of you, nor under our Rules could you have done so.

The allegation that you are setting yourselves up as teachers is so untrue, and shows so petty a spirit of jealousy, that we need not answer it.

The third charge that "the Theosophical Society has proved of no practical good to India," is absurd nonsense, coming, as it does, after the appearance of *Hints on Esoteric Theosophy*, in which the whole question is so ably discussed. The Samajists had better read that and other pamphlets about the Society before repeating such accusations.

As to your not "spending a pie" for the Vedic cause, all any one can say, who has read the published financial statements of the Society, is that the burden of proof lies with the accusers, and they will have a hard task to make their calumnies good. In those accounts all receipts from every source are acknowledged; and while it is only too evident how generous and unselfish the Founders have been, without receiving the smallest pecuniary benefit for themselves, it is also true that the Arya Samaj has collected large sums from native Princes and others towards the prosecution of its work. And it has not done a tithe of the good that the Theosophical Society has. Shall the exertions the Founders have made on behalf of the Buddhists of Ceylon be imputed to them as lessening their merit for what they have done for India? Instead of co-operating with them heart and soul like the Sinhalese, we Aryas (!) in our vain jealousy of them have now,—under the name of the Arya Samaj, as in ancient days under the name of Hinduism,—done more harm than good to India. Look how—under the Society's auspices—the Buddhists and Hindus acted in brotherly love towards each other in the Madras Presidency! See how, at the last Anniversary celebration, Hindus, Parsis, Mahomedans, and even Christians, (see Captain Banon's letters) spoke from the same platform in brotherly love. Can the Arya Samaj point to any such results? Or, rather, is it not widening the breaches already existing?

It is the same spirit of bigotry all over again, which cost India her glory at the expulsion of the Buddhists. Can the so-called Arya Samajists give me the names and the number of the Rishis that India produced subsequent to the expulsion of the Budhists? Does not the fall of India commence with that expulsion? Have we not the broad fact before us written in indelible characters? If so, then, let us profit by past experience, and cast overboard our dogmatic sectarianism, which has never done India any good, nor to anybody else excepting the selfish hypocrites in all ages.

To conclude I will say that, before the advent of the Founders of the Theosophical Society, the very existence of the Himalayan Brothers had been forgotten. The prevailing idea was that, in this Kaliyug, men could never attain to the exalted position of the Rishis of old; and the growth of materialism caused the educated youths to doubt even the possibility of men ever achieving such results. Only the very old people and occasional travellers in Tibet spoke of such adepts; and if things had thus continued for a few years more, the evil done would have been great. The advent of the Founders has arrested it effectually, by giving us healthier ideas and a certainty in respect of those Holy Sages. The change accomplished by the Theosophical movement is so great and so wonderful, that it seems now strange how we could have ever thought otherwise. The wicked and designing are not slow to take advantage of the present state of the public mind. Pandering to the vanity of the Brahmans, and carefully concealing the injunctions of the Shastras, that men who have retired from the world (Sansar) are *gurus* to all castes, even if they may have come from the very lowest castes, we hear such arguments as: "Why should India accept as *gurus* men of Christian birth: the key to the Archaic Wisdom has always been with the Brahmans alone, the sons of the soil? After all, the Founders of the Theosophical Society know very little, and they declare themselves to be but *chelas*;" and so on. Ignorant, vain, and conceited men who form the bulk of the people, are easily duped by such designing men. And this has always been the standing curse of India.

Fraternally and affectionately yours,

NOBIN K. BANERJEE,

President of the Adi-Bhratru Theosophical Society,

Berhampore.

A SILVER TABLET.

There now hangs upon the wall of the President's office at Head-quarters, a Silver Tablet, kindly presented to the Parent Society by the Brothers of the Bareilly (North-Western Provinces) Branch. In its large crimson velvet frame it presents a highly ornamental appearance, and will be treasured as a mark of the affectionate loyalty of the donors to a cause which they have embraced with exceptional ardour. The inscription reads as follows:—

To

COLONEL H. S. OLCOTT,

PRESIDENT-FOUNDER of the THEOSOPHICAL SOCIETY, or UNIVERSAL BROTHERHOOD, whose philanthropic efforts for the revival of Aryavarta's ancient glory, by awakening in the minds of mankind at large a love for a life of purity and spirituality after the model of Aryan Sages and Rishis, and creating a taste for the study of Eastern Philosophy and Occult Science; and whose devotion, self-sacrifice and unsectarian zeal,

in the Spread of Truth,

are not yet sufficiently known and appreciated—

THIS TABLET

is presented, most gratefully and affectionately,

by the Fellows

of the ROHILKHAND THEOSOPHICAL SOCIETY,

as a token of deep sympathy and reverence for the Founders and Patrons of the said Society, and to commemorate the foundation of the Theosophical Brotherhood at Bareilly by

Madame H. P. BLAVATSKY, Corresponding Secretary, on the 17th of November, 1881,—

A Date which will mark an Era in the sacred history of the North-Western Provinces.

BISHEN LALL, M.A., President. CHEDA LALL, B.A., Secretary.

3-3-82.

☞ The delay of a few days in the appearance of this number was caused by a death in our Printer's family, which obliged him to close his Printing Office.—ED.

Printed at the *Industrial Press* by Burjorjee Cursetjee Printer, and published by the Theosophical Society at Breach Candy, Bombay.

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 11. BOMBAY, AUGUST, 1882. No. 35.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

☞ *The Correspondents of the* THEOSOPHIST *are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.*

OUR FOURTH YEAR.

The end of the third year of publication has come (Volume III. ends with the September number), and still the THEOSOPHIST exists and thrives, despite its enemies. A large number who subscribed for it at the beginning are still its patrons and, better yet, its friends. Its healthy influence upon Asiatic thought is greater than at any previous time, as the responses from all parts of India to the President's Circular, which appeared in the July number, plainly show. Time, which has torn the masks from so many false friends, has but made more evident the fact that the THEOSOPHIST and its founders are the staunch champions of every man and every movement whose object is to improve the intellectual, moral and spiritual condition of the Aryan and Iranian races. The broad eclectic policy, promised for the magazine, has been rigidly adhered to, and to the extent of our ability we have tried to lay the truth about the world's archaic religions before an impartial world. This has been done at the heavy cost of a series of public attacks upon our good faith, and ungenerous misrepresentations of our motives, which, forseeing, we might have easily avoided if we had been false to our convictions. The Asiatic public has given us the proofs of its sympathy in a support of the magazine as generous as perhaps we could have expected under the circumstances. Far more might have been done if our warmest friends had exerted themselves as a body to get new subscribers; but still the publication has more than paid its way as it is, and the entire profits have been given by the Proprietors towards the expenses of the Theosophical Society, as they will be, no doubt, in future. We never set ourselves up as teachers of Aryan philosophy and science, but promised to give out, for the benefit of this inquiring age, such facts of interest as might come under our notice. Our great desire has been to foster a school of native students of, and writers upon, those majestic themes, and to arouse into vital activity the latent talent which abounds in the Indian race especially. Such will continue to be our endeavour, and as time runs on, this development must of necessity take place. Already it is most apparent that the seed we have sown is germinating; Sanskrit schools are springing up, the long-needed Catechism of Hindu Ethics is being advertised for publication, the esoteric meaning of the ancient religious books and ceremonial rites is being enquired into, societies to promote national culture are being organised, both as Branches of our Parent Society and independently; translations and commentaries multiply, and there is a larger demand for works by native authors than there ever was before. There is also noted an improved moral tone among Indian youth, and a warm and unprecedented interest among University graduates in their ancestral literature. All this is most cheering to the projectors of this magazine, and they assume the publication of its Fourth Volume with the greatest pleasure, seeing the happy results of past labour.

The Proprietors of the THEOSOPHIST have never touted for it, nor adopted the usual commercial expedients to secure for it a large circulation. They will not do so now: the merits of the publication must serve as its sole recommendation. If its friends, and especially the Fellows of our Society, can reconcile with their sense of duty to abstain from helping it, we shall not reproach them. All that need be said is, that the wider its circulation, the more will be done for the moral regeneration of India, and the more liberal will be our donations to the Society of our creation and our love. It would also be a kindly act if journals, friendly to us, were to announce our new Volume.

There will be no change, either in the terms of subscription or the system of prepayment—which latter three years of experience has now shown to be incomparably the best for all concerned. As regards the geographical distribution of the THEOSOPHIST it may be remarked that, as with Volumes. I. and II., it goes to every nook and corner of India, and has gradually found its way all over the world. There are the most substantial reasons for knowing that there is a growing interest in Theosophy in the Madras Presidency, since the number of our subscriptions there has already outstripped that of Bombay. Bengal is not far behind, but the North-West Provinces are pushing it close. As regards membership, our new Branch at Madras is the largest, numerically, but one (the Colombo, Buddhist, Branch) in Asia. To facilitate the registration of names and the prompt despatch of the October number (No. I. of Volume IV.) it is requested that intending subscribers will at once send in their remittances to the MANAGER, Theosophist Office, Breach Candy, Bombay. For terms, see the Manager's advertisement on the last page of this number.

A CIS-TIBETAN RAMBLE.

BY CAPTAIN A. BANON, 39TH N. I., F.T.S.

During the month of May, I was in the Gungotri Valley, and wish to relate a few things, that struck me as very curious while there; and if any of your readers can explain them, so much the better. There is a tradition, that after the five Pandava Princes abandoned their kingdom, they proceeded to Gungotri, and thence to Thuling in Tibet. Here they are supposed to have left all their weapons, which are still shown. Among other things the bow of Judisthir, so strong, that now-a-days no one can bend it, much less use it.

There is a great Lamasery at Thuling, belonging to the Dugpas, or red-capped Tibetan monks: it is, however, falling into disrepair. Also an iron chain bridge over the Sutlej River. In a cave on the side of a hill facing the Lamasery, there lives a Rakshasin (a female demon), they say, who is eternally engaged in weaving cloth. Each passage of the shuttle is supposed to take a year, and to travel round the world. When the garment is woven, the world comes to an end. The door of her cave or cell remains fastened; but opens, of its own accord, at intervals of six months, when the red-capped Lamas bring her food. Were she to look at any one, he would instantly die. Can any of your readers tell me more of this Rakshasin? The Thuling Lamas are great sorcerers; and can kill people at a distance by simply *willing it*.* At times they get very drunk and riotous; and lately some young Lamas polished off their *guru* in a drunken frolic. One of these Lamas also, quite recently, demolished a bridge, and levelled a hill at Nilang. My informant, who was an eye-witness, says he saw a ball of fire strike the hill and bridge, and demolish them instantly. This vindictive Lama had an old score to pay off against the Jâds of Nilang.

Bârâhâth is a place of some sanctity on the Bhâgirati. In one of the temples, there is a very curious trident, or *trishul*, over one of the gateways. Are any of your readers acquainted with this trishul? Some of the Bramhans there are great astrologers, and the predictions in their Janmapatris, or horoscopes, are wonderfully correct. A little beyond Bârâhâth is a temple named after the Pandavas. If any one encamps under it at night, showers of stones are thrown against his tent. The Bramhans of the Gungotri temple are called Pandâs, perhaps, because, they are descended from the Pândavâs. At Mukba, in this connection, there is a curious kind of obsession, which perhaps some of your readers can throw light on. The obsessing spirits are supposed by the Pandâs to be *the* Pândavâs and their retinue, in fact, but I believe them to be only *Pisachas*, fond of self-glory. Judisthir does not obsess any one; but Arjun obsesses a man called Oodmoo; Bhim obsesses one Dhan Sing; Sahadev obsesses Gung-yell; Nakul obsesses Bhowân Pandâ; and Draupadi, a woman called Bîlmati; and so on. I had a long conversation with one named Ruttunoo, who is obsessed by Kulwar, who pretends he is own brother to Draupadi. Among the obsessors are a son and daughter of Bhim, called Bubba-reekha and Bubba-reekhie, and a son and daughter of Arjun called Nakarjuna and Nakarjunee. Can any Pandit inform me if these names are correct? The names of the Pandavas' retinue would take too long to enumerate; suffice it to say, their *mistree* (Iron worker or Carpenter) was called—Sankariya, and their *kotwal* (police-chief)—Chureeya. The obsessed persons fall into a trance, and dance and shout as if they were these historical personages. They can also handle red-hot iron with impunity. After the trance, they have no recollection of what has occurred. These obsessions take place at their annual *melas*, or fairs, which appear to have been instituted from time immemorial by the Pandavas themselves. Ruttunoo calls Kulwâr a *devata* (angel or god); but I said he was a *pisach*; for the Pândavas were in the *devalok* (place of Devas), and were not likely to come fooling round at Mukba. At the next trance Kulwar-*Devata* (?) expressed himself very hurt, at my remarks, and vowed vengeance! Will any Theosophist of the first or second section go for Kulwar-devata (?) and oblige the writer. Ruttunoo is very frequently obsessed, when he is ready to answer questions on any subject. He is generally right; but occasionally amuses himself by telling a whopping big lie. He always insists on getting a present if he answers right. Kulwar-*devata* (?) has a small temple to himself at Mukba. During my stay at Gungotri I made many enquiries from Tibetan traders. There can be no doubt that, in Tibet, there are an immense number of Lamas, who can do the most wonderful miracles. Of these, many were witnessed by my informants. But it would take too long to describe them; and it would be still more difficult to find any one to believe in them. Tibet, I was told, is infested with a race of thieves, or rather armed banditti called Chakpas; they bring trade to a stand-still, and render travelling dangerous. This year there is a tremendous *mela* going on at Lake Manasarowar, and people from every part of Central Asia will attend it. The place is not far from Kumaon; those attending would probably be rewarded by seeing many miracles performed by the Lamas.* The people of Tibet are much oppressed, as the eldest son in every family is made a Lama.† When officials or others use the people of the country for *begaree* (forced labour), they never remunerate them. Rather it is their habit in passing through the country to loot the people.‡ The people are kind, gentle and humane; and though giants in physique, they submit to all this patiently. In spite of the miraculous powers of the Lamas, the country is misgoverned, and they seem a helpless lot.§ At the beginning of the present century, they could not prevent the Nepaulese army, sacking and pillaging the great Lamasery of Teshu-Lumbo.‖ A year or two ago, three Chinese (?) Lamas came to Nilang, and, after being well-treated, commenced to kill and eat the cattle, and ended up by ravishing some Jâd women.¶ This was too much for the Jâds of Nilang, who killed the three Lamas and afterwards compounded with the Chinese governor at Chaprang for three thousand rupees.

* That they are possessed of great mesmeric powers is a fact. A month passed in their edifying company is conducive neither to spiritual enlightenment, nor purification of morality.—ED.

* Not by the high Lamas, or "Yellow-Caps," who will never perform anything before a promiscuous crowd. But there will be "religious mysteries" in every great and small Lamasery, and the "Ban-chhen-rin-po-chhé" or the High Lama of Teshu-Lhumpo with all his *gen-dun* (clergy) will be investing newly-initiated *gylungs* with *ngo-dhüb*, or spiritual powers: for this year marks the end of an important cycle. But this is never performed publicly, but only behind the impassable barrier of the private sanctuaries of the Lamaseries, the *Lha-khang*, or *inner* temple.—ED.

† Our friend and correspondent was misinformed. This custom is a religious one, and weighs upon the Tibetans less than that of the Hindus in the performance of their caste and religious duties. They would not give it up, if they could.—ED.

‡ True; but only in regard to Chinese officials, not to Tibetans. —ED.

§ How does our correspondent know? Is it by relying on the information of a few illiterate native traders he might have talked with?—ED.

‖ Again, an error, based upon the European ignorance about the real state of affairs in Tibet. In the first place, the *Gylukpas*, or Yellow-Caps, would rather submit to any sacrifice than *to kill* people—even their greatest enemies; such brutality is left to the *Dug-pa* sorcerers. Then it was not "at beginning of the present century," that the Nepaulese army sacked and pillaged the great Lamasery of Teshu-Lhumpo, but in 1792; and in that year the Teshu Lama was a child hardly ten years old, and his Regent, Chan-tyu Kusho, the brother of the late Teshu Lama, was no "miracle-producing" Lama, but a layman; and, in the presence of a "Reincarnation," or a reincarnated Bodhisatwa (such as was the Teshu Lama's successor) no subordinate Lama, however high may be his powers, can, under their laws, take the responsibility of any initiatory step in a difficult political medley, unless the Teshu Lama gives personally his orders—and the little Lama did not give any. The details are well-known, and the reasons plain.—ED.

¶ Again, these Lamas were probably of the *Dug-pa* sects and were not Tibetans, since they were Chinese; and our belief is that it would be difficult to find any "Yellow-Cap" guilty of such a crime. Therefore, this is no case in point.—ED.

A TREATISE ON SUFISM: OR MAHOMEDAN MYSTICISM.

(Extract from a Paper written in the year 1811.*)*

Although much has been said on the celebrated, though little known, subject of Sufism, yet there is an ample field for further discussion on this curious and important head; for, though Sir William Jones* explained a number of their tenets, yet it does not fully convey the notions of this peculiar sect, which could not have been done without much digression, nor was primarily intended. Dr. Loyden,† again, was similarly situated, by being confined to Bayezid Ansari and his sect, which was evidently Sufi, or a species of Sufism. There are anecdotes of this wonderful order, though the greater part of them strongly bordering upon the marvellous.

1.—On the Meaning of the term Sufism or Sufi.

In the first place, the word *sufi* implies wise, devout, spiritual, &c., derived from *sefa*, meaning purity, clearness; hence *saf*, pure, clear, sincere, candid; and *sefi*, pure, clear, bright, just, upright, sincere. Again, by some the word *sufi* is supposed to be derived from *suf*, wool, on account of this peculiar order wearing woollen apparel, thereby evincing their contempt of luxury and worldly grandeur, and inuring themselves to a rigid austerity of manners; and, from their exemplary life of wisdom, piety, and devotion, the term became transferred to an epithet implying the above.

The meaning of the term *Sufism* or *Sufi* in this case may be wisdom, piety, fervour, ardent devotion; but from the doctrines and tenets, subsequently explained, it will be admitted that the terms mysticism, or quietism, will be more applicable, as comprehending the whole system in one word, and being in some degree explanatory of the doctrine.

2.—On the Religion or Doctrine of Sufism.

With regard to the religion, or rather doctrine and tenets, of the sect of Sufis, it is requisite to observe, first, that any person, or a person of any religion or sect, may be a *Sufi*. The mystery lies in this:—A total disengagement of the mind from all temporal concerns and worldly pursuits; an entire throwing off not only of every superstition, doubt, or the like, but of practical mode of worship, ceremonies, &c., laid down in every religion, which the Mahomedans term *Sheryat*, being the law or canonical law; and entertaining solely mental abstraction, and contemplation of the soul and Deity, their affinity, and the correlative situation in which they stand. In fine, it is that spiritual intercourse of the individual with the universal soul that disregards and disclaims all ordinances and outward forms, of what sect or religion soever; such as observances of feasts, fasts, stated periods of prayer, particular kinds of meat to be eaten, ablutions, pilgrimages, and such other like rites and ceremonies which come under the head of practical worship (*Jismani Âmul*), being the deeds of the law, in contradistinction to mental or spiritual worship (*Roohani Amul*), that is, as I take it to be, grace or faith. Thus, by words of the Apostle St. Paul, in his Epistle to the Romans, chapter iii., ver. 28: "Therefore we conclude that a man is justified by faith without the deeds of the law." Such being the case, their sentiments and effusions are expressed in that enraptured and ecstatic style; in some places, apparently speaking, disrespectfully, or at least disregardingly, of the institutes of their former persuasion, and very appropriately alluding to, firstly, the little fervour used in performing that practical or pharisaical mode of worship, and those ordinances regarding external observances laid down and enjoined as highly requisite, which men most generally execute for the sake and name of acquitting themselves of the duty enjoined, and thus satisfying their consciences by the mere performance of the injunctions and precepts of religion. Secondly, the inefficiency of such performance of worship to material bodies, or holding in veneration material bodies and subjects, which are but transitory like our own bodies;—in fact, it is from our too strong attachment to material substances that all our sin arises: thus, our concupiscence and covetousness after wealth and other people's goods, the satisfying our desires, indulging our senses; and thus also our passions arise from sensible and material objects. The Sufi divests his mind of all these; he regards not the possession or loss of wealth, if given him by one and taken away by another; his sentiment is that first and beautiful one of Job, "Naked came I out of my mother's womb, and naked shall I return thither." The Sufi conceives himself and all nature to be an emanation from the Deity; the soul to be a portion or ray of his own blessed divine essence; animation to be the effect thereof, and matter to be produced from the Almighty by this omnipotent. *Fiat-koon fee-koon*, "Be, and it is." He may be said, in the words of a great Western poet, "To look through nature up to nature's God." He conceives that, by intense meditation on the divine perfection, and by totally abstracting the mind from every other consideration, he may see the Deity mentally, thereby have a knowledge of the essence and nature of his own soul; know things intutively, past, present and future: in fine, be possessed of omniscience and omnipotence. This is the wonderful system of the *Yogi*, or Indian ascetic, and *Dnani*, or person possessing divine wisdom or omniscience, from whom the Sufis are supposed by some to have borrowed their doctrine.

Man, when he arrives to this ultimate state here below (previous to which he has to pass through three others to render himself that pure and perfect image of the ALL-SOUL), then enjoys that supreme beatitude, ecstasy, and absorption of mind in contemplating the Deity, his own origin and essence; the intelligent soul is then supposed to collect together its pervasive power and power of ubiquity, to abstract itself from every terrestrial object, and to concentrate itself in the *Brehmrundhrer** or pineal gland, where it is absorbed and dissolved in supreme bliss; and remains in this voluntary trance, which is called in Sounscrut *Semadhee*.† This union of the soul with the Deity, or ineffable beatitude, is also termed in Sounscrut‡ *Moksh*, signifying literally "release" (from bondage and the dominion of sin), and in Persian, or rather Arabic, *Wasil*, literally "union" or "meeting."

By a series of practices, and the most rigid austerities and mortification, it is believed to be attainable—several learned men of the latter age have believed in this. We know very well that the Christian fathers or saints of the third and fourth centuries, such as St. Jerome, St. Chrysostom, St. Anthony, and others were strongly tinctured with this in all their thoughts and actions, and to have supposed that the scripture itself authorizes a belief of the ultimate union of the soul with the Deity (*vide* St. Paul's Epist. to Eph., ch. ii., ver. 18, 19, 20, 21, 22; also ch. iv., ver. 6; and again, Cor., ch. vi., ver. 17; and Heb., ch. iv., ver. 9, 10); and it evidently says, "God is in all," and that "Ye are the temples of the living God." This is the doctrine, too, which the Sufis hold forth. Nor were the ancient philosophers of Greece, as Plato, Socrates, Aristotle, Plotinus, &c., ignorant of this in the very height of idolatry. I will adduce two very remarkable passages in support of this from the latter author and Platonic philosopher:—"He passeth from himself as the image to the archetype, being already in possession or enjoyment of the end of his earthly pilgrimage." "Such is the life of gods, and of godlike, happy, highly-favoured men; a deliverance and separation from the low cares of mortality. It is a life which receives not its pleasure and satisfaction from the things of this world; an ascent or flight of the soul, which is one, simple and

* See Mystical Poety of the Persians and Hindus. Asiatic Researches, Vol. III.

† See Asiatic Researches, Vol. II.

* Brambarandhra.—Ed. † Samadhi.—Ed.

‡ Sanskrit.

uncompounded, to that being which is one and alone in an eminent and incommunicable sense."

I will conclude for the present upon this head with one more quotation, and that from the Koran :—" O thou soul which art at rest, return into thy Lord, well pleased with thy reward, and well pleasing unto God : enter among my servants and enter my paradise."

3.—*Elucidation of the foregoing ; or on the different States and Stages towards perfection, attainable by Man as approaching Divinity.*

In elucidation of the foregoing, the Mahomedans have some traditions of their prophet, which they entitle *Hudees Nebooi:* thus:—"The law (*Sheryat*, canonical one, enjoined) is (like) a vessel ; the true path, direction (*Tureequt*) is (like) the sea; the perception and truth of things (*Huqeequt*) is (like) the shell ; and the knowledge of the Deity himself (*Marifut*) is (like) the pearl (therein) ; but he who wishes to obtain the pearl must first go on board the vessel," (meaning hereby that that knowledge is only to be obtained progressively). There is another tradition relative to these four states :—" The law (*Sheryat*) is my precept (or commandment, as in the Pentateuch) ; *Tureequt* is my action ; *Huqeequt* is my state ; and *Marifut* is my mystery."

This is to be considered as of the Almighty, although the Mahomedans will wrest the meaning of this also to their leader.

The celebrated Dr. Leyden has given a passage, or tradition, of a nature similar to the preceding in his admirable treatise on the Rosheniâh Sect and its Founder, page 411,* where he says that the law is like night, &c. Although the Doctor has so ably and fully described these states, together with four more of Bayezid's system, I will enter into some further explanation of them: I will endeavour to give an etymological definition of the meaning and purport of the words implying each *Maqam* or state, and also of four other terms called *Menzil* or stages, being simply in the nature of the above, but assisting considerably in the elucidation thereof.

The first of the terms indicating one of the four states is *Sheryat*, which signifies, as before remarked, the *law*, or that observance of precepts, rites, customs, &c., of religion, which, the Sufis say, is a very salutary ordinance, as a restraint on the minds of the vulgar. I might add, hence the derivation of " religion," as Servius says " *ut religet mentem* (that it may bind again, bind fast the mind)." It hereby prevents a deal of anarchy and confusion ; it is requisite to keep men better employed than in entering into cabals, refined disquisitions, and speculative, or rather contemplative, and abstracted ideas regarding the immensity and connection of God and the soul ;—to teach that to illiterate and vulgar minds would be like throwing pearls before swine ; while the same doctrines, if taught to those who were capable of comprehending the sublimity of the doctrine, yet were naturally of a depraved, or, at least, not of a serious and thinking disposition (of which description the major part of mankind are), would act as the very worst bane, would lead them to all manner of licentiousness and contempt for every sort of religion, and thereby set a bad example to those of a weaker and more easy mind, given up to every species of credulity : it is the canonical law which keeps all ranks in due order and restraint, and which the Mahomedan doctors agree upon as above, and deem so highly essential. The second or next state is *Tureequt* derived from *Tureeq*, a way, road, direction ; it means also a mode, institution, order, religion, &c. This state implies mental or spiritual worship, abstracted totally from the observance of the above, or all forms, rites, ceremonies, or deeds of the law ; this is like justification by faith (*vide* St. Paul's Epist. to Rom., ch. iv., ver. 28). This may be termed the first state of Suffism. After complete knowledge and due reflection upon the former state and also upon this, after comparing the two systems and comprehending them perfectly, it may then be adopted, if the mind can enter upon it sincerely with ardour and fervour : its object is an inculcation of piety, thanksgiving, praise, and effervescence towards the great and the good solely, and of virtue and morality towards man. Thus, when by tuition and due reflection the mind is properly nurtured and become matured, it may throw off those things which it was at first taught to revere, and enter into the view of a sublimer system. When man arrives to a knowledge of his own nature, of the affinity he bears to the universal Deity by his soul being an emanation of that essence, and has attained that state, and knows how to appreciate that knowledge, he may himself then look upon those outward prescribed forms as nugatory. It may not be unworthy of remark, especially in this place, that we are, generally speaking, at least in this country, looked upon as a species or one kind of *Sufi*, from our non-observance here of any rites or forms, conceiving a worship of the Deity in the mind, and adherence to morality, sufficient. In fine, the present free-thinker, or modern philosopher of Europe, would be esteemed a sort of Sufi, in the world and not the one retired therefrom. This has occasioned another *Hudees Nebooi*, or tradition of the Prophet, *As Sufi lu yemūzhiboo*, " *The Sufi has no religion.**

By a series of worship, praise, and thanksgiving to the Highest Principle and meditation thereon, the mind becomes so wound up and abstracted that it is supposed to dive into the nature and perception of things, and truth in its logical acceptation as Akenside expresses it, or, I might say, becomes acquainted with the fundamental principles of the laws of nature. This state, which is the third, is called *Huqeequt*, or the state of truth : hence it also signifies reality, or, statement of any circumstance. It is derived from *Huq*, meaning " truth," an epithet of the " Supreme Power," it is the state of inspiration or preternatural knowledge.

The fourth, or last and grand, state is " *Marifut*, a term for knowledge, wisdom,—from the Arabic word *Orif*, to know. This state is that of union of spirit and soul with God, and is the occasion of another Arabic saying of their prophets, " Unity (union with God) is reality, or the state, truth, and perception of things, where there is neither lord nor servant," both being united and one and the same, the adorer and the adored ; of which there are some instances afterwards related in this essay.

Furthermore, as explanatory of these four states, I now come to the *Chehar Menzil*, or four stages, which act in unison and correspond with the above four. 1st, *Nasoot*, humanity or human nature, that is man in his simple state and stage according with the first state or *Sheryat*, when he acts in obedience and conformity to the rules and ordinances of the canonical law. 2nd, *Melkoot*, empire, magnificence, the contemplative and intelligent world : it is derived from *Mēlik*, an angel. Man is here arrived to that degree of knowledge that enables him to hold communication with the angels : this stage corresponds with *Tureequt*, the second state. 3rd, *Jebroot*, power, dominion, heaven. This stage in its natural order agrees with *Huqeequt :* it is derived from *Jeber*, power. Man here possesses much knowledge and power. 4th, *Lahoot*, divinity, corresponding with *Márifut :* it is derived from *la*, not, and *hoo*, he, that is, " he is not," God is not as a separate essence or being from the person, and in a particular place (this is called also *la Mukan*, " Having no abode"), but pervading everything and everywhere. How applicable to this are these words of Lucan, " *Jupiter est quodcunque vides :*" man is not only now supposed to possess an entire and intimate knowledge of, and to be united with, the Deity, but to have his portion of power and knowledge : yet he is not to proclaim himself God, or as God, as one *Moonsoor Halaj* did ; nor is he to be considered separate and distinct from God by this distich : " The man of God is not God, but he is not separate from God."

* Asiatic Researches, Volume, XI.

* That is to say, no external, ritualistic and dogmatic religion. The same may be said of every Mahatmâ, or any one who seriously strives to become one. He is a Theosophist and must strive after " divine," not *human* wisdom.—Ed.

THE MNEMONICAL PRODIGIES.

At Madras, during last May, the public were summoned by the liberal advertisement of a Vakil of the High Court, the patron of the hero of the day, to witness an extraordinary performance.

"There was a large gathering at Patcheappah's Hall to witness the most admirable feats of mnemonical skill by Sathavadhanam Kistnama Chariar, of Conjiveram. Several Sanskrit Pandits and two of the interpreters of the High Court gave out to the Avadhany, at broken intervals, isolated words and sometimes letters of Sanskrit stanzas, while Mr. Scharlieb, Acting Chief Presidency Magistrate, gave out to the Avadhany words in irregular order from certain Latin sentences at various intervals between 5 and 8 P.M. Mr. Scharlieb gave the Bramhan one word at a time, stating also the position which the word would occupy in the sentence by saying that it is the fifth word, or the tenth word, and so on. Meanwhile, Mr. Dunhil, Attorney-at-Law, gave out at intervals words from an English sentence, one word at a time. The Avadhany's troubles did not end here. Mr. Begbie, Manager on the Appellate Side of the High Court, read out sentences in French, in irregular order. The Avadhany had further to respond to the calls of other gentlemen, who put him questions on various subjects and others tried to disturb the Bramhan's mind by keeping him engaged in discussions. To the astonishment of all, the Bramhan, a few minutes after 8 P.M., correctly and in regular order, delivered the sentences given in the English, Latin, French, and Sanskrit languages by the gentlemen above named, and the feat rendered is truly admirable when it is observed that the three languages of English, French and Latin are perfectly foreign to him. Of course, as was expected, the pronunciation in the foreign tongue was incorrect; but there is no doubt that the words were carefully retained and redelivered in their proper order, when they were called for, three hours after they were delivered."

At nearly the same time—*i.e.*, in May, 1882, at Guntoor, a small town in the Madras Presidency—Colonel Olcott and Madame Blavatsky, at a large gathering of native Theosophists were witnessing astounding facts of a similar character. The extraordinary man, who was the object of their investigations on that night is a well-known character in the Presidency, a Sanskrit scholar residing—as so many other great Indian geniuses do—in an obscure poor village; both himself and his native place being entirely unknown to the rest of the world. The easy and short name he rejoices in is—Sriman Madabhooshi Vidwan Abhinava, Pandita Raya Venkata Acharyar Garu, and his powers of memory are as wonderful as his ability to *catch the pronunciation* of tongues entirely foreign to him. Thus, in the latter gift, he surpasses his rival, Mr. Sathavadhanam Kistnama Chariar, of Conjiveram. The *modus operandi* of testing the mnemonical skill of our Guntoor Pandit was the same as the one described above: a dozen of persons tried their best to confuse him by asking questions in reference to the most unexpected and various subjects. A piece of Russian poetry by the great popular bard of Russia, Nekrassoff, was recited for him by Madame Blavatsky, and, then, one word after the other, chosen at random, and one at a time, was given to him. And so, until all the 23 words of the six lines of poetry were exhausted (the corresponding number in their order of sequence being invariably given with every separate word). All this time a variety of questions was offered him by several persons upon all sorts of topics, from the most abstruse metaphysical query down to the prevailing gossip of the day. Nothing seemed to affect or ruffle in the least the mechanical action of that supernatural memory. The difficult Russian words with their corresponding numbers, though pronounced at random, seemed, when once conveyed to his brain, to engrave themselves there ineffaceably and to be marshalled in perfect order. After an hour or so, being asked to repeat the stanza, to the great surprise of all present, and the positive astonishment of Madame Blavatsky, the only person who could appreciate the feat of the pronunciation at its true value, the flowing famous stanza of Nekrassoff beginning with the words :—" Volga, Volga vesnoiy mnogovodnoyiï....," &c., was repeated by the Pandit word for word to perfection! There was not an accent missing, not one phonetic difficulty left unconquered. It was as if a born Russian, from the shores of the great mother-river, was repeating the well-known verses. Once impressed upon his memory, it is alleged that nothing can ever fade out from it. He then repeated several pieces of poetry and a few difficult sentences given him some twelve years ago, by some English officials at Madras, in French, German, Swedish, and English. The pronunciation of the latter was good, of the former—(the French)—defective, being repeated by him just as the average Englishman would be expected to pronounce the, to him, intractable tongue of his Gallic neighbour.

It is a great pity that Hindus, endowed with such phenomenal memories should, as a rule, be ignorant of the English language. Nor can we help deploring the fact, that after Death—that great leveller of intellects who brings down the brain of a Shakespeare and that of an idiot to the same intellectual plane—has laid his icy hand on *such* a brain, science is prevented from making the best use of it. Whether his body be burned or buried, no Hindu Pandit's relatives are likely to offer, or even permit, the desecration they see in a *post-mortem* examination. And yet, when we remember that, whereas Europe and America may produce one such phenomenal memory in a century, India had at all times an ample harvest of such; in fact, never was for one day without a dozen of like mnemonical giants scattered broadcast over her vast territory; men who generally live and die unknown, outside the small circuit of their native villages—we cannot help regretting that Phrenology should be debarred from the chance of closely studying the inevitable difference there must be between this and an ordinary head.

IAMBLICHOS: A TREATISE ON THE MYSTERIES.

A NEW TRANSLATION, BY ALEXANDER WILDER, F.T.S.

(PART I.—*Continued from No. 24.*)

V.—Let us proceed in due order next to answer the questions which you have submitted.

There is, then, the Good; both the good which is beyond Essence and that which is with Essence. I am speaking of the Essence which is most ancient and venerable and not contained by a body. It is a distinguishing peculiarity of divinities, and extends through all the orders that existed among them, preserving their proper classification and arrangement; and they are not severed from this essence, but remain the same equally through the entire series.

Neither the essence of Goodness nor the Cause of Good, which is prior to Essence, is present, however, in souls that rule in bodies, that take care for them before every other consideration, and that were assigned to them in the eternal world before the earth-life. But a certain restraint and habit derived from it are present, just as we may notice that the sharing of excellence and merit is very different from what we observe among human beings. In composite natures this exists as something of a two-fold character, and acquired from elsewhere. But the former condition is established unchangeable and constant in souls. It is neither removed at its own instance, nor is it taken away by any other agencies. Such is the beginning and ending in the various orders of divinities. Consider, then, the two intermediates between these high elevations. The order of half-gods may be exalted higher than that of souls by inherent faculty and merit, excellence and dignity, and, indeed, may excel in all good endowments belonging to souls. Yet it cleaves tenaciously to them, being closely united by the kinship of a life-principle absolutely similar. But the order of tutelary spirits is connected with that of the deities, although it is far inferior. It follows, as not being before in activity, and attends like an assistant upon the good pleasure of

the Gods. It also, by copying after their goodness, which was otherwise imperceivable, brings it to light in action; and by so producing its likeness it also perfects their operations. It renders utterable the facts pertaining to the divine good which were otherwise arcane; it causes that which was without form to become manifest in forms; it exhibits in open speech that principle of good which was otherwise beyond all expression. It received, at the beginning, a participation in the supernal excellence, and freely imparts it to the races which are of lower rank. In this way these intermediary orders, having received the sources of all these things from the Gods alone, fill out the connection which is common alike to the divinities and to the psychical essences; make the bond which unites them indissoluble; ally the superior to the last of these orders in one continuous succession, and make the entire communication to be indivisible; and cause every individual essence to have the most perfect blending and continuing with the whole series. They induce an outflow of energy from the nobler to the inferior orders, and a reciprocal influence from the subordinate races to those above. In some peculiar way they establish among the more undeveloped spirits a means and measure for the proper and equal distribution of the benefits which are transmitted from the nobler and intermediate orders, and so make all things from the divine source to be addressed and adapted to all.

Do not imagine, therefore, that this diversity is a "characteristic of potencies or energies, or of essence," nor consider any one of them singly, taking it up separately. Extend your inquiry, instead, to all of them equally. You will obtain completely the answer in regard to the pecularities of the deities, tutelary spirits, half-gods, and ensouled entities, concerning which you made inquiry.

DEITIES AND SOULS DISTINGUISHED.

Again, however proceeding from another starting-point, it is necessary to ascribe to the deities all these things worthy of notice; as, everything which exists as a unit, such as it may be and of whatever kind; everything which is duly fixed in itself as a principle, and is the origin of indivisible [immaterial] essences; the immovable, which is to be considered in this case as the cause of all motion [or changes], and which is superior to all things, and has nothing in the least in common with them, namely, that which is commonly considered as unmingled and separate in essence, potency, and active energy.

Meanwhile, on the other hand, everything that is divided into groups; that is able to impart itself to others; that receives limitation of its operation from others; that is capable for distributing of divisible things so as to make them complete; that partakes of the first-operative and life-imparting motion; that has common participation with all things existing and coming into existence; that receives an admixture of qualities from all, and imparts a diffusion of its own elements to all; and that extends these peculiar influences and characteristics through all the potencies, essences, and active energies, by its own operation—ALL THIS we will concede to the Souls, declaring truly that it is inborn.

TUTELARY SPIRITS AND HOLY GODS.

VI.—What, then, shall we say concerning the intermediate Orders? I may infer that they have been made clearly manifest to every one from the things which have been already explained. They make complete the connection between the extremes, which may not be broken. It is certainly very proper, however, to set forth this subject further. I maintain, therefore, that the race of tutelary spirits as a unit is numerous, closely interblended together with no foreign admixture, and only associates with the other more imperfect races as their superior. But the race of half-gods is more readily associated with division and increase, as well as motion, intermingling, and matters akin to these things, and is so placed from above. It has likewise received boons of a nobler character—such as are concealed within. I mean unity with the other Orders, stainless purity, and a permanent condition, an indivisible identity, and superiority to other natures. Each of these intermediaries is next to one of the extreme Orders; one next to the very highest and the other to the last. Hence it follows, as a matter of course, that the one which takes its starting-point from the most excellent proceeds in a continuous chain of relationship to the lower Orders; and the other, having its first connection with the last and lowest, maintains also, in some way, a connection with the superior races. Hence, any one may perceive the complete intercommunication of the highest and lowest orders through these intermediaries, and that this is a complete adhering together, equally in essence as in potency and active energy.

Thus in these two ways we have set forth the complete distinction of the four Orders of superior beings. We deem it sufficient, therefore, in our other endeavours, to exemplify the peculiar powers and endowments of the Extreme grades alone. This will be done for the sake of brevity, and because that which remains, the comprehending of the intermediate Orders, is to some degree already clear. So we will omit the intermediaries, already known from the others, and make our definition of the latter in very short terms.

(To be continued.)

"THARANA," OR MESMERISM.

BY N. CHIDAMBARAM IYER, ESQ., B.A.

In the June number of the THEOSOPHIST, Babu Purno Chandra Mukerjee enumerates certain processes resorted to by persons practising Tharana, in their treatment of sick patients. I adopt a certain method of curing persons suffering from sprain, and I wish to know whether the cure thus effected can be regarded as effected by mesmerism.

I cause the patient to be seated at some distance before me, and on learning what part of his body is affected, I simply rub with my hand the corresponding part of *my* own body, pronouncing a *mantram* at the same time. This rubbing I continue for less than five minutes. The patient finds himself perfectly cured in less than six hours after he leaves me. It is now four years since I learned the *mantram* and, if I may trust my memory, I think I have successfully treated about 20 cases, having failed in only one instance, in which I have had reasons to suspect that there had been some serious injury to the part affected. Some of the cases treated by me have been rather acute ones, and, in some, the patients had suffered for over a fortnight before they came to me. In only two cases, have I had to treat the patients for two or three consecutive days.

If any credit is due to me for possessing any innate knowledge of mesmerism, the following will show that I never for a moment sat down to practise the art to become successful in it:—

Four years ago, a Bramhan offered to teach me the *mantram* if I would teach him in return a *mantram* for the cure of scorpion-bite, in which I was considered an adept. I agreed to do so; but when the Bramhan said that I should not expect to achieve anything like success if I did not, as a preliminary measure, repeat the *mantram* a hundred thousand times, I told him that I should like to learn it only if he would kindly make over to me the effect of a hundred thousand of his own repetitions. This he did by pouring into my hand a quantity of water—a process by which, according to the Hindus, gifts are effected. From this time forth I have been successful in

curing persons suffering from sprains without touching or even approaching them.

Now two questions will naturally occur to the reader: *firstly*, whether I may be considered to have acquired any knowledge of mesmerism in the case stated above; and, *secondly*, whether the effect or the power which one acquires by practising *mantram* is really transferable.

All that I have stated is perfectly correct, and I make no secret of the affair, but am perfectly willing to teach the *mantram* to any one wishing to learn it.

In one place you say that, when a cure is effected by a *mantram*, what really effects the cure is what you call the "will-power." I wish to know whether, in the described case, I exercise any "will-power" unknown to me, and whether I can at all be considered to exercise such power, when it has not been acquired, but only transferred to me by another person. Will you kindly consider the subject and render some explanation as to what has taken place.

Before pronouncing an off-hand denunciation against the possibility, or conceivability, of a connection between cause and effect in cases like the above, sceptics will do well to give the matter a trial themselves by learning some *mantram* and observing its effect on patients.

Editor's Note.—It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is *not*, "mesmerism," and "will-power." It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people, given up for years by physicians as incurable, have gone on living, despite professional prognostications. As to the recitation of *mantrams* producing an immediate relief, this is quite a different thing. We cannot call their effect "mesmerism"—since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another—whether without or with direct contact. We confess, we do not see, how anything of that kind—we mean a nervous fluid or force—can be said to reside in a *mantram*, even as a potentiality, since a *mantram* is simply a recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, *i.e.*, chaunted in a peculiar way, we do not know why the resultant sound could not possess as curative a power in itself as a mesmeric "force." The latter is neither more ponderable, nor more visible, than the former, and is certainly not *audible*, which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of *sciatica—why* not the rhythmic sounds of a Sanskrit *mantram*? The forefathers of many Brahmans,—if not the latter themselves—must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is, the God Sabda Brahma called also *Kala Bramham Gouri*—one of the mystic names for AKASA, which gives rise to occult sound—the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, agreed all in teaching that sound emanated from the Astral Light, or *Akasa*, in its purest essence. The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own *Moola Adharam*—the first of the series of *six* centres of force in the human body (fed at the inexhaustible source of the *seventh* or the UNITY, as the sum total of all) and *knows* that it emanates from there, and from no where else. But, before our correspondent can realise fully our meaning, he will have to learn the important difference between Astral *Fire* and Astral *Light*. Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even "by learning some *mantram*, and trying its effects on patients," unless one knows the philosophy—so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Brahman—who transferred the gift of curing by a certain *mantram* to our correspondent—know himself anything of the power he was so transferring, or did he simply do that *mechanically*?

If he was *an initiate*—well and good; but, in such case, how happened it that he asked one, who *was not* an adept, to *teach him* in return? Such are not the ways of initiates. An adept, acquainted with one CENTRE, knows them all—since there is but one centre, of Occult Force in nature. He knows that in the *centre* of the Astral Fire must he search in nature for the origin of every sound—and it *is* sound—the Vach—that is the curative agent in a *mantram*. Such a man knows that it is from this *centre* alone, never from the circumference of the SHATKONA CHAKRAM,* that the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point), but convey and echo them *from within without*, and *vice versa*, in every occult process of nature. It is within and from a given point in space (which must always be central, wheresoever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds from; for this centre is the "seat" of the unmanifested deity,—says the esoteric Brahmanical doctrine—of the "Avyaktabrahm," and stands for the *seventh* principle within the six points of the *chakram*. All the forces in nature, whether great or small, are trinities completed by quaternaries; *all*—except the ONE, the CROWN of the Astral Light. If we say that nature has in reality *seven*, not five or even four, elements, some of our readers may laugh at our *ignorance*, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a *mantram*), it is through occult sounds that the *adept commands* the elemental forces of nature. SABDABRAHMAM'S vehicle is called *Shadjam*, and the latter is *the basic tone in the Hindu musical scale*. It is only after reaching the stage called *Tribeni* and passing through the study of preliminary *sounds*, that a Yogi begins to see *Kala Bramham, i.e.*, perceives things in the Astral Light. When our correspondent will have mastered the *nadis* and *niddhis* of the Raj-Yog, and reached at least the above named stage, then will he comprehend what we mean in saying, that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog. The practice of blindly "transferring" and "receiving"—is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a sorcerer, or learns practically *nothing*; or more frequently yet, kills himself by such an unjudicious practice. The *mantram* ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and *stab the user*.

PROFESSOR LIONEL BEALE, F.R.S., ON MODERN SCIENTIFIC THOUGHT.

A crowded meeting of the members of the Victoria (Philosophical) Institute,—a Society founded to investigate all scientific questions, including any said to militate against Religious Belief—took place at No. 7, Adelphi Terrace, London, on the 15th of May, when Professor Lionel Beale, F.R.S., President (1881) of the Microscopical Society, read a paper. He commenced by alluding to the varied opinions that existed among scientific men, as to whether the hypotheses upon which modern scientific opinions in favour of some form of the physical doctrine of life were based are worthy of acceptance. He himself confessed that he was among those who held "that no form of the hypothesis which attributes the phenomena of the living world to mere matter and its properties has been, or can be, justified by reason." He added,—"I would draw attention to the declaration again and again repeated and now taught even to children, that the living and the non-living differ only in degree, that the living has been evolved by degrees from the non-living, and that

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* The hexagonal wheel, or six-pointed star—the wheel of Vishnu with the Hindus; Solomon's seal—with the Western Kabalists. It is, in this case, the representation of the Astral Fire, the *seventh* being represented by the *central* point. In this connection, one would do well to study the article on the five and six-pointed star in the 26th number of the THEOSOPHIST (for November, 1881.)—ED.

the latter passes by gradations towards the former state. No one has adduced any evidence in proof of these conclusions, which are, in fact, dictatorial assertions only, and no specimen of any kind of matter which is actually passing from the non-living to the living state, or which can be shown to establish any connection between these absolutely different conditions of matter, has been, or can be at this time, brought forward. Between purely vital and purely physical actions, not the faintest analogy has been shown to exist. The living world is absolutely distinct from the non-living world, and, instead of being a necessary outcome of it, is, compared with the antiquity of matter, probably a very recent addition to it,—not, of course, an addition of mere transformed or modified matter and energy, but of transcendent power conferred on matter which controls, regulates, and manages both matter and its forces according, it may be, to laws, but not the laws of inert matter. It is not only one or two of the positions assumed by the materialist that are open to doubt or objection. Facts completely controvert all materialistic views which have been put forward. To be condemned as untenable is the doctrine that there is a relationship between non-living and living matter, or that the term molecular mechanism can be applied to the former. The simple truth is, that the essential phenomena of all living beings cannot be explained without recourse to some hypothesis of power totally different from any of the known forms or modes of energy. Any one who allows his reason to be influenced by the facts of nature as at present discovered, will feel obliged to admit the existence of vital power as distinct from, and capable of controlling, the ordinary forces of non-living matter. It has been conclusively shown that the laws of vital force or power are essentially different from those by which ordinary matter and its forces are governed." The author then referred to Nature as explained by the Materialist: "A Nature which was really a blind, insatiable, irresistible fate, falsely called law, destitute of intelligence and reason, devoid of mercy and justice, is the Nature held up for our admiration, with the consoling assurance of dictatorial authority that it sprang from chaos in obedience to everlasting self-originating (?) law, and that it will return to chaos, in obedience to the same,—all life, and work, and thought being but the undulations of cosmic nebulosity, and dependent upon the never-ceasing gyrations of infinite, everlasting atoms, as they bound through the ages from void to void. This, the dullest, the narrowest, the most superficial of all creeds,—materialism, which includes some mixture of antitheism and atheism of various forms and hues,—has been half accepted by hundreds of persons during the last few years. I believe all materialistic doctrines, vary as they may in detail, will be found to agree in accepting as a truth,—if, indeed, they are not actually based on it,—the monstrous assumption that the living and the non-living are one, and that every living thing is just as much a machine as a watch, or a windmill, or a hydraulic apparatus.* According to the material contention, everything owes its existence to the properties of the material particles out of which it is constructed. But is it not strange that it never seems to have occurred to the materialistic devotee that neither the watch, nor the steam-engine, nor the windmill, nor the hydraulic apparatus, nor any other machine known to, or made by, any individual in this world, is dependent for its construction upon the properties of the material particles of the matter out of which its several parts have been constructed!"

* The assumption is "monstrous" indeed, as presented to us by modern materialism which rejects with the idea of a personal creator, every other *intelligent* principle in nature. But is it more "monstrous" or less illogical to attribute the *creation* of a boundless universe out of *nothing* and to father the same upon a finite and conditioned *personal* deity? There is much to say on both sides; and very soon it will be said,—Ed.

PRIORITY OF CIVILIZATION.

BY PESTONJI N. KHANDALAWALLA, C.E., F.T.S.

To treat of the destinies of humanity, and to have no place accorded to India or China with their vast civilisations! How strange! What an imperturbable assurance on the part of those writers for whom these two do not exist under the Sun! And their name is Legion. For them

"All that Egypt's learning wrought,
"All that Persia's magian taught,"

was concentrated within the heathen walls of Athens and of Rome. The rest was all barbarism. And yet great civilisations and brilliant empires existed in Asia when Egyptian Curops founded Athens and the she-wolf's nurslings nursed that monstrous beast in Tiber's fen. Even at that epoch a civilisation eclipsed, or rather annihilated, by Rome shone in Latium. The Umbrians, the Ligurians, the Volsques, and, above all, the Etruscans do not merit the name of barbarians. Their monuments, now discovered, bear witness to a high degree of civilisation ere Rome had a name. The first Assyrian empire fell, when Rome was scarce in her cradle. The Orient was then old. It had old monarchies in decadence. It had run over all phases of civilisation. The Occident was then steeped in dense barbarism. And yet they would date everything from Athens and Rome, language, religion, the arts, and philosophy. Nay, more! They would that the moral idea, which dominates modern society, was but recently brought into the world; and that all the large portion of humanity, which has been, and is still, represented in the East had been disinherited of it. Can absurdity go further? The very facts give this doctrine the lie. And even, were it not so, our good sense would not admit of such blasphemy to the most High. Heaven preserve us from all Religious Tract Book Society manuals! How grossly have facts and figures been mutilated! How ancient history has been made one mangled heap of the distorted and disfigured dead!

Nothing is more dangerous and difficult of eradication than the errors and false facts propagated by illustrious names. Historians of philosophy, like Hegel and H. Ritter, of whom we would expect otherwise, have run into the same error. Speaking of Confucius, the first says "We have the conversation of Confucius with his disciples. A popular moral is expressed in it. This is to be found everywhere and with all the nations, perhaps better with some. It is but vulgar. Confucius is a practical philosopher. There is nothing speculative in his writings. His moral doctrines are good, but they are commonplace. Nothing special is to be learnt from them. The De Officiis of Cicero teaches us better than all the works of Confucius. Better they had never been translated."*

The other says "With regard to the writings attributed to Confucius, and which are for his compatriots the source of wisdom, we can say that the Chinese regard wisdom as every other thing than what we call philosophy. These rules of conduct and these moral sentences have been repeated *ad nauseam*. Those who would give importance to these maxims deserve a smile."†

Not so Leibritz and Wolff, and Brucker on the subject of Confucius. These German writers too have occupied themselves with the history of philosophy. It is doubtful, however, whether the high speculative doctrines of Messrs. Hegel and Ritter have had, as civilised, extended and durable an influence as the moral doctrines, so *vulgar*, of the great Chinese philosopher.

* Voreslungen über die Geschichte der Philosophie.

† Histoire de la Philosophie Ancienne, Traduction Française de M. Tissot.

THE MYSTERY OF LEVITATION.

WHY DO BIRDS FLY, AND FISHES SWIM ?

By W. R. Frink.

About four years ago, I took quite an interest in spiritualism and pursued my investigations, in Philadelphia, with the two mediums, Mrs. Bliss and Henry Gordon ; at Terré Haute, with Mrs. Stewart and Laura Morgan, for "materialisation," so called. At St. Louis, I held séances with a Mrs. Sawyer, for tipping, raps, clairvoyance, &c., I got communications from persons whom I then thought to be dead, but in a short time learned that they were still living. Never being very credulous, this made me doubt, not so much the integrity of the mediums, as the forces that produce the phenomena. I soon came to the conclusion, that there was more fraud with the invisibles than with the mediums. I then got *Isis Unveiled*, read and re-read it, and pondered on the Yoga-philosophy, which interested me very much, as it opens to the trained power of man, a field not even hinted at in our Christian teachings. I have since followed your writings and teachings in the THEOSOPHIST from first to last, and the powers of the Yogi still seem to me most important and mysterious. If it is a *fact*, that man can, by study and training, become able to project his simulacrum, or astral body, to any distance and make it visible at his pleasure, or can walk on the surface of water, levitate himself at pleasure, or throw himself into a cataleptic state at will and remain in it for months without food—it certainly opens up to the minds of the Western peoples, an idea of the capabilities of man, in an entirely new light. And, if, as you say, it is in accordance with natural law, we certainly should find somewhere in nature parallel phenomena. In regard to the cataleptic state, we find that in frogs and other hybernating reptiles and animals. As to the overcoming of gravity, I have often wondered at the flight of birds, the philosophy of which has never been explained satisfactorily to my mind. I have often, when at sea, watched birds, and seen them sail in the air twice the length of the ship, or more than a thousand feet, without the slightest motion of their wings, and changing in many directions by a simple motion of their heads. Yet those birds will weigh ten pounds or more. What overcomes gravity ? Often, too, we will see them rise from the water against the wind, without any sufficient visible motion of the wings to propel them, if it were only a question of mechanical action. But if we take the position that birds have the power to make themselves light or heavy *at will*, the phenomenon of their flight becomes easy to comprehend.

Take, for example, the bird, called by sailors, the man-of-war hawk. He is seen leisurely sailing high in the air, as though he were meditating on the vanities of this world, like a good philosopher, but when he sees a labouring bird which has been fishing, return with his wages in his mouth, this monstrous eagle seems to drop with the velocity of a leaden ball, the fisher-bird drops the prey from its mouth, and it is caught by the thief before it strikes the water. If the eagle were shot dead in the air, he would not fall with nearly the velocity that he does. Naturalists say he only folds his wings, so as to cause the least resistance from the atmosphere, he does not propel himself with them. A fat turkey, that will weigh twenty pounds, will fly with the same ease as a lean one, that will not weigh more than five or six, and yet the breadth of wing is as great in the one as in the other, and apparently the muscular exertion is no greater with the fat one than with the lean one ; whereas, if flying is merely mechanical, the one should exert more than twice the force of the other. There is a little animal here in America called the flying squirrel. The *Scientific American*, of December 24, 1881, gives a beautiful cut and description of him, and says he will "climb up fifty or more feet, and project himself off towards an objective point eighty or a hundred yards distant, without any motion of his expanded membrane, or, in other words, he floats off in a curve and lights ascending." The writer fails to give the scientific explanation of the animal's floating through the air *in an ascending curve*. With the hypothesis that the animal can make himself heavy or light at will, all his motions are consistent. Whales will come up to breath after spouting, one-half of their ponderous bodies will be above water, but after filling their capacious lungs with air they will sink at will. Dr. E. K. Kane, the Arctic navigator, says it is hard to account for the walrus being able to break the ice for breathing-holes, in the Arctic seas, except upon the theory of their buoyancy. An eagle will take up a lamb that will weigh ten pounds ; hawks will carry off chickens that are as heavy as themselves. Can you explain the mysteries of birds flying ? If the power of Yogis are what they are reported to be (and there is little room to doubt without discrediting all human testimony), the Christian miracles are only Yogism, in a perverted dress ; and, in fact, all the gods of history must have been types of ancient Yoga. Establish the fact that an adept can control a medium, and show his material apparition in Australia or America, and it relegates the theory of human spirits of the dead to the realms where credulity reigns triumphant. In my observations and experiences I have come to the conclusion that mediumship is very common, but the invisible forces need testing.

Among the Mormons here, half of them are mediums, controlled by all sorts of invisible forces which they attribute direct to God. Mormonism is made up, from first to last, of crank minds controlled by Diakas (Pisachas) with an underlying motive of percentage of selfishness and a desire to rule or ruin. I take great pleasure in reading the THEOSOPHIST—as it opens the door to a realm of thought beyond anything hitherto taught by Western philosophers. What surprises me most is the learning and erudition of your native writers. We have always been led to believe that the climate was against deep study, and that the so-called learned were not really students. But their writings have created here a different impression. As metaphysians, they excel us, Westerns, in my judgment. Their minds seem to be more free to grasp a wider range of thought. I have always been by nature almost a theosophist. My motto has ever been, that "a new fact is worth more than an old error." I have always desired to live free from creeds and the narrow restraints of dogmas. Two years ago I was in Japan, and, among many strange things I came across, were the so-called *magic* mirrors—of which I have two—wherein the figures on the back are reflected from the bright polished surface. I presume you have seen them. They are an enigma to me—and all the scientists, that I have shown them to. The Mormon Bishop, priests and prophets are equally unable to explain them. Are they a Yoga "miracle"—or can you explain them in any way ? I would be glad to see in the THEOSOPHIST the explanation given by occult philosophy of the flight of birds.

Salt Lake City, Utah, U.S.A., April 23, 1882.

Editor's Note.—We would fain answer the friendly voice from the Mormon metropolis, to the full satisfaction of the writer, did he but deal with problems demanding less elaborate explanation. In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words upon the subject ; but they must be few indeed. "If," writes our correspondent, "we take the position that birds have the power to make themselves light or heavy *at will*, the phenomenon of their flight becomes easy to comprehend."

And why not take up such a position ? Whether by *instinct* or *will*, whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical *result* must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface

of the water, does not militate against the scientific theory of swimming, when it concerns such fish, man or a bladder filled with air. But we are left as wise as ever, when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to *volition*. But man's inability to sink as rapidly and to such a depth, even though a most experienced diver,—who *has* to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is "a change of polarity and of normal gravity," not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute; with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity *at will*, the same cause is made operative, and both produce an identical effect. There are certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.

Correspondence.

THEOSOPHY AND SPIRITUALISM.

A Calcutta correspondent asks:—

(*a*) Is Occultism a science *akin* to Spiritualism?

(*b*) What are the principal points in which the Theosophists and the Spiritualists differ?

(*c*) Can a Spiritualist call himself a Theosophist without altering his faith? and *vice versa?*

(*d*) I understand you do not believe in Spiritualism—then how is it that a *Spiritualist* has been elected President for the Bengal Branch of the *Theosophical Society*?

To which we answer:—

(*a*) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.

(*b*) The difference is in our theories to account for the phenomena. We say they are *mainly*, though not *always*, due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.

(*c*) Yes; many excellent persons are both, and none need alter his faith.

(*d*) We do believe in the phenomena, but not as to their cause—as above remarked. There being no religious or other test—other than that of good moral character and sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the venerable Babu Peary Chund Mittra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most *spiritual* Theosophist and most *theosophic* Spiritualist we have ever met.

QUESTIONS ABOUT ESOTERIC THEOSOPHY ANSWERED.

TO THE EDITOR OF THE THEOSOPHIST.

I have been studying the pamphlet on Esoteric Theosophy, and find the doctrines inculcated therein very beautiful indeed, but after reading it I asked myself the question:—Is it really the chief end of man to live an ascetic do-nothing life, and then, when dead, to lose his identity?

In my humble opinion, the laws of nature which your doctrine professes to teach are altogether against you, in proof of which I would ask you the following questions, *viz.*:—

1. Supposing we all turned Esoteric Theosophists, how would we continue our species?

2. For what purpose were various organs given to us by Nature, if they were not intended to be used?

3. Supposing we were all good, what would be man's mission upon earth?

I should say your religion is only intended for priests, and, if we all turned into priests, there would be no one to preach to, and the world would come to a stand-still.

I have no doubt that you would do a lot more good if you only propounded your moral laws to the public, keeping the hidden laws of nature to yourselves until you had fitted mankind to accept and understand them. I think you injure your cause (a very good and high one, indeed,) by trying to dissuade ordinary mortals from a belief in God, and what they consider the supernatural.

I myself believe in you and Madame Blavatsky thoroughly, but I am afraid to show your paper, the THEOSOPHIST, to any of my friends who are good Christians, (not only professing, but behaving as such).

I am a Spiritualist, and try to be a Christian.

Trusting you will not grudge me a few lines in explanation of the three questions.

I am, dear Sir,
Yours truly,
W. H. C. D.

Our correspondent need not trouble himself as to what *might* be the consequences, if all the world should turn ascetics and *chelas* and train for adeptship. There are enough realities in this life for us to look into, without concocting such wild contingencies to vex ourselves withal. There was never a time yet, nor ever will be, while this human race lasts, when anything more than a small minority would devote themselves to the mighty task of self-conquest and spiritual evolution. The adept is as rare as the flower of the Vagay tree, which, the Tamil proverb says, is most difficult to see. So what our friend read in *Esoteric Theosophy* referred to the ideal man, living—and most necessary—type of human perfectibility. The mere certainty that such rare powers—psychical and intellectual—and such moral grandeur, as he exemplifies, are within human reach, gives dignity to our common nature and a worthy model to look up to, and, in some degree, pattern after. The organs of our body were not "given" to us at all—if we may credit modern science; they developed themselves as occasion required; and, when disused, they gradually diminish and disappear: which they would not if "given." "What man's mission upon earth would be if all were good," is more than we can say. To merely imagine such a state of things is beyond the limited range of our mental powers. But if they were not *too* good they might, perhaps, try to become better. There is no "Theosophical religion," and every member professes the one he prefers.

We regret our inability to concur in the suggestion to suppress discussion of the occult powers of nature, since that is the only thing most needed to extinguish superstition and sweep away *false* religions from the face of the earth. Our correspondent does well not to show to any persons who are "good Christians (not only professing but *behaving* as such)" any copy of our magazine, which may contain an attack upon *professed* Christians, who do not at all behave as such: our strictures are not meant for the former, and it would only give them pain to see how the bad conduct of the others provokes reprisal, and brings disgrace upon the faith they misrepresent.

A DESERVED RETALIATION.

TO THE EDITOR OF THE THEOSOPHIST.

Madame,—The occurrence, which I am here going to relate, may interest some of your readers, and I therefore beg to request the favour that you would, if you think it proper, allot it space.

Those who may be inclined to doubt the truth of the statement which follows will be able to satisfy themselves by a glance at the *Ukhbar-i-Hind*, of the 23rd January, 1882, in the columns of which a correspondent has fully detailed the circumstance I here narrate. Besides this, any one so disposed may ascertain the exact truth by enquiring at the chief town of the district wherein the officer here referred to was posted.

In the district of Pilibheet (which borders on that of Shajahanpur) there was, a few months ago, a Mahomedan gentleman who held an influential position in the police. He one day wished to talk to a fakeer who resided in the neighbourhood, and sent a man to bring him. The fakeer refused to go to the officer who, thereat enraged, ordered

four policemen to proceed to the spot where the fakeer was staying, and to drag him hand-cuffed into his presence. The constables went to the fakeer and, having bound him hand and foot, brougt him to the officer. The officer then said to the fakeer: "Now, sir, do you perceive the results of your rash disobedience of my orders? Did you not know that I am in authority here, and that all obey me?" The fakeer replied: "I care not to know who you are, nor do I know the signification of the term "authority."

This answer made the officer furious, and he ordered the four policemen to beat him. They belaboured the poor man till he was half dead. The officer then ordered his men to desist, and said to the fakeer: "It is merely out of pity for your being a beggar that I allow you to go back alive; now go if you like, and complain against me to my superior." The fakeer said: "I have already told that I know not the meaning of the term authority. There is but one ruler above all, and that is God who is omnipotent and omnipresent. Thinkest thou that He even this minute notices not the fact, that thou hast ordered me to be beaten without my being in the least culpable? I have no occasion to resent in the least what thou hast done to me; if thy injustice be displeasing to any one, it will be to God, who watches over and cares for all. Rest not overconfident; the punishment of thy injustice may follow shortly." Having said this, the fakeer went away.

In the night the four constables, that had beaten the fakeer, fell ill and died. Next day news reached the police officer that his son, who was a tehsildar somewhere, had expired.

On the third day the brother of the officer died; and on the fourth the officer himself. Three days after the death of the latter, his wife, the sole surviving member of the family, followed him to the grave.

The property of the officer went to Government, as no rightful heir was left to succeed to it.

Subsequently, people searched for the fakeer, but he could not be found.

May this mournful incident serve as a warning to those who wantonly insult poor fakeers.

Yours fraternally,

JWALA PRASADA SANKHADHAR, F.T.S.

Indalpur, May 30, 1882.

NOTE.—We cannot let this pass without protesting against the idea that any such holocaust of innocent people comports with the idea of justice, human or divine! The police magistrate was guilty—frank cruelty and injustice, and deserved punishment in *his own person*; but neither the subordinates, who executed only his orders, nor his guiltless wife, son, nor brother, deserved the doom which befell them. We repudiate *such* a God.—ED.

ZOROASTER AND MESMERISM.

TO THE EDITOR OF THE "THEOSOPHIST."

Madame,—In the midst of a work on Animal Magnetism, the thought occurred to me that Zoroaster might probably not have been unaware of the healing effects of what, since his days, has come to be universally known as mesmerism. For it used, years ago, to be the common practice in most Parsi houses (a practice not quite extinct even now) for a *mobed* to sit at the bedside of an invalid, reciting prayers and making, while so engaged, a *fixed movement* (somewhat in the nature of mesmeric passes) *with a handkerchief from the invalid's face downwards*. I have known of no remarkable cures effected in this way, but the prevailing notion is that a fervent prayer, recited in the manner I have described, serves to drive away disease, the motion made with the handkerchief being only an outward manifestation of what the prayer is supposed to accomplish. Perhaps the practice, in its scientific bearing, was better understood in Zoroaster's days, and those who then followed it knew exactly the respective part played in it by the *prayer* and the *passes*. But, as has happened in the case of every religious system, the real meaning of the practice in question, as of most of the other practices taught by the Parsi prophet, has come to be lost sight of altogether, and the practice is regarded by the so-called educated men of our days as a piece of superstitious mummery, unworthy the serious consideration of a cultivated mind. Until lately I was myself the victim of this short-sightedness, but thanks to your journal and the collateral reading which it has induced, I now consider nothing so unworthy a cultivated mind as the hasty branding of all phenomena, that one fails to understand or to account for, as superstitious and absurd.

Yours faithfully,

July 15, 1882. H.

WHAT IS THEOSOPHY?

BY A PARAMAHANSA OF THE HIMALAYAS.*

1—Theosophy is that branch of human perfection, by which one may establish himself with the eternal cause of invisible nature; to which this physical effect is a visible bubble.

2—Theosophy is that knowledge which leads one from animalism to Divinity.

3—Theosophy is that branch of human philosophy, which theoretically teaches one what he really is beyond *mind and personal individuality* (Ego).

4—Theosophy is that branch of chemistry, by which one begets IMMORTALITY.

5—Theosophy is that branch of painting (one's self) which Time cannot efface.

6—Theosophy is that branch of husbandry (agriculture) by which one may preserve the seed without rearing the tree.

7—Theosophy is that branch of optics, which magnifies one's view to see beyond physical nature.

8—Theosophy is that branch of human surgery, which separates physical nature from the spiritual.

9—Theosophy is that branch of Masonry, which shows the universe in an egg.

10—Theosophy is that branch of music, which harmonises physical nature with spirit.

11—Theosophy is that part of gardening, which teaches one how to rear trees out of charcoal.

12—Theosophy is that branch of sanitation, which teaches one how to purify nature by means of cause and effect.

13—Theosophy is that branch of engineering, which bridges the gulf between life and death.

14—Theosophy is that warlike art, which teaches one how to subdue (subjugate) time and death, the two mightiest foes of man.

15—Theosophy is that food, which enables one to taste the most exquisite sweetness in his own self.

16—Theosophy is that branch of navigation, which teaches one the starting point and the final goal of human life.

17—Theosophy is that branch of commerce, which makes one fit to select unerringly the commodities for both lives.

18—Theosophy is that branch of politics, which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.

19—Theosophy is that branch of mineralogy, by which one may discover the source of eternal wealth, combining life, knowledge and eternal joy into one.

20—Theosophy is that branch of astronomy, which proves that spirit is the only fixed star which sets not throughout the revolutions of nature.

21—Theosophy is that branch of gymnastics, which invigorates the mind, expands the intellect, unites the thoughts *with the tie of breath*,† removes the heat of lust, and produces a balmy calmness, which is the heart's eye, to penetrate the mysteries of nature.

* *Paramahansas* are the order of the highest Yogi-Sannyasis, who alone are allowed to throw off the yoke of the Hindu caste superstitions. While all the others have to perform, more or less, the daily exoteric ceremonies of their respective *Ashrums* or orders, no rules of action can be assigned to these.—ED.

† This relates to occult practices.—ED.

22—Theosophy is that branch of mental philosophy, by which one may know the exact centre of his individual Self and its identity with the entity of the second principle of the Vedantists, or the seventh one of the present Theosophists,* or what is commonly known by the name, God.

23—Theosophy is that branch of medicine by which one may rid himself of his sins from time immemorial.

24—Theosophy is that branch of natural philosophy, by which one may watch and witness nature in her birth—chastity—*adultery* and the present old age.

25—Theosophy is that occult branch of the Christian church, on which the ground-work of that church was originally planned,— *i.e.*, the essential non-difference of God with the individual witness.

26—Theosophy is that branch of Christianity, which eliminates the spiritual Christ from the corporeal one of the orthodox generation.

27—Theosophy is that part of the Christian theology, which shows that the present churches of the West are abusing the Bible by misinterpretations.

28—Theosophy is that part of the Aryan independence, by which one may exist without the help of nature.

29—Theosophy (to be brief) is the sum total of the wisdom of the Aryan Bramha—the happiness eternal—and the life everlasting. It is Theosophy which taught the Aryans how to soar far beyond the region of Shâkti and to be in *perpetual joy*—(the play-ground of Shâkti). In short, it is the basis of all the knowledge that exists in the eternity.

A PARAMAHANSA.

THE SISHAL AND BHUKAILAS YOGIS.

TRANSLATED FOR THE THEOSOPHIST BY BABU RAJNARAIN BOSE.

[We are indebted to the kindness of the learned President of the Adi Brahmo Samaj, for the following accounts of two Yogis, of whom one performed the extraordinary feat of raising his body by will-power, and keeping it suspended in the air without visible support. The Yoga posture for meditation or concentration of the mind upon spiritual things, is called *Asana*. There are various of these modes of sitting, such as Padmasan, &c., &c. Babu Rajnarain Bose translated this narrative from a very old number of the *Tatwabodhini Patrika*, the Calcutta organ of the Brahmo Samaj. The writer was Babu Akkhaya Kumar Datta, then Editor of the *Patrika*, of whom Babu Rajnarain speaks in the following high terms :—" A very truth-loving and painstaking man ; very fond of observing strict accuracy in the details of a description."—ED.]

SISHAL YOGI.

A few years ago, a Deccan Yogi, named Sishal, was seen in Madras, by many Hindus and Englishmen, to raise his *Asana*, or seat, up into the air. The picture of the Yogi showing his mode of seating and other particulars connected with it may be found in the "Saturday Magazine" on page 28. His whole body rested on the air, only his right hand lightly touched a deer-skin, rolled up in the form of a tube, and attached to a brazen rod which was firmly stuck into a wooden board resting on four legs. In this position the Yogi used to perform his *japa* with his eyes half-shut. At the time of his ascending to his aerial seat, and also when he descended from it, his disciples used to cover him with a blanket.—The *Tatwabodhini Patrika*, Chaitra, 1768 Sakabda, corresponding to March, 1847.

THE BHUKAILAS YOGI.

The extraordinary character of the *Mahapurusha*, who was brought to Bhukailas in Kidderpore, about 14 years ago, (in 1833) may still be remembered by many. In the month of *Asar*, 1754, Sakabda, (1834) he was brought to Bhukailas from Shirpore, where he was under the charge of Hari Singh, the *durwan* of Mr. Jones. He kept his eyes closed and was without food and drink for three consecutive days, after which a little quantity of milk was forcibly poured down his throat. He never voluntarily took any food but only when forced upon him. He seemed always without external consciousness. To break his Yoga, Dr. Graham applied ammonia to his nostrils ; it could only make him shake his body, but did not break his *Yoga* state. Three days went by before he could be made to speak. He said that his name was *Dulla Nabab*, and when annoyed, he exclaimed "हाडेदा." From his language it was inferred that he was a Punjabi. When he was laid up with gout, Dr. Graham attended him; but he refused to take medicine either in the form of powder or mixture. He was relieved from the disease only by the application of ointments and liniments prescribed by the doctor. He died in the month of Chaitra, 1755 Sakabda, of a choleric affection.*—The *Tatwabodhini Patrika*, Chaitra, 1768 Sakabda, corresponding to March, 1847.

RE-BIRTH.

TO THE EDITOR OF THE THEOSOPHIST.

The Hindu Arcane Philosophy inculcates the doctrine of rebirths, or *Janmántram*, according to merit or *Karma*, until the final spiritualization—called *Moksha* or *Nirvana*, if the latter term does not mean "*a state of total unconsciousness or nothingness*"—of the materio-spiritual being is reached. The laws of nature, as yet known to physical scientists, do not, *objectively*, prove this doctrine, but there are at times, in man, states of thought which, from external association of ideas, subjectively infer that such a thing *may be* reality ; and, of this once convinced, many things, seemingly inexplicable before, are easily explained. However this may be, a believer in this doctrine has as much reason to believe in it as a materialist or atheist to deny it. To my point :—

2. The emotions in a human being of "laughing" and "crying" are peculiar to him, or rather more unmistakably expressible in his facial features than other animals. The causes of these emotions are present experiences or recollections of past ones ; in either case, the experiences belonging to *this* world,—*this present* life. Every one will have noticed a child only ten or fifteen days old laughing and crying alternately while sleeping in the cradle. This child has as yet had no (this) worldly experiences to stimulate these emotions. May not the cause then be recollection of the former "Ego," and its acts—the *Pârva-janmam ?* Our old mothers *innocently* declare that "Bhagvan" (God) makes the child laugh or cry—or is this explainable by physical physiology,† stating that the appearance to us of the child's laughing and crying is the *spontaneous* relaxation and contraction of the facial muscles, which of their own accord train themselves in this manner, so that they might readily obey when called up by worldly experiences to be gained hereafter ?

I am, yours truly,
A. GOVINDA CHARLU.

Camp Gubbi, Mysore Province, July 7, 1882.

"ON SPIRITUAL SELFISHNESS."

Such is the name of a paper written, a few months ago, in the *Spiritualist* by the author of the very interesting "Life beyond the Grave" in which he attacks the occultists, robustly, to say the least,—whether quite wisely is another matter.‡ His argument is, that no practical good for the benefit of humanity ever proceeds from the occultists, in which assertion he rashly includes the Eastern Brotherhood of Theosophists and Madame Blavatsky. Now, it appears to me from this inaccurate wording and careless form of expression that the whole matter is one with which he is not acquainted. Especially to be noted is his comparison between the miracles of Christ and those he quotes. I think the whole of his paper is so illogical, that it would really be scarcely necessary to notice it in any way, did it not appear to me that this author represents a large body of persons who think as carelessly and inaccurately on this matter. Thus it may be as well to call attention to printed criticisms they seem to ove look. The whole drift of the reasoning is to prove that the world would do quite as well

* *Jivatma*, in the sense of the Vedantin, is the Soul of all life, and in that of the Theosophists it is *Jiva*,—vital principle.—ED.

* The above particulars of this *Mahapurusha* have been obtained on unexceptionable testimony.—ED. *T.P.*

† I use this term "physical physiology" in contradistinction to "metaphysical physiology" for, what else than the latter is your "psychology" or "esoteric philosophy ?"—"A. G. C."—[and quite correctly.—ED.]

‡ Written at the end of 1881.

without the class he assails ; that all persons who lead the lives of isolation and retirement, ascetic or celibate, lives wrapped up in lonely studies, are quite useless ; that they do no good to any one ; that they are selfish, mistaken, unnatural beings, and, as such, are not wanted ; and, finally, that their miracles are "all conjuring, or very much akin to it."

Now, is this *really* the case? Are such persons so intimately known by people living the usual earthly lives that these facts can be so easily substantiated? If not, why attempt it? At the most they are surmises. We can all of us, who lead ordinary lives, but surmise about those who are chosen to lead extraordinary lives; and why surmise evil, where a little truer and deeper consideration may entirely alter our crude ideas about them! First, I think, it is no use for persons who are so buried in their animal frames, that they can conceive of no higher good than what pertains to their bodies to consider the matter, as they *cannot* be just. Others, who are students of the mysteries of soul-science, will be fairer. To begin with, are there not multitudes of good men and women, a goodly throng daily growing larger, who pass their lives in doing good to the *bodies* of their fellow-men and women, and of ministering to all their external needs? Such people are following in the steps of Buddha and Christ on the external plane only, but probably educating themselves for higher powers of ministering to others, when they are re-incarnated to a fresh life on earth. By doing so, they are opening the first avenues to the soul. To minister to the bodily wants of our neighbours, rich and poor, is the positive duty of everyone born into the world. Our turn always comes to minister and to be ministered to; let us never miss our opportunities of such right-doing. Well, this is all right and noble, but are there not a large, and ever-increasingly large, number of persons who are anxiously looking out for ministers to their souls! They have all that their body requires, but they are starving for soul-food, soul-knowledge, soul-science. Any thing and everything that is above, outside or inside the natural man. And who is to give it them? Does it not appear that those *who study it* are the most qualified? Many people are entirely content with exoteric religion, but not *all*. In these days of earnest study and daring thinking, of eager investigation, of the writings of the great seers and mystics and all the exponents of *the divine science*, as of the blending of the knowledge of the external and the science of the internal, the thinkers of every country and creed require instructors to help them on. An who can give it them *ex-cathedra?* Who else but those few, those *very* few, "selfish" beings who, forsaking all love, joys and the pleasures of the flesh, "crucify" their affections indeed. These few beings, it is true, do not make the care of the body their paramount object in life; their business rests *not* chiefly with the body only. In all branches of mundane sciences and arts, the student, who aims at a thorough mastery and knowledge of his subject, finds it absolutely necessary to use all the known means for the furtherance of that object. Why should not the "Eastern Brotherhood," as every other recluse and mystic, be allowed the same privilege? If they find,—and are they not probably the best to know,—that retirement from all the mixed influences of ordinary life, celibacy, ascetism, and absolute denial of all things that the body craves for,—and which, as a rule, are only too generously granted by the *unselfish* people of the world,—if they find, as I say, that a life of perfect bodily purity, (alone or with kindred souls) produces a state by which alone THEY are enabled to cross, while still in this life, the mystic threshold of spirit-existence, and that, by so doing, they put themselves on a vantage ground of observation and knowledge—why should they not be permitted to do so? To me it seems that the trite accusation of selfishness is of the poorest. But it is asked what good do they do, after all, to the souls of their fellow-creatures. My answer is—and I am speaking probably as "inspirationally" as the author of "spiritual selfishness" has, in other words—absolutely without anything like accurate knowledge, though I should not wonder if it were true—my answer is, there can never have been a man or woman who had advanced in soul-science, who would not lend a helping hand to any one who asked for advice or assistance. The "work" of these "selfish Spiritualists" has certainly never been one that would cause stir in the *mundane* world, and, perhaps, it never will. They are content to soar far, far beyond the world, and yet their wisdom is looked upon as "foolishness"! The work of all such mystics is purely esoteric and as leaven. I think, before any one is in a position to *judge* those noble few who do "leave all," he should try the selfishness of *this* life first. It appears to me that such an ascetic life can be, probably, only led by those whose long earthly petty experiences are over, who are incarnated for the last time, and whose bodies are to them truly prisons of flesh. To these there can be but one life, and that is the life in the spirit. The modern Christian Saint, acquainted but with the joys of the spirit, is like a child who does not know his own faculties; whereas, had he the education and training—the secrets of which have been lost in our external religion*—still even he who has renounced all bodily gratifications, and who abstains without denouncing all others—even he will exercise an influence deep and wide. His purity, his beauty of life and character, are the links between angelhood and manhood that magnetically draw us all heavenwards. Some of such persons may have never been *actively* doing good—circumstances may have prevented it; but their *passive* good had always been enormous, because they are felt as approaching the *ideal*. Imagine, therefore, combined with the saintliness of life, an illumination of the spirit, a knowledge of everything transcending all the known knowledge, and we have the true occultist or mystic, the "Eastern Brother." And we ask what good are they! Let those, who want to know REALLY, not waste their time and ideas in writing so flippantly about *selfishness*; but let them, through years of self-renouncement, get somewhat nearer to that spiritual plane upon which they would be justified in *asking questions*. Will stones be grown instead of bread? No! thrice no! To be an "adept"—that word and name so glibly written and talked about, and so little understood—is *not* a condition of manhood so ordinary as to justify the careless talk we hear about it. Neither need we fear that there will be many people who will be so selfish as to aspire to it. "Many are called, but few chosen," may *not* be said of such rare human beings. Few are called, and still fewer chosen; so we need not fear either depopulation of the world or loss of bodily comforts to its inhabitants by the general adoption of such "selfishness." We all know that, when a person leads a saintly life, a word of comfort and counsel from him is to us a balm that we feel more healing to our souls than volumes from worldly or material people, even though we do not always follow the said saintly counsel. And so it is for all students who are in search of divine light; the counsels of those who are already consciously illuminated with its rays will be more precious than frankincense and myrrh, for they will be of the purest gold, and as coming from the Deity itself. Again, it seems to be this, that the adoption of a life of retirement, necessary for the study of soul-science, is one that each must settle for himself, and "judge no one." I feel sure that, when a human being feels sincerely and earnestly that he has no real place in this world for him, that his affections *are* all placed *above*, and that his soul *needs* isolation to develop its peculiar and special powers; and that, when a man or woman feels intimately that earth is all a dream, that they are only bodily in this world, that they are right in leading that life which they feel to be the best suited for them for the development of their higher natures—that person is right in following the warning intuitions of his spirit. This is the case with the very few, while the majority of us are wide awake, but for this world, and we feel *Our* highest life in the development of our talents and gifts, towards which life in this world is as necessary as to others it is hurtful. Why, then, judge those who have gone before us? *We* are doing our duty as truly, only *on a lower plane*, as they are. They do not condemn us, how dare we condemn them? Let us each live to the highest ideal whatever that is, and we shall be doing our duty to God and our neighbour. Only in another future life shall we know the true result!

ISABEL DE STEIGER, F.T.S. (British T.S.)
No. 4, Holland Park Road, Studios.

BARON REICHENBACH'S DISCOVERIES.

Not without reason has Colonel Olcott always said, publicly and privately, that the works of the great Austrian chemist—the late Baron Karl von Reichenbach are invaluable to the student of Asiatic psychology. His discovery of the Odylic Force and its universality in Nature; its polarities under different combinations in the human, the animal, vegetable and mineral kingdoms; its transmissibility from individual to individual, and from substance to substance in juxtaposition, throws a flood of light

* Truly we might have been as *giants*, and who knows how the world might be affected, instead of labouring and groaning, as it now is, under the weight of ignorance and of a purely *external* religion.—*L. de S.*

upon the whole department of ancient thought. Their discovery explains to us not only the meaning of terms and names in philosophy and folk-lore, but also the original cause of religious rites and ceremonies and social observances that have come down to this generation from antiquity without a visible clue to account for them. However, we do not intend to go into this subject just now, though we do hope in good time to make Reichenbach's name known throughout all Asia as it deserves to be. We wish only, for the sake of our medical friends, to let them read the opinion of a highly educated professional man—an M. D.—after reading Reichenbach's *Researches on Magnetism, Electricity, Heat, &c., &c., in their Relation to the Vital Force.* He writes :—

"My dear Colonel Olcott,

"I return the book you lent me (Reichenbach on Animal Magnetism). I beg you to accept my best thanks for your kindness in lending it to me. I have read and re-read it with delight, and owe you a debt of gratitude for having introduced me to a writer, who has thrown a great deal of light on many an obscure problem in mental pathology. It is a pity that such books should be tabooed by the Faculty. It is invaluable, if only as a method of experimental research.

"Sincerely yours,
"W. S. V."

Reviews.

JOSHUA DAVIDSON.*

An English romance, in which the hero, Joshua Davidson (Jeshua, or Jesus, son of David) is made to practically exemplify the principles and imitate the human virtues of the Founder of the Christian religion. It is a most interesting and suggestive work. The sensation it made upon its appearance and its large sale show that the authoress hit her mark squarely and fairly. She shows that a Jesus could not fit in with our modern "Christian civilisation," but that any one, who should strictly follow out his social and moral precepts, would risk his safety, and embitter his life. Mrs. Linton has shown the hollow mockery of popular Christianity by contrasting it with the ideal ethics upon which its corner-stones are laid. Joshua Davidson, warmed by the spirit of that code, becomes a Socialist, and in time a "Communard" in Paris, is persecuted and hunted down by the Christian clergy and pious laity on his return to England, and, finally, at the instigation of his highly respectable Vicar, is stamped to death under the boot-heels of a clamorous mob. It is for sincere Christians, after reading this able story, to question themselves as to whether—when they so bitterly denounce people of other faiths, and all who would protect their several rights to follow them—they are themselves so righteous, or represent a religion *practically* so much superior, as to qualify them to sit in the seat of judgment.

A MANUAL OF GENERAL ENGLISH.†

This is a very compact, lucid and systematic hand-book for the use of the student of the English language. The copy of the new edition sent us is well bound and well printed. The author—who is the able Principal of the Tinnevelly Hindu College—has shown good judgment in employing type of a larger font and fuller face for the headings of his sections. The book deserves the wide circulation it is likely to have.

THE FOUR GOSPELS.*

This French work, by Mr. J. B. Roustaing, translated by Mr. W. F. Kirby and Miss Anna Blackwell, the well-known authoress, an ardent follower of the spiritistic school of Allan Kardec, is one of the most curious in the entire library of spiritistic literature. "Emanating from spirits of high degree, it is designed," as the author tells us, "to throw light on everything which has appeared obscure, and to demonstrate the truth of every thing which has been regarded as false, in the great work of the Messianic Revelation, accomplished by Jesus, and recorded in the Gospels." A heavy contract this, for any body to undertake! Swedenborg tried it and failed; so have many others, and so will many more, no doubt.

One who reads the book cannot rid himself of the idea that here are thoughts as old as the race, dressed up in modern garb and ticketed with new names. The facts, when discovered to be such, are, in every instance, Aryan and *pre*-Aryan speculations and discoveries; but they are here marshalled as *fresh* revelations from the Christian Evangelists under apostolic auspices. Where they came from to M. Roustaing is of less consequence to his readers than they appear to be to himself. For us, Asiatics, the claim that they were given by St. Matthew, or John the Baptist, impairs their value instead of enhancing it; and it exacts of one the widest feeling of altruistic tolerance to go on beyond the introduction, and find the many wise, striking, and beautiful passages which the work really contains. To an Asiatic, especially a Northern Buddhist, like the writer of the present lines—it is most repugnant to find all earthly phenomena, including the normal achievements of the human intellect, persistently ascribed to supernal agencies. Jesus—our author tells us—was "an unfallen spirit of perfect and immaculate purity;" had been "constantly docile to the advice and instruction of his *guides*;" (?) "appointed by God as the Founder, Protector and Ruler of our globe, and.....entrusted with the development and progress of our world and of all the creatures which inhabit it.....as well as with the development and progress of the human race, which he is to guide to perfection." "He was," we are told, "clothed with a fluidic body,"—that is, in Hindu language, he had no *Stoolasárira*, *Jiva*, nor *Lingasarira*, but only the *Kamaroopa* united with the three higher principles; the "fluidic" *roopa* being condensed by *supernatural* power, so as to appear solid and objective, and though "the perispiritic body of Jesus was incomparably *more material than that of a superior spirit*, but there was a still greater difference between his body and yours" (ours) (p. 26). Mary, his mother, was a medium, around whom "the spirits..... drew the fluids [auras, properly speaking] needed to produce an illusion," and she being under an *illusion*, (*Maya* ?) thought she begot the child Jesus, and the annunciation made to her by the angel appeared to her to be literally fulfilled." Zacharias (Luke, chap. i.) was "unknown to himself, a seeing and hearing medium" (vol. i., p. 7). John the Baptist was a re-incarnation of the prophet Elijah, though he "lived in complete oblivion" of the fact (p. 92). The Chaldean Magi were mediums also, "their guardian spirits" having inspired them with the idea of going (p. 69) to Bethelhem to find the new-born Saviour of the world. Joseph and Mary "were perfect spirits, were both incarnated on a mission to aid Jesus in his earthly mission." The shepherds (p. 55) were all "clairvoyant and clairaudient mediums"; Peter "was a seeing medium" (p. 437) —a "most excellent medium" (p. 112); so were the two disciples who were going to Emmaus (p. 435); and so was Mary Magdalene (p. 423) and the women who accompanied her to the tomb. The alleged earthquake at the time of Jesus's death was actually produced by the spirits, and "was designed to strike the guards of the tomb with consternation" (p. 424); and the discrepant and contradictory

* *The True History of Joshua Davidson*, Christian and Communist. By E. Lynn Linton. (London : Chatto and Windus.)

† *A Manual of General English* for the use of Candidates for the Matriculation Examination. By R. S. Sheppard, B.A. (Madras : Addison and Co.)

* *The Four Gospels* Explained by their Writers; *with an Appendix on the Ten Commandments* in 3 Volumes. Edited by J. B. Roustaing. Translated by W. F. Kirby. (London, Trübner and Co.)

accounts of the four Evangelists of the events witnessed by them are attributed to each having "preserved the independence of his nature, *under spiritual* influence:" though nevertheless "inspired historical mediums" (p. 1). And so we may go through the three volumes of this work, and find everywhere the agency of spirits upon mediums, and no independence, no free will, or intellect left for humanity. Now, we have the sincerest friendship for the spiritists in general, among whom are some of the brightest minds of Continental Europe. They are re-incarnationists, as ourselves, though we may differ in details. With some of their views we are in perfect accord. But will not any unbiased reader find the position, taken up by Mr. Roustaing, as untenable as that of the advocates for any dogmatic creed? Where are the proofs of all this helpless mediumship and spirit control, which turns us into mere automata? What are the credentials offered by Matthew, Mark and the other "guides" of the author, to prove their identity? Nay, what evidence at all is there to add to what formerly existed (or rather to supply for that which did *not* exist), that there ever were such personages as the twelve apostles, and that they were not euhemerisations of the zodiacal signs? None whatever; we have only the assertions of those who are here called by the familiar apostolic names,—and nothing more! No one *can* prove that there were no such men in the flesh or out of it, but since there is no legal evidence that there were, or that, if there were, they dictated this "new Revelation," the less stress laid upon the claim the better.

But, now, putting the medium-and-guide question aside, we are at once struck, in reading this book, with the fact that in many features it is a re-statement of the Buddhistic occult doctrine as prevalent among the educated followers of the Northern Church. The illusion of Mary is her *Maya*, and *Maya* is the expressive name of our Lord Tathagata Buddha's mother. Our philosophical teaching with respect to the influence during the primeval evolution of man of the *Dhyan Chohans* (see vol. i., p. 46); to the varying atmospheric densities upon different inhabited planets, proportioned to their evolutionary place in the series of world-formations (p. 25); to the future developments of psychic powers (those now found only in the highest initiates) by the whole human race (p. 11); to the development of humanity from one primitive germ, after a like development up to limits of perfectibility in the animal and vegetable kingdoms (see p. 129)—are all here. See, for example, how thoroughly coincident with our Buddhistic belief is the following (from p. 129 and 130):—"The transition from the state of primitive incarnation to the human form is effected by the development of the unique type in the germ. The type is one, but is modified by its surroundings; and hence you may deduce conclusions regarding the formation of the spirit in the various kingdoms of nature. Just as the origin of the human type arises from plastic and fecundated slime, so is it likewise with the principle of the first plants and animals. Microscopic plants are developed, which grow and spread on, or under the soil. They produce seeds which are carried to different places, and are modified by the various influences of the surrounding soil, water, heat, and fluids. Then the animal types are born, which pass through similar transformations, and follow a similar course of development, brought about by similar causes." "When he (man) is first incarnated, the animal races have attained a degree of material development superior to that of the humanized spirit [the primitive anthropoid]. The progress of man has not been hastened, but retarded. The latent principle (of intelligence) must pass through an innumerable series of transformation," &c., &c. And this passage also: "Re-incarnation is the holy ladder which all men must mount. Its steps are the phases of different existences which must be passed through, first in the inferior, and then in the superior worlds, before arriving at the summit." This is all good, but inasmuch as it was taught by Gautama Tathâgata, twenty-four centuries ago, it did not need to be given out again in France as a new Evangel. Nor does the author see the logical inconsistency between the claims put forth for Jesus, as the "Founder, Protector and Ruler" of this planet, and the present state and past history of the Christian religion. That such a being should have deferred his advent upon earth until after the generations of man had lived and died there for nine million years (as the latest learned anthropologist has tried to prove) and, presumably, each ancestor needed this Revelation as badly as his descendants; and that, with such supernal powers as those of "Master and King of your (our) planet and its humanity," he should at this very day allow to be only one Christian to each four non-Christians of all sorts*—is contrary to logic and offensive to the instincts of common-sense. The argument is old, but it is also unanswerable.

The book is written up to certain preconceptions and is special pleading throughout. The scribe makes this but too plain in his INTRODUCTION (p. 15.), where he says that he had regarded "the general outbreak of spirit manifestation, all over the world, as a sign of the commencement of the new era predicted by Jesus .....*Profoundly impressed with this presentiment*, I earnestly, in 1861, besought of the Almighty to grant me the favour of a manifestation from the spirit of my father and from John the Baptist. The manifestations, I so earnestly desired, took place shortly afterwards. ..... I was assured that the time has come for the fulfilment of the promises of Jesus, and that I should be permitted to take part in the work." Of course, with so strong a "prepossession" and "expectancy"—as the doctors say—it was inevitable that his medianimic revelations, should he have any, would reflect his desires and spiritual yearnings. The more so since he tells us he had made "a theoretic and practical study of human magnetism as a preparation for the study of spirit-magnetism," and the revelations came to him through a lady sensitive. We make no reproach against M. Roustaing on this score, for if the matter of a book be but good, we need no more trouble ourselves as to its source than about its binding. But the mental expectancy of the writer is decidedly a factor, when it is a question of so astounding a claim as that God has willed and Jesus, our "planetary Governor," executed a new Revelation of divine truth, intended to corroborate a previous alleged Revelation and dogmatically answer all objecting critics. And here we find the author getting at every step the very messages he desired, and proving *ex-cathedra* the identity of the Biblical personal God, the Divine Rulership of Jesus, and the personality of the disciples, apostles, witnesses and supernumeraries; filling every gap with assertion, and chloroforming every doubter with unsupported affirmations. Thus, to answer those who so often and pertinently asked why, if Jesus were the Son of God, or even God himself, he could have uttered that cry of agonising despair, "My God, my God; *why hast thou forsaken me?*" M. Roustaing makes the following explanation, or rather, we should say the four Evangelists do, since they are the revelators: "The words of Jesus have been misinterpreted. ... ... When the Divine Model left his tangible perispiritic body (the *Mayaviroopa*) on the cross, and his spirit regained its liberty, he cried out, 'Lord all is accomplished; here am I.'" What more proof could be asked by the unregenerate Heathen? To doubt after that would be impious. The more so, when our author was told by his Evangelists, "We give you these words exactly, by the Master's orders."....." It was amid the tumultuous agitation of a crowd animated by such different feelings that Jesus said; 'Lord.....here am I;'" and—it was *the penitent thief who cried out in prayer* ELI, ELI, LAMA SABACHTANI, that is; My God, my God why hast thou forsaken me?" and—some of those present (among "those," the *inspired* apostles and revelators?) *thought* that Jesus had spoken them. So easy is it to

* See Mr. Rhys Davids' *Buddhism*, p. 6. From various authorities he deduces the fact that, of all Christians, there are but 26 per cent. of the world's population.

remove weak points in a case, if one can only secure the right witnesses; nor does it seem more difficult to settle that which seemed hitherto as an insurmountable obstacle to reconciliation, *i.e., fact* and *claim*. To effect such a reconciliation, one has but to summon and cross-examine, thus bringing them to contradict themselves, witnesses dead for the last 1,800 years. After which, we are told that "In certain cases"—(those cases, of course, which it is desirable to pass for unimpeachable facts)—"the Apostles recorded the events under the impression of their own judgment"—as the case in hand, for instance, which clashes with the claim to divinity,—"while other events," those of the Resurrection and Ascension, we are asked to believe, "were brought before their (the Evangelists') eyes, as it were, medianimically" (p. 407).

And if so, if the Biblical personages and the Apostles who inspired the work under review; if those deponents who sign themselves in it invariably as "MOSES, MATTHEW, MARK, LUKE, JOHN, *assisted by the Apostles*" were "mediums" and nothing better, why should the reader be expected to believe more in their *mediumistic* utterances than in those of any other "Spirits," the *mocking* identities of which, the Spiritualists find it next to impossible to establish?

Nevertheless, the work is worthy of a careful perusal. It contains most noble and elevating ideas, and we take it to task merely for its pretensions of reconciling the irreconcilable, and proving that which can be never proved. It is well printed on good paper, and the translation is most excellent. Hence, having in view the remarkable literary ability of both translators, we feel justified in our suspicion that its rendering, in English, is far superior to the original French work. It is on this ground that we recommend it to our readers. In its present English garb it should be in the possession of every student of Psychology; not for the names of the pretended authors, nor even on account of the translators' correct remark, that "of the purity and sublimity of the moral teachings of the work there can be but one opinion"; but for reasons entirely different. Laying aside the rather tardy and lame explanations of the alleged spirits of the apostles and their claims to "bear witness anew to the reality of that mission (of Jesus) by this new Revelation," we draw the attention of our Eastern psychologists and occultists to many answers to M. Roustaing's questions irrelevant to the main object of his work. To his queries in relation to the origin of the "soul," *its phases, its progress, and its destinies from the moment of its origin till the period when it attains to perfection*" (p. 108, vol. i., *Evolution of the Spirit*); and that other—"*How is the Spirit which has arrived at the preparatory period to humanity led to the state of formed spirit, or of intelligent, free and responsible individuality*" (p. 124, vol. i.)—the answers are most remarkable. If we eliminate from them such words as "creation," "paternal influence of God," etc., etc., terms in accord with a preconceived belief in a "Creator and Ruler" of the universe, we find in them the strongest echo of the esoteric Eastern doctrines on Cosmogony and Evolution. Whence and how it reached the medium's—Madame Collignon's—ears; how, so much that is absolutely correct and scientific could be so deplorably mixed up with the unprovable speculations and one-sided view of only one—and that one the latest—religion of the world, is the province of our studious psychologists, not that of a reviewer to decide. The latent and marvellous capabilities of the human soul are one of the least fathomed, hence the least understood of the great mysteries of nature. The Eastern esoteric philosophy claims for many thousands of years to have given it all its attention, and that its discoveries agree with the latest discoveries of the naturalists in general, and of psycho-physiological science especially. Materialistic science, on the other hand, having never consented to give such claims one moment of serious attention, rejects alike the teachings of the Occultists and those of the Spiritualists.

ZOLLNER'S TRANSCENDENTAL PHYSICS.*

It is very gratifying to find that the merits of Mr. Massey's English translation of Professor Zöllner's candid and scientifically lucid report of his researches in the mediumistic phenomena of Dr. Henry Slade, have been so appreciated as to make a demand for a new edition. To the publisher, Mr. W. H. Harrison, we are indebted for an early bound copy of the second edition. This volume leaves as little to desire as the previous publication of the same house, as regards mechanical preparation and tasteful appearance; and being sold at the low price of Rs. 2-3-0, it should have a very wide circulation. Professor Zöllner's treatise will always rank among the most authoritative works called out by the modern mediumistic movement—works, we mean, of the class in which one places the productions of the late Professor Robert Hare; Mr. A. R. Wallace, F.R.S.; Mr. William Crookes, F.R.S.; M. Camille Flammarion; and Professor Wagner and Boutlerof. After reading the narrative of his experiences with Slade, one feels that Professor Zöllner has under rather than overstated the case, and that his facts will ever afterwards continue to stand as facts scientifically proven. In our notice of the first edition we praised, as it deserves, our dear Brother Mr. Massey's rendering of the work into English. He has contributed a preface to the present edition, which, while as calm and self-respectful in tone as every thing he writes, yet, as disdainfully as might be expected from a brave and honest heart, depicts the unfair treatment Zöllner's work has received from the British press. How true an image of the mean side of human nature is this:—"It is always *so much the worse for the facts* when they cannot be adapted to our preconceptions. *They may stare us in the face, but they cannot enter the mind that has no place for them.* If they unfortunately refuse to be altogether neglected, they are momentarily hustled out of sight by all sorts of logically foul means. No logic is too despicable, no prejudice too unfair, to be adopted in such a strait." If Mr. Massey had been writing upon our personal experience in India, he could not have come nearer to the mark. No Theosophical library can be deemed complete without this work of the great Leipsic Professor of Astronomy, whose recent death is a deplorable loss to all students of transcendental physics.

"THE NATIONAL REFORMER."

We acknowledge with great pleasure the receipt of the June and July numbers of the above-named able London *Weekly* sent to us for exchange. In the issue of July 2, we find a criticism upon "Prebendary Row," which, while demolishing in that quiet humouristic way, so pre-eminently Mr. Bradlaugh's—the laborious arguments set forth by the pious writer for "the existence and character of God," forcibly reminds us of the philosophical disputations between the early Buddhists and their hereditary foes, the Bramhans. We can easily imagine, that the irrepressible Member for Northampton is a deadly thorn in the side of all those who would advocate "uncaused causes." His arguments are unanswerable.

"THE PHILOSOPHIC INQUIRER."

The first numbers of our iconoclastic Madras contemporary in its new English garb are on our table. We confess with pleasure that it has greatly gained by the change. Not only has it improved in its external appearance, but also in the choice of the matter given. Especially interesting for us are the contents of its issue of July 16. The editorial—a review of "Mrs. Annie Besant on the Theosophical Society"—is an able and dignified reply to a strange *manifesto* issued by that lady—we doubt not—while labouring under entirely misconceived notions about the real nature of our Society. For one so highly intellectual and keen an observer as that renowned

* TRANSCENDENTAL PHYSICS: *An account of Experimental Investigations*. By Johann Karl Freiderich Zöllner. Translated from the German, with a Preface and Appendices, by Charles Carleton Massey, F.T.S.

writer, to dogmatise and issue autocratic *ukazes* after she has herself suffered so cruelly and undeservedly at the hands of blind bigotry and social prejudice in her life long struggle for *freedom of thought*, seems, to say the least, absurdly inconsistent ! That she must have been labouring under some strange mistake, is fully proved by her writing the following :—

Judging by an address from the President of the Society, Colonel Olcott, it does hold to some strange theory of "apparitions" of the dead..." I trust that Hindu Freethinkers will not be led away by his (Colonel Olcott's) appeal, for, while Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members.....consistent members of our body cannot join a society which professes belief therein" (*i.e.*, in the apparitions),

Until proofs to the contrary, we prefer to believe that the above lines were dictated to Mrs. B. by some crafty misrepresentations from Madras, inspired by a mean, personal revenge, rather than a desire to remain consistent with the principles of "the scientific materialism of Secularism." We beg to assure the *Radical* editors of the *National Reformer*, that they were both very strangely misled by false reports about the as radical editors of the THEOSOPHIST. The term "Supernaturalists" can no more apply to the latter than to Mrs. A. Besant or Mr. C. Bradlaugh. Our Society is neither a sect of jumping Shakers who invite "the Spirit" to move them," nor a band of Spiritualists who long to hold communion with the "spirits" of the dead ; and that is precisely why we are held in as poor esteem by the Spiritualists, as they two in that of the Christians. Most of our members decline to believe on second-hand testimony, even in the well-proven phenomena of mesmerism. Nor are they in any way bound to so believe, unless they find good cause for it. For that very reason we are now compelled to point out the several errors that the editor of the *Philosophic Inquirer*—though himself a "Fellow" of our Society—has constantly been falling into since he joined us. Some of those mistakes are very curious. For instance, he says :—

"It is a matter of fact that both Madame Blavatsky and Colonel Olcott are professed Buddhists, and as Buddhists *consistently believe in a future state of existence*, and advocate the doctrine of *Karma*, which is simply unmeaning to us, as Material atheists, judging from our own rational conception, that qualities or characteristics apart from organizations cannot be generators of this or that birth, good or bad."

While willingly conceding that, as a "material atheist," the editor of the *Philosophic Inquirer* cannot be reasonably expected to know much of any other "ism" but "materialism," nevertheless, he ought to know enough of Buddhism to remember that "professed Buddhists" would "consistently (*dis*) believe and not believe in a future state of existence," as the Spiritualists do. The Buddhist believes in a future *re-birth* and re-births innumerable in the "Cycle of Necessity" ; but no Buddhist, whether Southern or Northern, believes in a "Soul" as a distinct self-existing entity. Hence he rejects the modern theory about the "spirits of the dead." Least of all does he believe in God as a *Creator*. The heresies of "Attavāda" (belief in soul or *self*) and that of *Sakkāyaditthi* (the delusion of individuality or *personality*, *i.e.*, belief in a "I am" apart from Universal Existence,—together with the belief in the efficacy of rites and mummeries—are regarded by him as "primary delusions," the direct result of ignorance or Maya. The Buddhist advocates *Karma*, because, while avoiding the superstitious extreme of *Attavāda* of the theists, he is firmly confident of the existence of a law of universal Moral Justice, or Retribution. He knows that no exterior power can obliterate the result of a man's deeds, and that they must work out to the end, since every thing in nature is subject to the law of Cause and Effect, and that science herself is showing us how every thing is constantly changing. We doubt whether the "scientific materialism of secularism" can ever hope to reach, let alone surpass, the "scientific materialism" of Buddhism. *Only*, while the former feeling diffident of its own powers of observation and investigation, cautiously prefers to take its ultimate facts of existence in the material *visible* universe, scientific Buddhism carries matter into the *invisible*, and makes it subject to the law of cause and effect in regions, so far, undreamt of by modern material science. There are worlds besides our own—*spiritual* but in the sight of the short-sighted ; still *material* in that of the fearless pioneers of thought : worlds "where devas *live and die*, and are again reborn." Thus, when the editor of the *Philosophic Inquirer* assures his readers that "Colonel Olcott proclaims his belief in the apparitions of the dead," he errs and leads others into error, since the Colonel proclaims nothing of the kind—only his belief in the existence of various phenomena, and in that of psycho-physiological *Maya*, the latter being with every day more corroborated by science. We hope our much persecuted colleague and Brother will fall no more into such misconceptions, but will remain for ever true and loyal to his principles of a Free-thinker and—a Fellow of the Theosophical Society.

"THE THINKER."

We have the honour to acknowledge receipt of a postal card from the Manager of the new Madras organ of the Hindu *Free-thought*, in which we are notified that "the first two issues of the *Thinker* are sent, by post, for your (our) review and exchange."

Having from the beginning adopted the policy of not exchanging our magazine with Sectarian or dogmatic organs, we regret that we cannot make any exceptions to our rule.

AN ORGAN OF PHILADELPHIA comments at length upon the severance of our Society from the *Arya Samaj*. Its reliable information was gathered from a letter sent to the *New York Sun* by a Parsi school-boy, who claimed admission into our Society, was refused Fellowship by the President for good causes, and who now, instead of attending college, prefers hanging on to the Bombay missionaries, and to play the part of the "cat's paws" for those holy men. Ignorant of the fact that the father—of that youthful "prodigal son" and Co., —one of the most respected members of the Parsi community, has already written a letter to be published in the *Sun*, in which he shows his heir in his true light and strongly denounces the lies and impudence of that poor, misled (rather half-witted than vicious) lad—the, Philadelphian "Organ of Thought" indulges in metaphorical misrepresentations and heavy jokes. "For a while," —saith the editorial,—"they (the Theosophists) hung on, as little boys hang on to the steps of a car or omnibus when they catch behind," to the Arya Samaj. "But before long, they put on such airs, that the Chief Pandit..... had to tell them to go about their business. Thus the Theosophical Society *is reduced to a state of orphanage, without followers, without credit, and even without any definite belief"!* ! The italics are ours. We wonder whether the writer of this shrewd editorial is one of those clairvoyant mediums, for which the Quaker city of brotherly love is so renowned ?

THE CLAIMS OF HINDUISM AND CHRISTIANITY.

"*An Address delivered at Berhampur, in the Grant Hall, on the 28th April*, 1882, by Babu Kedar Nath Basu, M.C.A.S."—is the title of a pamphlet, the receipt of which we acknowledge with thanks. Agreeing with its general spirit but the last three words of the motto which heads it—a quotation from Henry Thomas Buckle—we give it willingly a few words of notice. Indeed, the author of "History of Civilization in England," when expressing his desire that—"It should be clearly understood that every man has an absolute and irrefragable right to treat any doctrine, as he thinks proper, either to argue against it or *to ridicule it*,"—(the italics are ours) might have shown more charity and,

perhaps, judiciousness by leaving out the words we have underlined, altogether. Of course, every one has the undeniable "right to argue against" any religion or doctrine, but not "to ridicule it." Ridicule was never yet an argument, least of all a weapon of persuasion. It is not the doctrines that we ought to find fault with, but rather with the bigoted and sectarian doctrinaires who generally pervert, misinterpret and misuse them. However, the lecturer has wisely abstained from heaping *original* ridicule upon the Western faith, but preferred giving his audience a choice selection from the works of Bishop Colenso, Theodore Parker, Mr. Huxley, Elmina D. Slenker (?) (authoress of the *Revelations of Anti-Christ*), Channing, and Sir David Brewster. Were they ever to see this lecture, all these personages, dead and alive, would feel very much surprised, we should say, to find themselves in each other's company. The pamphlet is well printed and interesting. A few copies having been sent to us for sale, they may be had for 3 annas each at the MANAGER of the THEOSOPHIST'S Office.

Acknowledged with thanks, as a donation to the Theosophical Society's Library by Mr. G. F. Vander Straaten, of Calcutta, AN INTRODUCTION TO ASTROLOGY, by WILLIAM LILLY, with a GRAMMAR of ASTROLOGY, and *Tables for Calculating Nativities*, by ZADKIEL"; and "THE ELEMENTS OF THE THEORY OF ASTRONOMY, by J. Hymers, B.D.

STONE-SHOWERS.

In connection with the highly interesting narrative of T. Vijaraghava Charlu (THEOSOPHIST for June) about the stone-droppings by *Pisachas* in the presence of Meenatchi Ammal, the following memorandum, recently found by Colonel Olcott among his old American papers, will be valuable for comparison :—

DEAR SIR,

Please add to what you have already published, the fact that, at a "circle" held in the sitting-room of the Eddy Homestead, on the evening of August 27, 1873, the doors and windows being closed and sealed—a stone, weighing 64 lbs., was suddenly dropped at my feet. I had noticed the same stone lying outside the house during the day.

(Signed) GEORGE RALPH.

Apparently, no phenomenon is capable of more conclusive demonstration than that of the disintegrability of stones, and their re-integrability, by the power of certain forces clustering about mediums, and in India called *Pisachas* and *Bhuts*. The new Committee of the Academy of France would do well to investigate it as an important fact in physical science.

PREHISTORIC MAN.

On Tuesday evening, Mr. Keane exhibited at the Anthropological Institute, on behalf of the finder, Mr. M. S. Valentine, of Richmond, Virginia, some very remarkable stone objects recently discovered by that archæologist in the neighbourhood of Mount Pisgah, North Carolina. In the course of his remarks Mr. Keane explained that these were merely a few typical specimens selected from an extensive collection of over 2,000 articles, partly in stone and partly in micaceous clay found in this upland region, between the Alleghany and Blue Mountains, during the years 1879-82. The material of the stone objects is almost exclusively steatite, or soap-stone, which abounds in the district, and which might almost seem to have been sculptured with metal instruments, so perfect is the workmanship. The objects themselves are absolutely of a unique type, consisting partly of human and animal figures, either in the round or in various degrees of relief, partly of household utensils, such as cups, mugs, basins, dishes, and the like, partly of purely fancy and other miscellaneous articles, illustrating the tastes, usages and culture of the unknown people by whom they have been executed. Collectively they present, Mr. Keane maintains, a unique school of art developed at some remote period in a region where the presence of civilised men had not hitherto been even suspected. The human type, which presents great uniformity, while still by no means conventional, is distinctly non-Indian, according to Mr. Keane; but whether Mongolic or Caucasic, it would at present be premature to decide. All are represented as fully clothed, not in the hairy blanket of the Red Man, but in a close-fitting well-made dress somewhat after the modern "united garment" fashion. Some are seated in armchairs exactly resembling those known as "Ingestre Chairs," while others are mounted on the animals, which they had domesticated. These animals themselves are stated to be marvellously executed. Some of them represent the bear, the prairie dog, and other quadrupeds, as well as birds of North America. But others seem to represent types of the Old World, such as the two-humped Baktrian camel, the rhinoceros, hippopotamus, and European dog. There are also some specimens obviously executed since the appearance of the white man, as shown by the horse with his rider, firearms, shoes, &c. The material of all these has a much fresher look than the others, and is of much ruder workmanship, as if they were the work of the present race of Indians. These races are undoubtedly of the pure Indian type, Mr. Keane stated, and recognised themselves as intruders in this region, where they had certainly been preceded by more civilised peoples, such as the Mound-builders and others, of whom they had traditions, and whom they had extirpated long before the arrival of the Europeans. Amongst these extinct peoples were the Allegs or Alleghewis, whose name survives in the "Alleghany Mountains." These Alleghewis are said to have been a different race from the Indian, and it is possible, Mr. Keane thought, that in their new homes in the Alleghany uplands they may have continued or developed the culture, of which we have met with remarkable evidence in these stone objects. It is evident, however, that before any conclusions can be built on this interesting find, the conditions under which it was found must be carefully sifted by archæological specialists.—*Nature, June* 15.

"THE POPULAR SUPERSTITION."

BY D..... F..... B——JI., F.T.S.

With no malice prepense, but as a simple fact of particular interest for Asiatics, our Society has before now stated that the signs multiply that the Christian religion is rapidly losing its old influence in "Christian" America even more than in Christian England, if possible. The Missionary party are doing their best to give our Hindus and Sinhalese the contrary impression, and, just before my departure, an American lecturer, Mr. Cook, was boldly asserting throughout Asia that scepticism was rapidly dying in Christendom. Such a line of policy is not a wise one to take, for falsehood is sure to be exposed first or last. In the presence of our keen-witted Hindus it is especially foolish to try to cover a fact that is notorious throughout Western countries, and which he now has, in the international circulation of newspapers, ample means to get at. The latest corroboration as to the rapid spread of the Freethought movement in America, and the corresponding decline of church influence, is contained in the following paragraph, which I copy from the *Jewish Times*, one of the most respectable sectarian organs in the United States :—

"The number of new journals which have appeared during the past year, and to which additions are being constantly added, and all warning against the 'popular superstition of the day,' as they term Christianity, is an intellectual phenomenon of the times. *Man*, the organ of the National Liberal League, came into the full possession of that great organization on the first of last month. It wars vigorously for a thorough and absolute divorcement of Church and State, and shows that the bonds still existing in hte United States between them strongly favour Christianity as a semi-State religion. The *Agnostic*,

published at Dallas, Tex., the Kansas *Liberal*, published at Valley Falls, Kan., *This World*, of Boston, and the *Iconoclast*, of Noblesville, Ind., are each and all carrying the Liberal crusade into the very heart of the enemy. The latest and among the ablest journals of this type is the Sanborn *Cycle*, published at Sanborn, Iowa. A new Liberal journal has also made its appearance in Maine, and two in Canada, one in Toronto and the other in Halifax. These, with such old veterans as the New York TRUTH-SEEKER, Boston *Investigator*, and the *Freidenker* of Milwaukee, make a strong array of aggressive opponents to the POPULAR SUPERSTITION."

A LEARNED BRAMHAN SPIRIT!

[Mr. Peter Davidson, F.T.S., of Scotland, has sent us the following official report of a "testing" of the world-famous spirit Hafed, the "control" or "guide" of Mr. David Duguid, of Glasgow, through whose mediumship the world has been presented with a book called "Hafed, Prince of Persia"; of "Jan Steen," the alleged spirit of the famous painter of that name; and of another intelligence which pretends to be a "learned Bramhan." We will leave it to the judgment of our learned Hindu readers, acquainted with their religion, to decide how far he is *learned* and how much there is of the Bramhan in him. From the joint replies to Mr. Davidson's questions, there would seem to be very little of either. One would think that a transfer of a *Bramharakshasa's* activity to the cold Caledonian climate, is fatal to his memory and destructive to his learning upon even the most familiar Indian subjects. If our friends at Glasgow long for communication with a genuine *Bramharakshasa* or *Bhut*, they should send their mediums here to "sit for development" by an abandoned well or under an umbrageous haunted tree !—ED.]

Questions given to "Hafed," the Persian, and the Bramhan, spirits speaking through David Duguid, the Glasgow Medium.

As the spirit calling himself "Bramhan" claims, through his medium, D. Duguid, to have acquaintance with the ancient BROTHERHOOD, this prompted me to put the following eight queries.

Glasgow, March 22.

SEANCE No. I.

Query 1.—"What power is placed by oriental occultists in the Nabhachakram region ?"

"JAN STEEN," *loquitor*.—I take it that word has reference to one who has power over the body, power over spirits, and power also to leave the material body. (!!) But I will leave the other questions to some of our Eastern friends. (*Exit*. Prudently steps aside.)*

"HAFED, Prince of Persia," *loquitor*.—(Referring to the questions and their phraseology, he said)—"Why should truth be thus disguised ? I have heard you talk about elemental spirits. There are but three grades—God, Man, Animals. There is no other. Man seeks to dip deep, but care should be taken that no attempt be made to play with spirits, lest they should come back on you in a way not dreamt of."

(*Mr. Peter Davidson trembles with fear. End of first Séance.*)

SEANCE OF MARCH 29.

"HAFED," *loquitor*.—Have you any questions ? *Ans.:* There were eight questions put last night, but there was no time to get answers to all. Might I put them again ?

"HAFED."—Yes.

Query 2.—"Does individuality exist in the Nirvana state ?"

"HAFED."—According to Buddhist doctrine, all spirits, after undergoing many transmigrations, or stages of being, at last get perfected and united to the great centre of spirit. They teach also *that God is in all things*—in the dust of the rock and in the sand of the seashore (!!)* But we say, No. He is in them by his influence. (?) Man exists in this one individuality in all states of spirit-life. (*Dixit.*)

Query 3.—"What are the seven occult powers in man, also in the universe ?"

"HAFED."—I do not know, and I do not think any one knows. (This does not stand to reason.—ED.) We know of certain powers or influences at work, and that is all. Ask a spirit how it became connected with the physical body. Can he tell ? He lives 80 or 100 years, and is at last disconnected. Can he tell *how* or *when* ? In my own case, I know the circumstances attending my departure, but no more. All are more or less in the same way. It is like falling asleep. You cannot tell when, or how you pass away, and when consciousness comes, you find yourself standing by your own body. Many of such questions have originated in Hindu speculation. (!!) There is nothing in them. (!!!)

Query 4.—"What are the six primary forces ?"

No answer was given to this.

Query 5.—"What is the *Chidakasam*, also *Chinmudra* issuing by the hands ?"

(The same silence.)

Query 6.—"How does *Akasa* circulate in the human body ?"

Still no answer.

Query 7.—"What changes occur in the organism of a high adept, or Brother, and how account for them ?"

This query, being more of a speculative character and any answer to it not to be disproved, was promptly attended to.

"HAFED."—"The changes have been brought about in the organism of a Brother by living according to nature's laws in food and drink, and bringing under subjection earthly passions, *or*† getting rid of them altogether. By this means, power has been acquired, which has, in some few cases, been wielded for the benefit of mankind. But I cannot see how the benefit can be anything but limited. Originally the "Brothers' " coveted spiritual powers, and did many wonderful things on behalf of man, but time crept on, and that which was spiritual was turned into Necromancy, ‡ and they lost sight of the high and holy work of those who had gone before.

At first the Brothers had for food the fruits that grew by the mountain side, and for drink the pure water from the spring. They received high spiritual power, even the power of the Highest, by which they raised the dead, opened the eyes of the blind, cured many that were diseased, and fed the poor that were ready to perish. All this was granted to them. Their name and fame spread beyond the mountains where they dwelt, to other places towards the East, and other great and good men heard of these men, and they sent the messages one to another by

* The sceptical public should, perhaps, also "take it" that Jan Steen, the "Jolly Dutch painter," as he is called, was the last "of all the spirits" in the whole Summerland to dip into occult Yog philosophy. One, as addicted as he to good living, during his lifetime (he is even said to have opened a public tavern ?) a boon companion, a drinker of deep potations; one solely interested—as his biography and pictures show—in card-playing and merry-making, would hardly even after 193 years of bleaching out in the "ambient ether" have become so spiritually cleansed as to mix in a company of "spirits" who know anything of the "*Nabhachakram* regions"! Yet since the great painter, who, as the German critic, Kugler, has it in his "Hand-book of the History of Painting," had all the "elements of genuine low comedy" in him, he may have put on the philosopher's robe in joke, as, in the jolly old days, he would have wrapped himself in a monk's cowl just "for the fun of the thing !"—ED.

* Shadows of the great Arhats and Swabhâvikas, pray do not feel disturbed ! Hafed, an ancient Persian, may be very well acquainted with the old tenets of Zoroastrianism, (Mr. P. Davidson ought to try him in that department), but what can the *spirit* of a "Prince of Persia" be expected to know about Nirvana and the "good Doctrine" ?—ED.

† The "or" is good.—ED.

‡ Decidedly the "Prince" must have got into bad company, perhaps, with *Dug-pas*—in his world of the shadows !—ED.

spirit power. It has been said that they could transport themselves *bodily from one place to another*. They themselves deny this;* the distance is but bridged over by spiritual vision. Our Bramhan friend has told you that he met one of these Brothers in a far distant land (Japan) —for they also sent out some of their number as Missionaries to other countries. That took place when they were in their best state. But, nearer to your day, many of these men sold themselves to evil powers (?!)†.....

And so this Brotherhood, in course of time, drew this class of (bad) spirits. For the holy beauty of their original order was gone—they had fallen from their high estate and had lost much of their power. The blind were blind still, and the diseased had but little relief. Ignorance of the outside world and pride had a good deal to do with this decline. The lower orders of the people looked on them as gods, and they became proud. To regain their former eminence, they must cultivate communion with the *higher spirits*.‡

Query 8.—"Kindly inform me *in a general manner* what part of Asia is the seat of the Occult Brotherhood?"

"HAFED."—They are now situated higher up on the Mountain range—not far from the original place, where stood the small temple I have already described (see "Hafed"). § The higher up the better atmosphere and clearer manifestations of spirit power.

The foregoing I give from the notes of the reporter. "Hafed," being willing to speak for the "Bramhan," I did not ask the latter.

Editor's Note.—Nor do we think it a pity, since the venerable "spirit" of the "Bramhan" seems to know as much about India and Bramhanism as the "Prince of Persia" about—the "Brothers."

ANTHROPOMORPHISM.

BY POLIUTO.

(Continued from the June number.)

VI.

BACK THROUGH THE AGES.

My thoughts leap back over the eras of human chronology; across the epochs of geological reckoning to a time when this world was not. Back they still fly across the æons to a period when Cynosura, with its solitary state; the Bootes, in their colossal expanse; the diamond-dusted milky way; the rampant Taurus; the glittering Pleiades, and the planetary and stellar systems, with all their harmony and immensity, had no existence.

Space is an empty void. No sun rises or sets; no stars glimmer adown through a frosty night, or grow pale and disappear before the glance of dawn. Infinite silence broods over the immeasurable areas. From the depths to the outermost extent of this infinitude there is no gleam of light, no motion, no existence.

Somewhere in this illimitable expanse dwelt this God. Without beginning, he had been there eternally in supreme isolation; His domain, never-ending stretches of unoccupied space. Whether He slept, recumbent and unenergized; and floated and drifted, or sank and rose within this awful nothingness, I cannot tell. But there came a time when He awoke to activity. He resolved to fill the the lonely spaces which environed him. In His omniscient breast he evolved a grandly-comprehensive plan.

He determined to create man. He would make him happy and sinless; and yet, numberless trillions of centuries before the work began, he predestined that the incalculable majority of the race he was about to create should, after a brief human existence, be given over to eternal torture—should writhe for ever in unquenchable fires.

The fiat of creation was issued. The green-earth, full-born, was launched in its orbit. Gentle dawn and pensive twilight came into existence. The blue sky was reared in its beauty; the stars shone out; the oaks and the palms and the cedars waved their branches joyously to the music of the summer winds. Sweet flowers bloomed on the green hillsides, and frescoed the valleys with their variegated hues.

The sun shone down; the pale moon lighted up the night; and shimmering showers kissed the dust from the leaves, and filled the drinking cups of the expanded blossoms.

Man came—strong, healthful; and woman—lithe, loving, clinging, tender; and then the omnipotent fiat had been obeyed.

This is the same God whom I now see, and before whom stands and pleads the Nazarene.

It is the God who, ere the edict of creation had gone into full effect, repented Him that He had made man. It is the God who, seated in His lofty empyrean, unloosed the imprisoned waters of earth and sky, until the rising waves met above the crests of the loftiest mountain-tops, while through and upon them floated and drifted the swollen corpses and agonized faces of gray-haired men, beautiful women, and sinless children. It is the God who condoned the heinous offences of Lot and David; who slew relentlessly the first-born of the Egyptians; who came down while the Assyrian cohorts were sleeping and stiffened them with the icy frosts of death; who ordered the Amalekites to be smitten hip and thigh, old men and young, bearded grandsires, tottering women, the expectant mother, the babe clinging to the maternal breast. It is the God who sent among the wandering Israelites hideous and sliny serpents, which drove their deadly fangs into the bodies of the old, the middle-aged, and the young.

It is the God whose unappeasable anger demanded incessantly the fumes of blood spurting from the gashed throats of sheep and bullocks; who sent His own son to die a lingering and cruel death, and who, to-day, only refrains, at the unceasing expostulation and remonstrance and intercession of this murdered son, from shriveling this poor earth to a cinder with the fiery simoon of his seven-times heated wrath.

VII.

UNPEOPLED SPACES.

This wretched, sterile heaven which I see, and which has come to me from earliest childhood shaped from the soil and the teachings of my birth-place, seems most lamentably empty. The indistinct and grotesque resemblance to the old, high-backed pews, appear to have no occupants. There are no jasper battlements, no gleaming turrets, no golden streets; I have not even the poor

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* We should say, they did. It is given only to mediums to be transported *bodily* from one part of London to another part instantaneously and without feeling the worse for it.—ED.

† In which not one of the "Brothers" believes.—ED.

‡ In other words, to allow themselves to be controlled by the "Bramhan" and "Hafed, the Prince of Persia"?—ED.

§ The temple alluded to in the book "Hafed" is described thus:—We (*i.e.*, Jesus and Hafed) journeyed on towards the mountainous part of India, where the tops of the hills are snow-clad all the year round. At length we reached a village at a very high elevation, near to the source of the great river. Here we found one of the finest temples—small, but exceedingly neat; and connected with the sacred house a little band of worshippers.....They were, what may be called, hermits. They had their images, but on inquiry we found they were accounted by them as merely symbolic representations. Indeed, they were the most enlightened set of priests we had encountered.....This Holy Brotherhood had many ancient writings concerning the theology of their country in bygone days.....We were told that therein was contained the whole law and theology of the ancients, with an account of the Creation, not unlike that given by Moses.....The name of the place was, in my day, Zenda.....We remained for about two months in Zenda; and we were not sorry that we stayed so long; for what we had lost in our previous wanderings in Lower India, we made up for in our residence with the Holy Brotherhood. They were ardent lovers of truth, and manifested an earnest desire to set before their fellow-men what they believed to be the truth—even to the sacrifice of their lives on its behalf.....These men had still the pure vein of gold that had run through the theologies of the East; and there were those among them who had the life-giving truth, flowing from the Divine Spirit, to proclaim to man on the earth.—(*"Hafed, Prince of Persia," pp.* 152, 153, 154, and 155.)

satisfaction of seeing a place which has a single sensuous attraction to relieve its barrenness. The poverty of the soil which grows the plaintive pines and hemlock ; which is laden with mossy boulders, and broken with rugged ledges of rocks, is reproduced in this celestial residence. The chill sepulture of the winter snows seems to have effaced all that is warm and sympathetic.

Away to the right of the throne the distance grows misty, as if seen through a veil of white. Here and there, in this region of the indistinct, there are unfilled outlines of forms and faces. Among them is a face, feminine in its softness, with downcast eyes, long, golden hair, and white raiment. All this is rather like a vision in a dream than a reality. She, or it, seems now a woman, and now an angel, for there are the shadowy outlines of wings. The hands are folded across the bosom ; the attitude is one in which the body leans forward, as if in reverence or profound sorrow. Without seeing anything distinctly, I yet am impressed that this form is the embodiment of supreme compassion and of a boundless and womanly solicitude. I am possessed with the idea that the figure is of one whose mission it is to console, to wipe away the tears of the suffering and the afflicted. I have a feeling as if in a moment she would clasp a weeping, troubled child to her bosom, and would soothe it to restfulness and content with cooing words and soft caresses.

This, to me, is the third person in the Trinity. Why a woman ; why an angel ; why thus pensive, sad, compassionate, tender, I cannot tell.

This form may have been born of some of the few sunny days, of the moonlight, of the melancholy voices calling to each other in the solemn hush of night, of the sparse paternal endearments of the region in which I first saw the light.

All through this domain of mist and indistinctness, and in whose foreground stands the benignant Spirit just described, I look in vain for a familiar face. The countenances which I see are dim, shadowy, but always those of strangers. I interrogate them for the features of a father, mother, brothers, who " have gone before," but I see them not. They are not there ; and yet if they are not, blameless lives and deep-felt piety are of no account, and Christianity, as a means of salvation, is a monstrous lie.

Possibly, however, despite their integrity, their simple trusting faith, their good and brave deeds, they may be among those who were, before the foundations of the earth were laid, predestined to eternal death.

VIII.

A DEAD PICTURE WHICH LIVES.

I know that there is a seeming of morbidness in this emotional recrudescence ; but I am depicting, not what I would like to see, but what has grown into my soul till it has become ineffaceable. To give other outlines, to fill in with different colours than those I have used, would be to be unfaithful to the truth—to the task I have undertaken.

Why, in the picture thus early painted in the background of my soul, there is no devil I can offer no explanation. It is not that the existence of this potent monarch of evil formed no part of my childhood's teachings. He was there in a hideous propinquity, ever leering, ever tempting, ever on the watch to snatch a soul from the very throne itself. I could hear, as from a person who stood at my elbow, his promptings to evil ; I felt his presence in the darkness of night ; I shudderingly recoiled from the obscurity of the deeper glens in the forests, and from the unlighted recesses of openings in the rocks, because I knew that he was there.

It is strange that God, who is omnipresent, should appear to me to have a local habitation, to be always chained, as it were, to one spot, and that a definite one, while supreme chief of the damned should be everywhere : and yet, unlike the other, should have no form or personality which I could recognize. I never doubted that He had an existence ; I never doubted that He had a form as real as my own ; but for some reason my impressions of Him never assumed shape.

It is the fact that this unrecognizable influence, this mysterious embodiment of temptation and wickedness, took no shape, but the effect was all the more terrifying. This very absence of definiteness had the result that I suffered untold and indescribable tortures, because I could never comprehend the character of that which menaced and haunted me. It was like a danger which thrusts itself upon one in the darkness of midnight, and in a strange locality. God I saw, and I feared and hated Him with my whole soul ; the devil, whom I did not see, I hated as I did God, but I feared him infinitely less than I did the other.

I can account for the God whom I see, but how explain the indefiniteness, the want of form, of reality of the other ? My poor, sterile heaven, with its scant furniture and its unattractive features, is the product of the poor, sterile, unattractive region of my birth. Is it the case that the soil of that unproductive spot is not sufficiently rich to grow into definite form two such monsters ? Or was it that my soul being already filled with the form of the one, had no room for that of the other ?

To-day I have not wholly divested myself of the belief in the existence and pervading presence of this potentate of evil. Nevertheless, the intolerable and torturing feeling that he is everywhere present ; that he is lurking in the darkness ; that every unwholesome thought and impulse are the consequence of direct suggestion on his part ; that he is at mine, and at the elbow of every man and woman, waiting, whispering, watching, ready at any moment to drag the soul shrieking into perdition—has, to a very great extent, faded away. This may have come from the growing conviction that he is a surplus factor in the wonderful scheme for populating hell. What need of a devil to tempt men to their eternal predition, when, as I was taught in my childhood, the destinies of the human race were decided on long before men were created —a decision which exactly determined who should be saved and who should be lost ? This thought, forcing itself upon me in the plastic period of early life, may have been potent in the partial exorcism from my soul of the arch enemy of the human race.

There is no need that I should dwell longer on the results of these early impressions and teachings. Whether or not it be that I have chosen a subject unwisely, it is, at least, certain that I have dwelt upon it all that the reader can be expected to submit to with patience. It is a most unlovely theme. I approached it with profound reluctance, and I shall leave it with the satisfaction which one experiences when one throws off a painful, a repellant task.

It seemed to me, however, that the narration of an experience such as might have the effect to invite attention to the degrading consequences of a certain kind of teaching upon the impressible minds of the young ; and to the further fact that such instruction must result in absolute infidelity, or in a life which is a torture at every step from the first dawnings of consciousness to the death-struggle which accompanies dissolution.

THE HARMONICS OF SMELL.

The old proverb, that " Truth is stranger than fiction," is again exemplified. An English scientist—Professor William Ramsay, of University College, Bristol,—has just communicated to *Nature* (*see Number for June* 22), a theory to account for the sense of smell which is likely to attract much attention. As the result of observation and experiment, he propounds the idea that smell is due to vibrations similar to, but of a lower period than those which give rise to the sense of light and heat. The sensation of smell, he explains, is provoked by the contact of

substances with the terminal organs of the olfactory nerves, which are spread as a network over a mucous membrane lining the upper part of the nasal cavity. The proximate cause of smell is the minute hairlets of the nasal membrane which connect with the nerves through spindle-shaped cells. The sensation is not excited by contact with a liquid or solid, but always with a gas. Even in the case of smelling metals, such as brass, copper, tin, &c., there is a subtle gas or pungent vapour given off by them at ordinary atmospheric temperatures. The varying intensities of smells depend upon their relative molecular weight, the smell growing stronger as the gases rise in molecular weight. As to the *quality* of smell that he thinks may depend upon the harmonics of the vibration. "Thus, the quality of tone in a violin differs from that of a flute by the different harmonics or overtones, peculiar to each instrument. I would ascribe to harmonics the quality of smell possessed by different substances.....Smell, then, may resemble sound in having its quality influenced by harmonics. And just as a piccolo has the same quality as a flute, although some of its harmonics are so high as to be beyond the range of the ear, so smells owe their quality to harmonics, which, if occurring alone, would be beyond the sense." Two sounds, heard simultaneously, he remarks, give a discord or a concord, yet the ear may distinguish them separately. Two colours, on the other hand, produce a single impression on the eye, and it is doubtful whether we can analyze them. "But smell resembles sound and not light in this particular. For in a mixture of smells, it is possible, by practice, to distinguish each ingredient," and—in a laboratory experiment—to match the sensation by a mixture of different ingredients. Apparently astonished at his own audacity, he brings forward "the theory adduced with great diffidence." Poor discoverer, the elephantine foot of the Royal Society may crush his toes! The problem, he says, is to be solved "by a careful measurement of the 'lines' in the spectrum of heat rays, and the calculation of the fundamentals, which this theory supposes to be the cause of smell."

It may be a comfort to Professor Ramsay to know that he is not the first to travel the path he suddenly has found winding from his laboratory-door up the hill of fame. Twenty or more years ago, a novel, entitled *Kaloolah*, was published in America by one Dr. Mayo, a well-known writer. It pretended, among other things, to describe a strange city, situate in the heart of Africa, where, in many respects, the people were more civilised and perfected than contemporary Europeans. As regards smell, for instance. The Prince of that country, for the entertainment of his visitors—the herd of the story and his party—seats himself at a large instrument like an organ, with tubes, stops, pedals and keys—and plays an intricate composition—of which the harmonics are in odours, instead of in sounds as with a musical instrument. And he explains that his people have brought their olfactory sense, by practice, to such an exquisite point of sensitiveness as to afford them, by combinations and contrasts of smells, as high enjoyment as the European derives from a "concourse of sweet sounds." It is but too plain, therefore, that Mr. Mayo had, if not a scientific, yet at least an intuitive cognition of this vibratory theory of odours, and that his *smell harmonicon* was not so much the baseless image of a romancer's fancy as the novel-readers took it for when they laughed so heartily at the conceit. The fact is—as has been so often observed—the dream of one generation becomes the experience of the next. If our poor voice might without profanation invade so sacred a place as the laboratory of University College, Bristol, we would ask Mr. Ramsay to take a glance—just one furtive peep, with closed doors, and when he finds himself alone—at (it requires courage to say the word!) at...at...at *Occult Science*. (We scarcely dared speak the dreadful word, but it is out at last, and the Professor must hear it.) He will then find that his vibratory theory is older than even Dr. Mayo, since it was known to the Aryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence, or mutual compensation between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in *Isis Unveiled*. The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of. And thus modern science, after so long enjoying its *joke* over the puerile credulity of the Asiatics in believing such fairy stories about the powers of their Sadhoos, is now ending by being forced to demonstrate the scientific possibility of those very powers by actual laboratory experimentation. "He laughs best who laughs *last*";—an adage that the graduates of India would do well to remember.

SUPERIORITY OF HINDUISM TO OTHER EXISTING RELIGIONS: AS VIEWED FROM THE STAND-POINT OF THEISM.

BY BABU RAJ NARAIN BOSE,

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(Continued from the last Number.)

(Translated into English by the Author.)

"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius.*

There is another false impression prevalent about Hinduism, that Hinduism enjoins the practice of severe austerities and mortifications. It is true such austerities were prevalent among Hindus of ancient days, but there are proofs that they recognized abstinence from sin as the principal act of austerity:—

ये पापानि न कुर्व्वन्ति मनोवाक्कर्म्मबुद्धिभिः।
तेतपन्ति महात्मानो न शरिरस्य शोषणं॥

"He who does not commit sin in mind, word, deed, or understanding, practiseth mortification; not he who only drieth up his body."

The fifth imputation cast upon Hinduism is that it enjoins various kinds of austere penance as means of absolution from sins, and nowhere inculcates repentance as the real penance. That this imputation is false will appear from the following Slokas of Menu:—

कृत्वापापानि सन्तप्य तस्मात् पापात् प्रमुच्यते।
नैनं कुर्य्यां पुनरिति निवृत्या पूयते तुसः॥

"That man is purified who, repenting for his sins refraineth from them, saying 'I shall never commit them again.'"

Another imputation cast upon Hinduism is that it nowhere recognises the fatherhood and motherhood of God. Miss Cobbe, the English *Brahmica*, or Female Theist, says that Theodore Parker, of America, was the first man who spoke of the Supreme Being as Mother. But we can show that in many a place in the Hindu Shastras, God is addressed both as Mother and Father. It has been shown before, that, in the Rig Veda, God is addressed as both Father and Mother. The White Yajur Veda says,—

पिता नोऽसि पिता नोबोधि

"Thou art our Father; thou instructest us like a Father."

यइमा विश्वा भुवनानि जुह्वत् ऋषिर्होता न्यसीदत् पितानः।

"He who called the world into existence, the Seer and the Caller, is our Father." In the Bhagavat-Gita, Krishna, as God, is made to say—

पितामहस्य जगतो माता धाता पितामहः

"I am the Father, the Mother, the Provider and the great Sire of the Universe." Arjuna says in the same book,—

पितासिलोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरोगरीयान्

"Thou art the Father of this movable and immovable Universe, thou art its object of adoration and the Superior of all Superiors."

Another false imputation cast upon Hinduism is, that it is a dry religion devoid of all sentiments of love. But this imputation is false. In the Brihadaranyaka Upanishad it is said—

आत्मानमेव प्रियमुपासीत ।

"God is to be worshipped with love."

Again—

तदेतत् प्रेयःपुत्रात् प्रेयोवित्तात प्रेयोऽन्यस्मात् सर्वस्मात्
अन्तरतरं यदयमात्मा ।

"This In-dwelling Spirit is dearer than son, dearer than wealth, and dearer than all others."

What do these words and the expression in the Bhagavat-Gita—

भजतां प्रीतिपूवकं

"They who worship me with love,"—signify? What does again the expression used in rites and ceremonies, "I do this through love of Vishnu," signify?

There is another false imputation cast upon Hinduism that it does not contain any word about self-sacrifice. That this imputation is false appears from the following Sloka quoted by Sankaracharya from the Shastras:—

नधनेन नप्रजया नकर्म्मणा त्यागेनैकेन अमृतत्वमानशुः ।

"One cannot gain immortality by means of wealth, or children, or ritual observances, but by means of self-sacrifice only."

Agni-pravesh or self-cremation, Prayopavesana or fasting one's self to death, and Panchatapa or sitting in the midst of blazing fire in summer and immersing one's self in water in winter, and other mortifications practised by ancient Hindus, as well as the modern practice of Samyasi-ism or adopting the life of a mendicant, for the sake of religion bear ample testimony to the self-sacrificing spirit of Hindus. Though it must be admitted that those practices are not warranted by the dictates of pure, religious knowledge, still they show the sacrifices the Hindus could make for the sake of salvation.

Again, there is another imputation, as false as the preceding ones, cast upon Hinduism, namely, that Hinduism does not contain any precept about doing good to an enemy. It is only necessary for those who entertain such a false notion about Hinduism to glance at the following Sloka:—

नक्र ध्यन्तं प्रतिक्रध्येदाक्रष्टःकुशल वदेत् ।

"If any one be angry with you, you should not be angry in return. If any one injure you, you should say: 'Let good be to thee.'"—*Manu.*

अतिवादं न प्रवदेन्नवादयेत्
योनाहत: प्रतिहन्यान्न घातयेत् ।
हन्तुं च येनिछति पापकं वै
तस्मै देवा: स्पृहयन्त्यागताय ॥

"The gods await the advent of the man who himself does not use harsh words to another, nor maketh another use them towards him; who, being struck, does not himself strike another, nor maketh another strike him; and who does not wish to slay the evil-doer."—*Mahabharat.*

अरावप्युचितं कार्यमातिथां गृहमागते ।
छेत्तु:पार्श्वगतां छायां नोपसंहरति द्रमः ॥

"One should offer due hospitality to an enemy who comes to his doors. The tree does not refuse shade even to the wood-cutter,"—*Ibid.*

The grand precept of Christ, "Do to others as you would they should do unto you," is one of the chief things of which Christianity is proud. Many are under the impression that Hinduism does not contain such sublime precepts, but this impression is unfounded:—

श्रयतां धर्म्मसर्वस्वं श्रत्वाचाप्यवधार्यतां ।
आत्मन: प्रतिकूलानि परेषां नसमाचरेत् ॥

"Hear the sum of religion, and having heard it, bear it in mind: you should not do to others, what is injurious to yourself.—*Mahabharata.*

आत्मवत् सर्वभूतेषू य:पश्यति सपश्यति ।

"He really seeth who seeth all beings as himself."—*Brahma Dharma Grantha.*

आत्मौपम्येन सर्वत्र समं पश्यति योनर: ।
सुखं वायदिवादुखं सयोगी इतिमेमति: ॥

"He is the truly devout who seeth all beings in the light of himself, with respect to happiness and misery."—*Bhagavat-Gita.*

Many say that Hinduism especially sanctions caste, but this assertion is false. The Rig Veda does not make mention of caste. The Mahabharata says:—

न विशेषोऽस्ति वर्णानां सर्वं ब्राम्हमिदंजगत् ।
ब्रम्हणा पूर्वसृष्टंहि कर्म्मणा वर्णतांगतं ।

"There is no distinction of caste in this world of Brahmans. The men who were created before by God, obtained caste according to the professions which they followed."

The origin of caste is traceable to the diversity of professions which men followed, and, according to which, they were classified as high or low. We see instances in ancient India of a man's four sons becoming Brahman, Vaisya, Kshatriya and Sudra, respectively, according to the character which each bore or the profession he followed. In former times a Brahman became a Sudra, and a Sudra became a Brahman according to his profession and character.

शूद्रोब्राम्हणातामेति ब्राम्हणाश्चेतिशूद्रतां ।
क्षत्रियाज्जातमेवन्तु विद्यात्वैश्यात्ततथैवच ॥

"The Sudra can become a Brahman and the Brahman a Sudra. The same is the case with Kshatriya and Vaisya."—*Manu.*

सत्यंदानं क्षमाशीलमानृशंस्य तपो घृणा ।
दृश्यन्ते यत्र नागेन्द्र स ब्राम्हण इतिस्मृति: ॥
शूद्रेतु यम्दवेल्लक्ष्य द्विजेतच्च नविद्यते ।
नवै शूद्रो भवेच्छूद्रो ब्राम्हणो नचब्राम्हण: ॥
यत्रैतत्लक्षते सर्प वृत्तं स ब्राम्हण:स्मृत: ।
यत्रैतन्नभवेत् सर्प तं शूद्रमिति निर्दिशेत् ॥

"He in whom the qualities of truth, munificence, forgiveness, gentleness, abstinence from cruel deeds, contemplation and benevolence are observed is called a Brahman in the Smriti or Law. The characteristics of Sudra do not exist in Brahmans. A man is not a Sudra by being a Sudra, nor a Brahman by being a Brahman. Oh Serpent! He in whom the above qualities are observed is a Brahman, and in whom the above qualities are not observed is a Sudra.—*Mahabharata Vanaparva.*

एभिस्तु कर्म्ममिर्देवि शुभैराचरितैस्तथा ।
शूद्रो ब्राम्हणतां याति वैश्य:क्षत्रियतां व्रजेत् ॥
एतै:कर्म फलैर्देवि न्यूनजातिकुलोम्दव: ।
शूद्रोप्यागमसम्पन्नो द्विजो भवति संस्कृत: ॥
ब्राम्हणोवा प्यसद्वृत्त:सर्वसंकरभोजन: ।
ब्राम्हणां समनुत्सृज्य शूद्रोभवति तादृश: ।

कर्म्मभिः शुचिभिर्देवि शुद्धात्माविजितेन्द्रियः ।
शूद्रोऽपि द्विजवत् सेवा इतिब्रम्हानुशासनं ॥
स्वभावं कर्म्मच शुभं यत्र श्रद्रेऽपि तिष्ठति ।
विशिष्टःसद्विजातिर्वै विज्ञेयइतिमे मतिः ॥
न योनि र्नापिसंस्कारो श्रुनतं नचसन्ततिः ।
कारणानि द्विजत्वस्य वृत्तमेवतु कारणं ॥
सर्वोऽयं ब्राम्हणोलोके वृत्तेनच विधीयते ।
वृत्ते स्थितस्तु श्रद्रोऽपि ब्राम्हण्यं नियच्छति ॥
ब्रम्हस्वभावः कल्याणिसमः सर्वत्र मेमतिः ।
निर्गुणं निर्म्मतं ब्रम्ह यत्रतिष्ठति सद्विजः ॥
एतत्ते गुम्हमाख्यातं यथा शूद्रोभवेद्विजः ।
ब्राम्हणो वा च्युतो धर्म्मात् यथा शूद्रत्वमाप्नुते ॥

"Oh Goddess! the Sudra who performeth these good actions and is endowed with these good qualities is a Brahman, and the Vaisya, who acteth like a Kshatriya is a Kshatriya. Oh Goddess! if the low-born Sudra acteth in this way, he becomes a Brahman ordained as such with Vedic rites. Oh Goddess! this is the law of God that the son of a Sudra who, by good acts, obtains purity of mind and a control over his passions is to be respected as a Brahman. It is my opinion that the Sudra who performeth good acts and is of a good character is superior to a Brahman. Birth in a Brahman's family, ordination as a Brahman, and study of the Vedas do not make a Brahman; he who is virtuous is a Brahman. All become virtuous Brahmans by being virtuous. If a Sudra be virtuous, he attaineth the rank of a Brahman. Oh! All-Auspicious Goddess! it is my belief that God's nature is everywhere the same; he who seateth in his own heart God, who is holy and is devoid of (material) qualities, is a Brahman. I thus tell you the mystery by which man becomes a Sudra and the Sudra a Brahman."—*Mahabharat, Anusasana Parva.*

In accordance with the opinions mentioned above always prevailing among the Hindus, Kavasa Rishi mentioned in the Vedas, who was a Sudra by birth and Viswamitra mentioned in the Puran who was a Kshatriya, attained Brahmanhood, and Lomharsana, who was by birth a carpenter became an object of reverence to the Rishis, and was appointed by them to the post of narrator of the holy story of the Mahabharata. Further it is evident from the customs of intermarriage, dining with men of other castes, and of sea-voyage, all of which were prevalent in ancient days, that the rules of caste were not so rigid and severe as they are in modern times. Even now the custom of intermarriage obtains amongst men of certain respectable castes in Eastern Bengal.

Having thus far proved the groundlessness of the imputations cast upon Hinduism, I now proceed to show in what respects it is superior to other prevailing religions. I shall first show how Hinduism in general is superior to other religions, and then I shall offer a few remarks on the special excellence of *Jnyan kanda*, which is called by Hindus the higher religion, or the religion of the strong, as opposed to the religion of the *Durbaladhikara*, or the religion of the weak :—

1.—Hinduism does not take its name from any particular person, like Buddhism, Christianity and Mahomedanism, which are named after their respective founders, namely, Buddha, Christ and Mahomed. This is an evidence of its broad character. Religion is catholic, and so it ought noth to go by the name of any person. The Hindus, therefore, call their religion the *Sanatana*, or the eternal or underived religion, and have not named their religion after any person.

2.—Hinduism does not believe in the incarnation of Brahma, or the one Supreme God. True, there is mention of various incarnations of Vishnu, Shiva and other gods in the Hindu Shastras, but it is nowhere said that the eternal and the unchanging Supreme Being himself (*Parabramha*) took birth in the womb of a mortal. It is said in the Upanishad regarding Bramha—

न जायते म्रियते वा विपश्चित्
नायं कुतश्चिन् नबभूव कश्चित् ।

"God is not born, nor doth He die. He is not, nor has he become, any of these things."

This idea is preserved in the whole Hindu religion. I do not deny that in some places in the Shastras a god or his incarnation is called the Full Bramha by way of hyperbolical exaggeration, but nowhere is it mentioned in the Shastras that the bodiless and unchanging *Parabrahma* took birth in the womb of a mortal or assumed a human form like Brahma, Vishnu, or Shiva.

3.—Hinduism recognizes no prophet or mediator between God and man. They do not say at the end of each prayer as the Christians do, "Through Jesus Christ, our Lord and Saviour." The belief in a mediator or intercessor is prevalent among the followers of all Shemitic religions, that is, Christianity and Mahomedanism, with the exception of Judaism. In fact, this belief in a prophet or mediator is the prominent characteristic of those religions. The prophet is an especial individual who alone is believed to be capable of taking us to God and to be the only way to Him. The practice of worshipping God through such an individual standing between the adorer and the adored does not prevail among the Hindus. "The Mahomedan religion teaches us to worship the one God, but still it maintains that, unless one has faith in Mahomed at the same time, he cannot attain salvation. Even God cannot grant salvation unto one who betakes himself to him, and him only, without Mahomed's intercession. If, on the Day of Judgment Mahomed says to God, "I know him not," God will hurl him to hell. Christianity also refuses salvation to one who worships God alone. He must have faith in Christ also. A man says, I have obeyed all the commandments of God and shall I not be saved? Christianity says, unless you have faith in Christ, God cannot save you. But the authors of our Shastras say that the knowledge and worship of God is the sole cause of salvation. The worship of any mediator or prophet is not required for that purpose."*

4.—There is another point in which Hinduism is superior to other religions, and that point is this, it teaches us to worship God with the knowledge that he is present within us as the soul of the soul and the heart of the heart. We do not meet with such teaching either in the Bible, or the Koran, or the scripture of any other religion. This constitutes the principal glory of Hinduism, and, in fact, we do not see God so near to us as when we contemplate Him as existing within us as the soul of the soul or the heart of the heart.

5.—Another point in which Hinduism is superior to other religions is this, that it teaches Yoga or intimate and unfailing communion with God. This subject of Yoga is nowhere so minutely treated of and so much discussed and so well explained as in the Hindu Shastras, nor are rules for the same so ably laid down any where else as in the latter. I am not speaking of that communion which requires us to forsake world and family, and retire into a forest, but of the superior communion which can be practised living in the bosom of our families. There is a beautiful simile illustrating such communion in one place in the Hindu Shastras :—

पुंखानुपुंख विषयेष्वनुतत्परोपि
धीरोन मुचतिमुकुद्रपदारविंद्रं
संगीतनृत्यकनितानवशंगतापि
मौलिस्थकुंभपरिरक्षणधीर्नटीव ॥

"As the proficient female dancer observes the rules of dancing and music, but still does not allow the pitcher full of water on her head to fall down, so the wise man, paying the closest attention to worldly affairs, does not forsake the

* Tattwabodhini Patriká, No. 330.

feet of God, the Saviour" :—Sloka, quoted in Chakravarti's Commentary on the Srimat-Bhagavata.

There is a beautiful story touching this subject of communion, current in Hindu society. Once on a time, Suka Deva, the son of the great saint Vyas, asked his father for instruction in divine knowledge, but Vyas, thinking himself unfit for the task, replied: "Go thou to the Rajarshi (royal saint) Janaka, and he will give you the instruction you seek." Whereupon Suka Deva went to Janaka, but was disgusted at seeing him extremely busy with State affairs and immersed in the pleasures of wealth. He argued within himself: "Could such a man of the world possibly give me the instruction I seek for?" Janaka, perceiving this, gave him a cup full of oil, and told him: "With this cup, full of oil, take thou the round of the city and return to me, but see that not even one drop of the oil be spilt from the cup." Suka Deva did as he was directed. With great care he held the cup in his hand and traversed the whole city. When he returned, Janaka asked him what he has seen in the city. Suka described minutely all that he had seen. He was asked again if any drop of oil had been spilt from the cup. Suka answered in the negative. "And in this manner," said Janaka, "can the affairs of the world be attended to without failing for a moment from communion with God."

6. Hinduism excels in teaching disinterested devotion to God. It, indeed, inculcates two principles of worship; one interested, *i.e.* worshipping God for the sake of worldly advantage; and the other disinterested, *i.e.* worshipping God for God himself, and practising virtue for the sake of virtue itself, but other religions than Hinduism have no word about disinterested worship. Hinduism gives decided preference to disinterested over interested worship. Other religions teach us to worship God with the object of attaining felicity in the world to come, but Hinduism enjoins divine worship for its own sake, and not for any ulterior object. *Be pious for piety's sake* is its principle. It is said in the Upanishads:—

उपासते पुरुषंयेकामास्ते शुक्रमेतदतिवर्त्तन्ति धीराः

"He who worships God without any desire eludes birth in this world, *i.e.* eludes transmigration." Hindu ritualists conclude every ceremonial observance with saying: "To God I resign the fruits of this ceremonial observance." He who does any act of religion with a particular end in view makes a trade of religion; his piety is declared by the Shastras to be despicable. As a tradesman gives away his articles in exchange for money, so does that man offer devotion and love to God in exchange for heavenly bliss. The Hindu Shastras contain teachings without number about practising religion without an interested object in view. The influence of such teachings has extended so far that even such an ordinary work as the Mahabharat of Kasidasa* teaches the same lesson. Yudhistira says:—

"'T is not t' enjoy the fruits of pious works
That pious works I do. To God I give
My all; the man who seeks to reap the fruit
Of piety is a trader at best—
A brute insensate he, covetousness
To hell him plunges o'er and o'er again.
The man who seeks no fruit of pious works,
Resigning all he does to God himself,
Is eas'ly sav'd. But him who seeks
Rewards of piety making boast thereof
And him who riots in ungodly deeds
With beasts I count. In vain their birth as man:
Their souls migrate to beastial forms at death.

7. Hinduism further excels other religions in this respect, that it enjoins benevolence to all living things, and not confines it like the Bible, or the Koran, to man alone. It teaches us to do good to anything and everything that has a life. Humanity alone did not circumscribe the spiritual vision of the authors of the Hindu Shastras in this respect, while laying down the precept of benevolent conduct. They extended it to beasts, birds and insects.

"माहिंसात् सर्वभूतानि"

"Do not injure any creature."

सर्वभूतहितेरतः

"Devoted to the good of every creature." Such expressions as these, met with in the Shastras, testify to the truth of our remark.

8. Hinduism surpasses all other religions in its ideas of a future state. The theory of metempsychosis, that is, the theory that the soul of the vicious migrates after death into the form of beast, insect, or man, constitutes the worse portion of the theory laid down by Hinduism regarding a future state, but even in this the superiority of Hinduism is conspicuous. The Christian and Mahomedan scriptures speak of an eternal heaven and eternal hell as the reward of virtue and the punishment of vice. This clearly shuts against the sinner all hope of salvation, but Hinduism, on the contrary, holds out to him the prospect of his again being reinstated in the path of progress after he has been purged of his sins by means of transmigration. Be the theory of transmigration true or false, this much is clear that it is more consistent with the goodness and justice of God than any other theory regarding the future state. The excellence of Hinduism is especially manifest in the better portion of its theory of a future state, which is that the virtuous shall, after death, pass from this state to a higher, and from that again to one still higher. This continued progress of the soul is quite in harmony with the law of progress observable in all nature. Hinduism maintains that the soul of man will rise from one higher state to another still higher, till it attains Bramha-Lok, or the highest world. A wonderful description of this Brahma-Lok is given in one place of the Chandogya Upanishad:—

नेनं सेतु मह्नो रात्रे तरतः न जरा न मृत्युर्न शोको
न सुकृतं नदुष्कृतं। सर्वेपाप्मानोऽतोनिवर्त्तन्ते।
अपहतपाप्माह्येष ब्रह्म लोकः। तस्माद्वा एतं सेतुं
तीर्त्वा अन्धःसन्ननन्धोभवतिः विद्धःसन्नविद्धोभवति
उपतापी सन्ननुतापी भवति। तस्माद्वा एतं सेतुं तीर्त्वापि
नक्तमह्नो रेवाभिनिष्पद्यते। सकृद्विभातो ह्येवैष ब्रह्मलोकः॥

"On the other side of the bridge of this life there is neither day nor night; neither decay nor death, nor sorrow; neither virtue nor vice. The soul on the other side refraineth of itself from vice, this is in the sinless Brahma-Lok. After crossing the bridge, the blind lose their blindness, the miserable their misery, and the sorrowful their sorrow. On crossing the bridge night is changed into continued day. This Brahma-Lok shineth of itself."

(To be continued.)

* This is a poem composed in Bengali by the Bengali poet Kasidasa. It is only founded on the story of the Mahabharat, and is not a translation of the same.

VISIONS IN THE CRYSTAL.

At a number of his lectures Colonel Olcott has exhibited a crystal from the Gastein Mountains, which was kindly sent him by our very esteemed friend and Fellow, the Baroness Adelma Von Vay, which has curious properties. If a person, naturally endowed with a certain amount of clairvoyant power, gazes for a while into the crystal, he will see a succession of visions coming into its heart—landscapes, scenes by sea and land, faces of living and dead persons, and sometimes messages written on scrolls which unwind of themselves, or printed in books, that appear and then fade away. The experiment was tried with dozens of people, and in many cases succeeded. One Hindu gentleman saw, besides various scenes, the face of his deceased father and was deeply agitated by the vision. These sights cannot be seen by every one, nor equally well by all who have the conscious clairvoyant power in

some degree. There is quite an extensive literature of the subject of crystal and mirror visions, and some seers —among whom the historical name of Dr. Dee will be recalled—have aroused great public interest by their real or pretended revelation. In this connection a letter received by Colonel Olcott from an old Indian officer of the army will be read with interest :—

"My Dear Colonel,

"After you left, I held the glass in my hand without any result for some time. At last it gradually became so heated, that I thought I should have to relinquish my hold of it. All this time I remarked very strange filmy appearances forming in the crystal. The temperature of the latter grew less, and as it did so, a nervous tremor affected my hand and arm. I still had the mirror (the crystal) in hand and perceived colours of varied hues, all very brilliant and seeming to mingle with one another in quick succession, and making the most beautiful phantasmagoria! After the colours had died away, the same cloudy appearances affected the mirror, and its temperature again rose —this time, to such a degree that I had to drop it upon the table. After a few seconds I again took it in my hand and then, to my astonishment, I saw in it the image of a man whose face is quite familiar to me, but where I have seen him I cannot at present bring myself to recollect. After this had disappeared, there came up the image of the little child which I had seen before you left, and, last of all, there came, as pale shadows, the heads of a woman and a child, both of which, I thought, I recognized. At this juncture my hand and arm were nervously affected again, and the crystal landed with a bounce upon the table.

"With the recollection of these short, but striking, experiences of the magic crystal with which you left me to pass away an hour, allow me to say, my dear Colonel, that there is more in its crystalline philosophy than I was prepared to credit ; and if the devil is not in that glass, I am sadly mistaken.

"I may add that, upon looking up from the table to resume my pipe, I perceived a figure standing close to the almirah. The figure was that of an old man, and bore a striking resemblance to the one I had seen in.....three years before. He gazed intently upon me for some time, and as I rose from my chair, he waved his hand, and at the same moment I felt something apparently strike me, and I fell back in the chair. On recovering myself and looking around the room, I could discover nothing, but that I was alone with my own thoughts, and on the table the crystal, and the writing apparatus wherewith you asked me to jot down what I might see in the evidently spiritualized atmosphere of your chamber.

"Yours very sincerely,

"E. W. L."

This is something more than a mere case of clairvoyance : the element of mediumship is mingled with it. The visions that the officer saw in the crystal were subjective—the effects of imagination; while the figure of the old man was probably that of a Pisacha. It is not at all uncommon for those, who see such apparitions, to receive a blow : a case of the kind, in which several persons were hit, occurred only the other day at Bombay. We would not at all recommend persons of the sensitive temperament of our friend, the Officer, to pursue researches with crystals or mirrors, or to sit with others for the spiritualistic phenomena. For they are natural mediums, and our opinion with respect to the dangers of mediumship practised without any knowledge of Eastern philosophy has been heretofore so fully set forth that it is unnecessary to repeat it in this instance.

"ISIS UNVEILED" AND THE "THEOSOPHIST" ON RE-INCARNATION.

In *Light* (July 8) C. C. M. quotes from the Theosophist (June 1882) a sentence which appeared in the *Editor's Note* at the foot of an article headed "Seeming Discrepancies." Then, turning to the review of "The Perfect Way" in the same number, he quotes at length from "an authoritative teaching *of the later period*," as he adds rather sarcastically. Then, again, a long paragraph from *Isis*. The three quotations and the remarks of our friend run thus :—

"There never was, nor can there be, any radical discrepancy between the teachings in 'Isis' ('Isis Unveiled') and those of this later period, as both proceed from one and the same source —the Adept Brothers." (*Editor's Note* in "Seeming Discrepancies.")

Having drawn the attention of his readers to the above assertion C. C. M. proceeds to show—as he thinks—its fallacy :—

"To begin with, re-Incarnation—if other worlds besides this are taken into account—is the regular routine of nature. But re-Incarnation in the next higher objective world is one thing ; re-Incarnation on this earth is another. *Even that takes place over and over again till the highest condition of humanity, as known on this earth, is attained*, but not afterwards, and here is the clue to the mystery. * * * * But once let a man be as far perfected *by successive re-incarnations* as the present race will permit, and then his *next* re-incarnation will be among the early growths of the next higher world, where the earliest growths are far higher than the highest here. *The ghastly mistake that the modern re-Incarnationists make is in supposing that there can be a return on this earth to lower bodily forms ;*"—not, therefore, that man is re-incarnated as man again and again upon this earth, for that is laid down as truth in the above cited passages in the most positive and explicit form." (*Review* of T. P. W. in the *Theosophist.*)

And now for "Isis" :—

"We will now present a few fragments of this mysterious doctrine of re-Incarnation—as distinct from metempsychosis—which we have from an authority. Re-Incarnation, *i.e.*, the appearance of the same individual—or rather, of his astral monad—twice on the same planet is not a rule in nature ; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad, which has been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death through the vast realm of being, the immortal Spirit and astral monad of the individual—the latter having been set apart to animate a frame, and the former to shed its divine light on the corporeal organisation—must try a second time to carry out the purpose of the creative intelligence. *If reason has been so far developed as to become active and descriminative, there is no re-incarnation on this earth*, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it has to re-enter on the earthly planet, as it was frustrated in its first attempt..... Further, the same occult doctrine recognises another possibility, albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental Occultists deny it, though it is universally accepted in Eastern countries. This is the occasional return of the terribly depraved human Spirits which have fallen to the eighth sphere—it is unnecessary to quote the passage at length. Exclusive of that rare and doubtful possibility, then 'Isis'—I have quoted from volume I., pp. 451-2—allows only three cases—abortion, very early death, and idiocy—in which re-Incarnation on this earth occurs.

"I am a long-suffering student of the mysteries, more apt to accuse my own stupidity than to make 'seeming discrepancies' an occasion for scoffing. But after all, two and three will not make just four ; black is not white, nor, in reference to plain and definite statements, is 'Yes' equivalent to 'No.' If there is one thing which I ardently desire to be taught, it is the truth about this same question of re-Incarnation. I hope I am not, as a dutiful Theosophist, expected to reconcile the statement of 'Isis' with that of this authoritative Reviewer. But there is one consolation. The accomplished authoress of 'Isis' cannot have totally forgotten the teaching on this subject therein contained. She, therefore, certainly did not dictate the statements of the Reviewer. If I may conjecture that Koot Hoomi

stands close behind the latter, then assuredly Koot Hoomi is not, as has been maliciously suggested, an alias for Madame Blavatsky. "C. C. M."

We hope not—for Koot Hoomi's sake. Mme. B. would become too vain and too proud, could she but dream of such an honour. But how true the remark of the French classic: *La critique est aisée, mais l'art est difficile*—though we feel more inclined to hang our diminished head in sincere sorrow and exclaim: *Et tu Brute!*—than to quote old truisms. Only, where that (even) "seeming discrepancy" is to be found between the two passages—except by those who are entirely ignorant of the occult doctrine—will be certainly a mystery to every Eastern Occultist who reads the above and who studies at the same school as the reviewer of "The Perfect Way." Nevertheless the latter is chosen as the weapon to break our head with. It is sufficient to read No. I. of the *Fragments of Occult Truth*, and ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the "astral" *monad* is not the "Spiritual" *monad* and *vice versa*. That there is no discrepancy whatsoever between the two statements, may be easily shown, and we hope will be shown, by our friend the "reviewer." The most that can be said of the passage quoted from *Isis* is, that it is incomplete, chaotic, vague, perhaps—clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language. Therefore, in the face of the statement from the very correct and excellent review of "The Perfect Way"—we say again that "Re-incarnation, *i.e.*, the appearance of the same individual—or rather, of his *astral* monad (or the *personality* as claimed by the modern Re-incarnationists)—twice on the same planet is not a rule in nature "and that it *is* an exception." Let us try once more to explain our meaning. The reviewer speaks of the "Spiritual Individuality" or the *Immortal Monad* as it is called, *i. e.* the 7th and 6th Principles in the *Fragments*. In *Isis* we refer to the *personality* or the *Finite* astral monad, a compound of imponderable elements composed of the 5th and 4th principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the 5th principle (the *Manas* or mind) which are assimilated by the 6th principle when it follows the 7th to its "gestation state" to be reborn or not reborn, as the case may be, in the *Arupa Loka* (the Formless World). The seven principles, forming, so to say, a *triad* and a *Quaternary*, or, as some have it a "Compound *Trinity*" sub-divided into a triad and two duads may be better understood in the following groups of Principles:—

GROUP I. 7. *Atma*—"Pure Spirit." 6. *Boddhi*—"Spiritual Soul or Intelligence."	SPIRIT. *Spiritual Monad* or "Individuality"—and its *vehicle*. Eternal and indestructible.
GROUP II. 5 *Manas*—"Mind or Animal Soul." 4. *Kama-rupa*—"Desire" or "Passion" Form.	SOUL. *Astral Monad*—or the *personal Ego* and its vehicle. Survives Group III. and is destroyed after a time, unless, *—re-incarnated* as said under exceptional circumstances.
GROUP III. 3. *Linga-sarira*—"Astral or Vital Body." 2. *Jiva*—"Life Principle." 1. *Stool-sarira*.—"Body."	BODY. Compound Physical, or the "Earthly *Ego*." The three die together *invariably*.

And now we ask,—where is the "discrepancy or contradiction? Whether man was good, bad, or indifferent, Group II. has to become either a "shell," or be once or several times more re-incarnated under "exceptional circumstances." There is a mighty difference in our Occult doctrine between an *impersonal* Individuality, and an individual *Personality*. C. C. M. will not be re-incarnated; nor will he be in his next re-birth C. C. M., but quite a new being, born of the thoughts and deeds of C. C. M.: his own creation, the child and fruit of his present life, the effect of the *causes* he is now producing. Shall we say then with the Spiritists that C. C. M., the man, we know, will be re-born again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a *new* personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on, at each birth, a new garment. The bud, that failed to open one year, will re-appear in the next; the leaf that reached its maturity and died a natural death—can never be re-born on the same tree again. While writing *Isis*, we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded.

And thus, it seems, after all, that "two and three" will "make just four," if the "three" was only *mistaken* for that number. And, we have heard of cases when that, which was universally regarded and denounced as something *very* "black"—shockingly so—suddenly re-became "white," as soon as an additional light was permitted to shine upon it. Well, the day may yet come when even the much misunderstood occultists will appear in such a light. *Vaut mieux tard que jamais!*

Meanwhile we will wait and see whether C. C. M. will quote again from our present answer—in *Light*.

PARAGRAPH FLASHES.

IN A RECENT SCIENTIFIC PAPER Sir John Lubbock says: "Like the sand of the sea, the stars of heaven have ever been used as effective symbols of number, and the improvements in our methods of observation have added fresh force to our original impressions. We now know that our earth is but a fraction of one out of at least 75,000,000 worlds. But this is not all. In addition to the luminous heavenly bodies, we cannot doubt that there are countless others, invisible to us from their great distance, smaller size, or feebler light; indeed, we know that there are many dark bodies which now emit no light, or comparatively little. Thus in the case of Procyon, the existence of the invisible body is proved by the movement of the visible star." The foregoing statement in regard to the number of the stars, like each fresh utterance of science only serves to increase our admiration for the person who can say without blushing that he believes they were all created within a week by the God of the Jews.—*Truth-Seeker.*

An idle word may be seemingly harmless in its utterance; but let it be fanned by passion, let it be fed with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire that will melt the chains of human friendship, that will burn to ashes many cherished hopes and blacken more fair names than one.—*Charles A. Dicken.*

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 11. BOMBAY, AUGUST, 1882. No. 35.

THE MEDAL OF HONOUR.

At a meeting of the General Council, on the 5th of February, 1880, it was determined that "With a view to stimulate enquiry by the natives of India into the literature of ancient times, to increase their respect for their ancestors and to thus accomplish one important object for which the Theosophical Society was formed"—there should "be founded a high prize and dignity," to be known as "The Medal of Honour of the Theosophical Society" for award under competition. This offer was published in the THEOSOPHIST for March, April, May and September, 1880; but—although the time for the filing of competitive Essays was largely extended, no papers were offered of sufficient merit to be worthy of so high an honour as the award of this Medal. It was the determination of the General Council from the first, to be very chary about crowning any work that should not come up to the standard of excellence governing like competitions in European Societies. Quite recently, however, the President-Founder has received from one of our Fellows in Southern India a paper so thoughtful and able that it is deemed best to renew the offer of the Medal;—the essay in question having come more than a year too late to be considered as admissible under the original offer of Council. Notice is hereby given, therefore, that competitors are again afforded the chance to win the prize. Papers must be sent in within six months from the date of this notice; the rules prescribed by the Council to be strictly complied with.

By the Council,
H. S. OLCOTT,
President, T. S.

Head-Quarters T. S., Bombay, July 27, 1882.

Following is the text of the Council's Resolution as now amended :—

RESOLVED—

"That there shall be founded a high prize and dignity to be known and designated as 'The Medal of Honour of the Theosophical Society,' for award under competition."

"The said medal shall be of pure silver and made from ancient Indian coins melted down for the purpose; and shall be suitably engraved, stamped, carved, or embossed with a device expressive of its high character as a Medal of Honour. It shall be annually awarded by a committee of native scholars, designated by the President, to the native author of the best original essay upon any subject connected with the ancient religions, philosophers, or sciences; preference being given (in the Department of Science) other things being equal, to the occult, or mystical, branch of science as known and practised by the ancients."

"The following conditions to govern the award, *viz.*:—

"1.—The Essay *shall be of a high merit.*

"2.—Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author's name, in each case, to be written in a separate closed envelope, outside which shall be inscribed the cipher or other device which he has attached to his essay. The manuscripts to be placed by the President in the hands of the Jury, and the envelopes filed away unopened and not examined until the Jury shall have made their awards.

"3.—All essays submitted, to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the THEOSOPHIST, with their authors' names attached; so that their learning may be properly appreciated by their countrymen.

"4.—The Society to be allowed to publish, as a separate pamphlet, the Essay which shall be deemed worthy of the Medal of Honour, on condition of giving to its author the entire nett profits of the publication.

"5.—Essays to comprise not less than 2,500, nor more than 4,000, words—foot-notes and quotations included.

"6.—The Jury shall also award to the authors of the essays, which they consider second and third in degree of merit, special diplomas, to be entitled Diplomas of Honour and authenticated by the seal of the Society.

"7. The Jury may also specially name three other essays if meritorious, besides the three aforesaid, for the distinction of certificates of Honourable Mention; to be issued to the respective authors under the seal of the Society.

"8.—Essays to be submitted in English, but it is not obligatory that the author shall himself know that language.

"9.—All competing manuscripts to be in the President's hands by 12 o'clock noon of the 27th day of January, 1883, and the Jury to announce their awards on the 27th day of April, 1883.

"10.—Upon the receipt of the report of the Jury, the President shall at once identify the names of the successful authors, and officially publish the same throughout India and in all countries where there are branches of the Theosophical Society.

"11.—Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution."

Attest :—

H. P. BLAVATSKY,
Corresponding Secretary.

THE MADRAS THEOSOPHICAL SOCIETY.

At the meetings of the Theosophical Society held at Madras—the President-Founder in the chair—it was proposed, seconded and unanimously resolved :—

(1) That a Branch of the Theosophical Society to be known as "The Madras Theosophical Society" be formed at Madras;

(2) That the Bye-Laws of the Parent Society be temporarily adopted, so far as they may be applicable to the Local Branch;

(3) That the following officers be appointed for one year:—*President :* MRRy. R. Ragoonath Row Garu, Diwan Bahadur; *Vice-Presidents :* MRRy. G. Moothoosawmy Chetty, P. Streenevasa Rao, G. Lakshmikantha Row, C. V. Cunniah Chetty, and P. Iyaloo Naidoo, Garus; *Secretary and Treasurer :* MRRy. T. Subba Rao Avergal, B.A., B.L.; *Assistant Secretary :* MRRy. A. Theyaga Rajier Avergal. The election of Councillors was postponed for the present;

(4) That the following gentlemen be the Committee on Bye-Laws:—MRRy. T. Subba Row Aversal, B.A., B.L.; MRRy. S. Parthasarthy Iyengar Avergal, B.A., B.L.; MRRy. P. Strenavasa Row Garu, B.A., B.L.; MRRy. G. Moothoosawmy Chetty Garu, Judge; MRRy. P. Vijia Runga Mudelliar Avergal; and

(5) That the following gentlemen be a Committee upon a Library and publications: MRRy. G. Lakshmi Kantha Row Garu; MRRy. P. Streenewasa Row Garu; MRRy. T. Subba Row Avergal, B.A., B.L.; MRRy. S. Parthasarathy Iyengar, Avergal; MRRy. Ramayah Garu, B.A.; MRRy. P. Iyaloo Naidoo Garu; MRRy. G. Moothoosawmy Chetty Garu; MRRy. P. Parthesarethy Chetty Garu; MRRy. T. Velayademodelliar Avergal; and MRRy. C. Vencataseshachelle Chetty Garu.

A. THEYAGA RAJIER,
Assistant Secretary.

THE KRISHNA THEOSOPHICAL SOCIETY, GUNTOOR.

Proceedings No. 2, dated 31st May, 1882.

C. V. Chinna Sitharamayya Garu, Vice-President in the chair.

The following Rules and Bye-laws have been adopted :—

1. The Krishna Theosophical Society is established with the following objects :—

(*a*) To cultivate the feeling of Universal Brotherhood among the various Branches of the Theosophical Society, other Samajis and mankind at large;

(*b*) To promote, by all legitimate means, the moral reform and spiritual progress of the people of the Krishna District in particular;

(*c*) To encourage the study of Sanskrit;

(*d*) To give countenance and support to the Founders and Promoters of the Parent Society by word and deed; and

(*e*) To investigate the hidden mysteries in nature and psychical powers latent in man.

2. The Society is open to all persons of good character without any distinction of creed or colour, who may sympathise with the aims and objects of the Society.

3. Applicants for membership must be recommended by at least two Fellows.

4. A knowledge of English is not essential, but every candidate must possess a fair knowledge of some spoken anguage. Instructions and *Upadeshas* will, from time to ime, be translated, as required, into the vernacular for he convenience of members.

5. Candidates must, before being permitted to join the Society, sign the documents prescribed by the Parent Society, pledge themselves to endeavour to the best of their ability to live a life of temperance, morality and brotherly love, to devote themselves unselfishly to the Society's aims to keep secret from non-members all its legitimate transactions and psychological or scientific re-searches and experiments, except as permission to divulge may be given by the President or his temporary substitute, and to conform to the Rules and Bye-Laws of the Society.

6. The Officers of the Society shall be a President, two Vice-Presidents, a Secretary and Treasurer, one Assistant Secretary, and nine Councillors. The Officers shall be *ex-officio* members of the Council.

7. The President of the Society shall take the chair at the meeting of the Council, as well as at the ordinary meetings of the Society, shall seek from deserving persons and impart to earnest inquirers information and instruction on important theosophical questions, and deliver an address at the beginning of the Society's year reviewing the past year's transactions of the Society, and offering suggestions fer its future guidance. The duties of the President shall, in his absence, be performed by one of the Vice-Presidents.

8. The Secretary shall keep records of the proceedings and transactions, of the Society, and read the same at the meetings, submit an annual report, reply to all official letters and correspond, in consultation with the President, with individuals and other societies in sympathy with this, and convene all meetings of the Council as well as of the Society. He shall also have charge of all monies belonging to the Society, keep accounts of receipts and disbursements, collect subscriptions and donations, make payments under the sanction of the Council, and render a monthly account of income and expenditure to the Council.

9. The Council shall be empowered to transact all ordinary business connected with the Society. Three members of the Council shall form a *quorum*.

10. Each member of the Society shall, besides the Initiation Fee of Rs. 10 (paid once for all to the Parent Society), pay a subscription of not less than eight annas a month. The subscription is payable quarterly in advance. It shall be appropriated for payment of printing, stationery, postage, and other charges. It will be optional for a member to pay for the year in advance.

11. Should any member be too poor to pay the Initiation Fee, the President-Founder's consent having been obtained, the Council may, at its discretion on the recommendation of a Brother-Theosophist, either reduce it, or entirely exempt such fellow from the payment of such fee as the circumstances of the case may require. It will, however, be optional and meritorious for any Fellow to pay for any other member who may thus be unable to pay.

12. The Officers of the Society are elected annually from among the Society's members, and by them they may be re-elected any number of times with the consent of the President-Founder, the day of election being the 27th of December, unless altered by the Council. The anniversary of the Society will be held during Xmas holidays on the day previously fixed by a meeting of the Council.

13. The ordinary meetings of the Society shall be held twice a month, and those of the Council once a month at such convenient hours as the Council may from time to time direct; the Secretary being empowered to summon an extraordinary meeting whenever, in the opinion of the President, the necessity for it arises.

14. Any member of the Society may be warned or suspended by the Council, and if his conduct or life is manifestly inconsistent with the rules, objects and dignity of the Society, expelled by a vote of two-thirds of the members.

15. The above rules are subject to revision by the Branch at the annual general meeting of the Society.

The following members have been unanimously elected as Councillors:—

1. R. Sooria Rao Naidu Garu.
2. C. Sambiah Chetty Garu.
3. M. Jagannadham Garu.
4. V. Vasudeva Sastri Garu.
5. R. Venkataratnam Garu.
6. V. Kameswara Rao Garu.
7. M. V. Narain Roa Garu.

The number of Councillors being nine, seven posts have been filled up, and two posts are kept vacant for any deserving members that may hereafter join the Society.

P. Sriramulu Garu has been unanimously elected Assistant Secretary.

It has been proposed by C. Kuppusami Iyer, and seconded by R. Sooria Roa Naidu Garu: "That a Sanskrit school be opened at Guntoor to teach the Hindu religion." The motion has been unanimously approved with the condition that the pay of the Pandit should begin with Rs. 6 a month. The contingent charges are not to exceed Rs. 2 a month.

J. PURNAYYA, F.T.S.,
Secretary.

Extract from proceedings No. 3, dated 12th July, 1882, at a meeting held on that night with Mr. M. Singaravelu Moodalyar, President in the chair:—

"1. Proposed and carried unanimously:—'That due management be given to female education, especially by introducing the Hindu catechism, and such other moral and religious books into girls' schools: and as there is a Hindu Girls' school in Samaldas Agraharam, the teacher may be induced to introduce these books into the school by the Society, awarding prizes to the girls, and paying a reward to the teacher at the end of every year on the results of the examination.'"

* * * * *

(Signed) M. SINGARAVELU,
President.

THE NELLORE THEOSOPHICAL SOCIETY.

"At the meetings of the Theosophical Society, held at Nellore, on the evenings of the 8th and the 26th of May,—the President-Founder in the chair and a quorum present,—it was proposed, seconded and carried unanimously that:—

(1) A Branch of the Theosophical Society be established at Nellore;

(2) The same be known as the "Nellore Theosophical Society";

(3) The following officers be appointed for one year:—*President: M.R.Ry.* M. Ramaswamy Naidu Garu; *Vice-Presidents*: B. Veerasawmy Iya Garu, V. Sasha Iyer Avergul, and R. Casava Pillay Avergul; *Councillors*: S. Narainasawmy Chettiar Garu, I. Sarabalingam Naidu Garu, P. Kothunda Rama Reddy Garu, and Y. Ramia Garu; *Treasurer*: V. Sashiar Avergul; *Secretary*: R. Casava Pillay Avergul; *Assistant Secretaries*: C. Aravamudu Iyengar Avergul and B. Ramaswamy Naidu Garu;

(4) The following gentlemen be the committee on books and publications:—V. Sesha Iyengar Avergul, B.A., C. Aravamudu Iyengar Avergul, B.A., R. Casava Pillay Avergul, and I. Sarabalingam Naidu Garu;

(5) Subscription be raised from the members and others for the purpose of opening a Library for the use of the Society (Rs. 130 were subscribed on the spot); and

(6) The following Rules and Bye-Laws be adopted for the guidance of the Branch:—

THE OBJECTS AND RULES OF THE NELLORE THEOSOPHICAL SOCIETY.

1. The Nellore Theosophical Society is a branch of, and subject in every respect to, the Theosophical Society and Universal Brotherhood which was founded at New York, America, on the 16th October, 1875, (and since transferred its Head-quarters to Bombay).

2 The Nellore Theosophical Society is founded with the following objects:

(*a*) To cultivate and disseminate, as widely as possible, feelings of tolerance, benevolence and Brotherhood;

(*b*) To study and promote Aryan literature, philosophy and science, and to cultivate a national appreciation, and support the same with the help and under the guidance of the Parent Society; and—

(*c*) To aid the Parent Society in carrying on its legitimate work in India.

3 All Fellows must, before being permitted to join the Branch, pledge themselves to endeavour to the best of their ability to live a life of temperance, purity, and brotherly love.

4. The Society shall admit as members only persons already Fellows of the Theosophical Society.

5. The members of the Branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and admit persons of any religion to Fellowship. No member is allowed to preach his own sectarian doctrines, unless the members present belong to his own sect, or are willing to hear such.

6. Neither the abandonment of caste, nor the knowledge of English, is pre-requisite to joining the Branch. For the convenience of such as do not understand English, lectures will, from time to time, be delivered in Telugu and other languages, if necessary.

7. To carry out its objects, the Society has a body of officers and councillors who will form the Managing Committee to conduct the work connected with the Society.

8. The body of officers consists of one President, three Vice-Presidents, one Secretary and Treasurer, and two Sub-secretaries and nine Councillors including the officers acting as *ex-officio* members.

9. The officers and the members of the Managing Committee are elected, by votes, for one year at the Society's annual general meetings from among the Society's members, and, by them, they may be re-elected, any number of times.

10. The President of the Society (or, in his absence, a Vice-President) takes the chair at the meetings of the Managing Committee, as well as at the ordinary meetings of the Society, and delivers an address at the beginning of the Society's year, giving a review of the past year's actions of the Society, &c.

11. The Secretary and Assistant Secretaries keep records of the proceedings and actions of the Society, read reports of the last meeting, and of the past year at the annual general meeting, reply to all official letters, correspond with individuals, and other societies in sympathy with the objects of their own, and convene ordinary, as well as extraordinary, meetings of the Managing Committee, as well as ordinary meetings of the Society. These three officers work together.

12. The Treasurer is in charge of all moneys belonging to the Society, keeps accounts of receipts and disbursements, collects subscriptions and donations, makes payments sanctioned by the Managing Committee, and renders a quarterly account of income and expenditure to the Managing Committee.

13. The Managing Committee meets, when occasion arises, considers all matters connected with the Society, takes necessary steps for the accomplishment of the objects of the Society, instructs the Secretaries to convene the necessary meetings and appoints office-bearers, and members of the Managing Committee when any vacancies occur.

14. Members only can vote at meetings of the Society for and the members of the Managing Committee at meetings of that body.

15. All questions at all meetings of the Society are decided by a majority of votes. When the number of votes is equally balanced, the President has a casting vote which decides the question. In the Managing Committee three members form the quorum, and in the general committee, seven.

16. Those seeking to join the Society must be recommended by at least two Fellows. They must pledge themselves to obey the rules of the Society, to devote themselves unselfishly to its aims and regard as secret all its legitimate transactions, and psychological and scientific researches and experiments, except as permission to divulge may be given by the President or his temporary substitute.

17. Each member will pay subscription of not less than annas eight a month; this subscription is payable monthly in advance and will be appropriated for the purposes of the Society.

18. Any member desiring to sever entirely his connection with the Society may do so on signifying the same, in writing, to the President, but such severance shall in no way relieve him from the solemn engagements, into which he has entered, to maintain absolute secrecy as to all matters connected with the Society which may have been communicated to him during his connection with the Society with the intimation that they must not be revealed. At least a month's notice of resignation must, however, be given before a member can cease his connection with the Society, unless the President and Council should decide otherwise.

19. Members can be expelled only at a special meeting of the Society, and when not less than two-third of the resident members are present, the non-resident members being also at liberty to vote by proxy at such meetings, provided always that such expulsions are subject to the approval of the Parent Society.

20. The rules of the Society can be altered, modified, or changed at the annual general meeting of the Society, also at extraordinary general meetings convened for the purpose by the Secretary with the sanction of the Managing Committee, but at no other time.

21. If a body of the members of the Society, larger than the Managing Committee, send up a written requisition to the Secretaries, requesting them to call an extraordinary general meeting, they are bound to convene it; if they do not call such a meeting within a reasonable period, the applicants can themselves convene the same.

22. All notices concerning meetings of the Society are issued at reasonable periods before their date of meeting, with the objects of the meetings stated therein.

23. The ordinary meetings of the Society shall be held on the second and last Sundays of every month at 5-30 p.m.,

24. Any one, who, for reasons that may appear satisfactory to the President, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one, except the President, has the right to know the names of all the members.

R. CASAVA PILLAY,
Secretary.

RULES AND BYE-LAWS OF THE "MEERUT THEOSOPHICAL SOCIETY."

I. The Meerut Theosophical Society is a Branch of the Theosophical Society of New York. It has been formed with a view to give local support in the Meerut station to the Parent Society, and assist its Founders, Colonel Olcott and Madame Blavatsky, in propagating and disseminating the doctrine of the Universal Brotherhood of humanity, without distinction of race, colour, creed, &c., in promoting the study of our Aryan literature, religion and science by vindicating its importance before the world, and, lastly, in investigating the hidden mysteries of nature and the psychical powers latent in man.

II. To properly carry out the objects of this Branch, its management is vested in the following officers:—a President, a Vice-President, a Secretary, and an Assistant Secretary and Treasurer, to be elected annually by a majority of its members, on the anniversary day of the foundation of the "Meerut Theosophical Society." Each officer shall hold office for one year only, but shall be eligible for re-election, at the end of that year, subject to the sanction of the President of the Parent Society.

III. The President of the Society shall take chair at every meeting of the Society, deliver an address at its annual meeting, giving a review of the past year's actions of the Society, and offering suggestions for the future guidance of the Branch.

IV. In the absence of any officer, or officers, at any meeting of the Society, the officer of the highest rank present shall discharge the duties of the President and shall elect, if necessary, from among the members present, any gentleman to discharge the duties of the Secretary *pro tem.*

The President shall also have the power to nominate any member to the duties of any office vacated by death or resignation, subject to the confirmation of the Society.

V. The Secretary shall keep records of the proceedings and actions of the Society, answer all official letters, correspond with other societies and individuals in sympathy with the objects of this Society, and shall, with the consent of the President, convene extraordinary meetings of the Society, if necessary.

VI. The Assistant Secretary and Treasurer shall reply all vernacular letters, shall keep correspondence in Urdu and Hindi, shall be in the charge of the funds of the Society, and shall keep account of re-imbursements and disbursements, which shall be placed before the Society in the first meeting of every month.

VII. The meetings of the Society shall be held on the first and third Wednesday of every month, at 7 p.m. No notice of any ordinary meeting shall be issued to the members.

VIII. Any member absenting himself, without any sufficient cause, from the meetings of the Society, for a period of two months continuously, shall, after due warning, be reported to the President of the Parent Society for indifference.

IX. At the ordinary meetings of the Society, the members shall deliver, in the form of a lecture, any information which they may have acquired, for the benefit of the fellows present.

X. Neither the officers, nor the members of the Society, have the right to preach their own sectarian views and deprecate the religion of any Brother-Theosophist present.

XI. Pecuniary transactions, amongst the members of this Society, in the capacity of membership, is strictly prohibited.

XII. A knowledge of the English language is not requisite for the membership of this Branch.

XIII. Applications for admission into the Society will, if supported by two Fellows, remain under the consideration of the Society for a period of one calendar month; at the expiration of which period the candidate will, if approved, be duly initiated by the President, in a meeting of the Society convened for the purpose. But the President shall have the power to dispense with this period of candidature if he deems necessary.

XIV. An Initiation Fee of Rs. 10 with postal charges will be paid by persons joining the Society, which will duly be forwarded to the Head-Quarters of the Parent Society.

XV. At the time of the Initiation, every candidate shall be required to give, in writing, his solemn and sacred promise, and repeat the same by word of mouth before witnesses, to the effect, that he will never reveal, on any pretext whatsoever, to any person who is not an initiated member of the Society, any information, signs or tokens, which may be communicated to him under the injunction of secrecy.

XVI. Members shall have the right to attend the ordinary meetings of the Society, to have access to the books, &c., belonging to the Society, and to demand and obtain intellectual sympathy from his Brother-Theosophists.

XVII. Any Fellow, whose conduct is considered by the Society to be disgraceful, shall, after full enquiry on behalf of the Society, be expelled, if found guilty, subject to the confirmation of the President of the Parent Society.

XVIII. Any Fellow who may be proved to have *mala fide* slandered a Brother-Theosophist, or to have written, or uttered, in bad faith, words calculated to injure such in any way, will have to substantiate the charges involved, and, failing to do so, will be asked to resign, or will be suspended or expelled as may seem proper to the President. The name of such person shall be sent for publication in the THEOSOPHIST.

XIX. Any member desiring to sever his connection with the Society shall have the option to do so, on signifying the same, in writing, to the Secretary, but such severance shall, in no way, relieve him from his solemn engagements, which he has entered into at the time of his Initiation.

XX. The ordinary and special meetings of the Society are open to Brother-Theosophists only.

XXI. The distribution and proper keeping of the works and journals of the Society shall rest with the Secretary.

BULDEO PRASAD SANKDHAR,
Secretary.

Correspondence.

THE MERITS OF SCHOPENHAUER.

Before quitting Penang for Borneo, our correspondent—now happily our Brother-Theosophist—Mr. Sanders addressed to Colonel Olcott the annexed letter, in which is given a useful catalogue of the works of that most mystical and intuitive of European philosophers, Arthur Schopenhauer. There is, we believe, a very good English translation of at least a portion of his writings, though we have never yet chanced to see it. What we know of his ideas has been obtained at second-hand, yet that was sufficient to make us appreciate his rare genius—as the readers of *Isis Unveiled* are aware (vols. i., 55, 59 ; ii., 158). Mr. Sanders writes :—

Penang, June 30, 1882.

COLONEL HENRY S. OLCOTT,
President, Theosophical Society.

DEAR SIR,

Of the honour conferred upon me by accepting me as a member of your Society, I am thoroughly sensible, and beg the Founders, Madame Blavatsky and yourself, to accept my sincere thanks. The fact that I enjoy that distinction is probably due to my interest in Schopenhauer's philosophy, which prepared me to have my eyes open at once upon reading Mr. Sinnett's "Occult World" ; and which has filled me with the desire of benefitting my fellow-men by imparting a knowledge of the philosophy, which alone enables one to fathom and grasp the whole truth implied in Brother Koot Hoomi's letters. Therefore, I translated for you portions of his works and felt happy to do so. The English being to me a foreign language, my rendering, of course, is not idiomatically correct, though, as I hope, it renders Schopenhauer's expressions accurately. While it is true that I wrote only for you and a few friends, yet I am so thoroughly convinced of the truth of this philosophy, that I cannot but hope that it will be thought worth while to edit the translated portions for the press, as they will supply recipient minds with philosophical matter of the highest importance quite in keeping with Asiatic philosophy, and will prove in these days of materialistic tendency among both Asiatics and Europeans—of invaluable help. This view I base upon personal experience, and find it confirmed by certain articles of a philosophical character in the THEOSOPHIST showing against the limitations of intellect and a conflict in the notions of Space, Time, Causality, Ether, and Necessity within our world of changes, &c., with the conception of the notions upon "Maya" and "Nirvana." I maintain that Schopenhauer's philosophy, for recipient Western and the above-mentioned Asiatic minds, removes even those bounds ; that it is necessary to translate adequately his works and to introduce him, thus shaming Europeans in general, and the Germans in particular, for the narrowness which secreted, ignored, or was unable to appreciate the intelligence of their only true philosopher and author —Schopenhauer. I have done what I could in this direction myself. What yet I will be able to do more, I do not know, but I feel confident that when either you, or our Society takes this matter in hand, a great wrong will be redressed and a great benefit conferred upon all men of philosophical mind.

Schopenhauer's works are :—

Welt als Wille und Vorstellung, 2 vols. (his principal work).

Vierfache Wurzel des Satzes von Zureichenden Grunde (the Key of his philosophy).

Willen in der Natur (written forty years later—after the development of the science of that period).

Grund Probleme der Ethic (lacking their completeness by "Soul" philosophy to be true in the principal points).

Parerga und Paralipomena,, Handschriftlicher Nachlass (containing gems of thought of the purest water).

Ueber das Sehen und die Farben (irrefutable, though long scoffed at).

To the great end we have in view, I know of nothing more conducive than what I have had the privilege of explaining above ; and I am ready to assist towards its realization with all my heart and to the full extent of my capabilities.

I remain, dear Sir,
Yours respectfully,
L. A. SANDERS, F.T.S.

ANOTHER "ORTHODOX" PROSECUTION!

[On page 184 of the April number of our current volume will be found an account of the shameful prosecution against our Brother, Charles E. Taylor, for being a practitioner of homœopathy and magnetism. The Secretary of our Society has now received the following letter from Mr. Taylor, which, we trust, will be read with interest. Mr. Taylor, we need not repeat, is the *pro tem.* President of our Branch Society at St. Thomas, West Indies.—ED.]

"I have to thank Madame Blavatsky for her expression of sympathy for me. As will be seen from the *Banner of Light* of the 25th March, I have forwarded a petition to His Majesty the King of Denmark. It is recommended by the Chairman, the Vice-Chairman, the Secretaries and other members of the Colonial Council, by the prosecuting and defending lawyers in the suit instituted against me, and by nearly all the Consuls, merchants and leading inhabitants. In the petition I have stated, among other things, that I was 'admitted a Fellow of the Theosophical Society which numbers, among its members, such men as the great inventor Edison and the Astronomer, Cammille Flammarion. This institution, specially founded for the purpose of studying Aryan and other Eastern literature, religions and sciences, and for the investigation of the hidden mysteries of Nature and the psychical powers latent in man, has recently done me the high honour to constitute me President of the Branch Society of St. Thomas, and to grant me a Charter for its legal establishment.' I hope I have not done wrong in thus availing myself of this opportunity to bring our beloved institution to the notice of the King of these countries. I feel that I am right and am able to face the world in such a cause as ours.

"*En passant*, I may mention that I have been vilely abused by an anonymous writer from St. Croix, 'D.W.I.,' in the *National Tidende* of April 3, a large sheet published in Denmark. The usual epithets—quack, charlatan, impostor, &c.,—are freely lavished upon me. To another

paper of that island I have sent my rejoinder which will be out in a few days.

"My appeal to the Upper Court in St. Croix has resulted in the confirmation of the sentence of the Lower Court. The whole case has been appealed to the High Court, Copenhagen. I intend fighting *the bigots* to the last.

"A future number of the *Banner of Light* will contain the results of my visit to St. Croix, where I gave two lectures. A correspondent, 'A——,' did me the honour to vilify me in the newspaper of that island, and to assert that my cures were false; but he was warmly taken up by my friends. He has now retired ignominiously from the contest in the face of an account, published in the same paper in which I was attacked, of a remarkable cure of paralysis that I had effected, and which was certified to by the party concerned.

"May you be blest for the noble work you are doing for the redemption of the mass of mankind, and may the ideas, you promulgate, soon permeate the world!"

CHARLES E. TAYLOR, M.D., F.T.S.

St. Thomas, May 15, 1882.

The Libraries of the Branches of the Theosophical Society throughout India can get, free, Copies of the three bound Volumes (pp. 1112, 3 Vols.) of Mr. N. M. Oxley's "Angelic Revelations," on remitting to the MANAGER *of the* THEOSOPHIST *twelve annas for postage for each set.*

Personal Items.

[*Our members and Fellows of the Theosophical Society throughout the world are cordially invited to send to the Office of the* THEOSOPHIST, *to be inserted under this heading, short paragraphs concerning themselves, or their Fellow-Brothers, whenever there happens anything of general interest to our Society.*—ED.]

Colonel H. S. OLCOTT, the President of the Theosophical Society, has left Bombay for Ceylon by the P. & O. Steamer "Shannon" on the 15th of July. He proposes to return to the Head-Quarters by the 1st of November.

MR. R. D. SETHNA, B.A., LL.B., F.T.S., who is in England now qualifying for the Bar, has obtained a prize of 30 guineas in "Real and Personal Property." Lately, he carried off a scholarship worth 60 guineas. Mr. Sethna is not only one of the most promising among the young Parsis, as regards intellectual achievement, but also one of the purest in character. Like Pandit Shyamaji Crishnavarma, he is a credit to his nation and co-religionists and an honour to the Theosophical Society.

MR. HERBERT D. MONACHESI, F.T.S., an officer on the United States' War-ship "Galena," wrote on the 20th June, from Alexandria, that he had been enjoying a cruise along both shores of the Mediterranean and down the west coast of Africa, as far as the Equator. The "Galena" was at Alexandria to look after American interests. "Many of these refugees" writes he,—referring to the foreigners who had fled from Alexandria—"came on board of us for protection, among them, five American missionaries with their families. They have settled themselves to remain, it appears. They are a great nuisance and have turned our vessel from a well-ordered man-of-war into a Gospel-shop. They are the 'American interests' we have to protect!"

LIEUTENANT STUART BEATSON, F.T.S., of the 11th Bengal Lancers, accompanies General McPherson, Commanding the Expeditionary Force to Egypt, as a member of his personal staff.

BABU PEARY CHUND MITTER, F.T.S., the venerable President of our Bengal Theosophical Society, has been for some time suffering from dropsy, we are sorry to hear. We learn, however to our great satisfaction, that our esteemed and kind friend is gradually recovering and gaining strength. We earnestly hope that he will be spared to us for a long time to come; such men are rare everywhere, and Theosophy counts Babu Peary Chund among its worthiest and noblest members.

MR. DAMODAR K. MAVALANKAR, F.T.S., the Manager of the THEOSOPHIST and the Recording Secretary of the Parent Theosophical Society, has gone to Poona for a month or two, to take some needed rest. The health of our self-sacrificing young Brother had become very delicate of late, owing to bigoted persecutions and an injudicious overwork undertaken out of pure devotion to the cause of theosophy, than which there is nothing dearer to him in this world. Very happily he has been prevailed upon to change for the monsoon season the damp killing atmosphere of Bombay for the drier and far cooler climate of Poona. Mr. A. D. Ezekiel, F.T.S., has kindly offered the invalid a brotherly hospitality in his house, and volunteered to take every care of him during his stay at that city. We hope a month of quiet rest and the sympathetic circle of his friends and Brother-Fellows will do him a deal of good. Theosophy reckons few such unselfish—and none more ardent—workers for her cause than Mr. Damodar K. Mavalankar, our Recording Secretary.

BYE-LAWS OF THE REWAH THEOSOPHICAL SOCIETY—ADOPTED ON 2ND JULY, 1882.

The business of the Rewah Theosophical Society shall be administered by a managing Committee consisting of the President, the Vice-President, a Secretary, and four members of the Commitee. Any four members to form a quorum, the Chairman having the casting vote.

(2) For the support of the Rewah Branch, each member will pay a minimum monthly subscription of one rupee Babashai. The managing Committee has the right of exempting any member from payment of this subscription for good reasons.

(3) The Committee may ask for donations from the members whenever any necessity for such donations arises in the opinion of the Committee.

(4) The Secretary and Treasurer shall submit, once a month, a statement of accounts for the inspection of the committee.

(5) The President of the Branch may admit any person irrespective of sex, race, colour, or creed, to be a member, of the Society for reasons that may appear satisfactory to him. Any member, wanting his name to be kept secret, will be allowed to do so, and no one, except the President, has the right to know the names of such members.

(6) Ordinarily, the candidate must make an application for admission, in writing, (see Form A) declaring at the same time his sympathy with the Society's objects. Two or more fellows must endorse the candidate's application certifying to his fitness for admission, and transmit it together with the prescribed initiation fee, to the President. On being accepted by the President, the candidate shall, at the expiration of three weeks in ordinary cases, be invested with secret signs, words or tokens by which Theosophists of the Third Section make themselves known to each other, On initiation a solemn obligation upon honour (*vide* Form B) must be executed by the candidate in writing, and subsequently repeated by him orally before witnesses, to the effect that he will neither reveal the above-mentioned signs, pass words or tokens to any improper person, nor to any one outside of the Society, nor even to an uninitiated candidate, nor divulge any information connected with the legitimate work or researches of the Society, which may be communicated to him under an injuction of secrecy.

(7) No member shall be expelled from the Society unless by a majority of votes in a general meeting of the members convened for the purpose.

(8) General meetings of the Branch will be held twice a month, on the first and third Sundays of every month.

The managing Committee shall consist of the following members:—

The President, the Vice-President, the Secretary, Dr. Balchandra, Dr. Batookram, Mr. Moozumdar, and Mr. Keshav Shastri Gadgil.

P. DORABJI,

Secry. and Treasurer, Rewah Theo. Society.

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THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. 3. No. 12. BOMBAY, SEPTEMBER, 1882. No. 36.

सत्यात् नास्ति परो धर्म्म : ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, *we would call the attention of intending contributors to the following instructions :—*

(*I.*) *No anonymous documents will be accepted for insertion, even though they may be signed "a Theosophist."*

(*II.*) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(*III.*) *Contributors are requested to forward their articles in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the* THEOSOPHIST.

(*IV.*) *All correspondence to be on one side of the paper only, leaving clear spaces between lines and with a wide margin.*

OUR FOURTH YEAR.

The end of the third year of publication has come (Volume III. ends with the current number), and still the THEOSOPHIST exists and thrives, despite its enemies. A large number who subscribed for it at the beginning are still its patrons and, better yet, its friends. Its healthy influence upon Asiatic thought is greater than at any previous time, as the responses from all parts of India to the President's Circular, which appeared in the July number, plainly show. Time, which has torn the masks from so many false friends, has but made more evident the fact that the THEOSOPHIST and its founders are the staunch champions of every man and every movement whose object is to improve the intellectual, moral and spiritual condition of the Aryan and Iranian races. The broad eclectic policy, promised for the magazine, has been rigidly adhered to, and to the extent of our ability we have tried to lay the truth about the world's archaic religions before an impartial world. This has been done at the heavy cost of a series of public attacks upon our good faith, and ungenerous misrepresentations of our motives, which, forseeing, we might have easily avoided if we had been false to our convictions. The Asiatic public has given us the proofs of its sympathy in a support of the magazine as generous as perhaps we could have expected under the circumstances. Far more might have been done if our warmest friends had exerted themselves as a body to get new subscribers; but still the publication has more than paid its way as it is, and the entire profits have been given by the Proprietors towards the expenses of the Theosophical Society, as they will be, no doubt, in future. We never set ourselves up as teachers of Aryan philosophy and science, but promised to give out, for the benefit of this inquiring age, such facts of interest as might come under our notice. Our great desire has been to foster a school of native students of, and writers upon, those majestic themes, and to arouse into vital activity the latent talent which abounds in the Indian race especially. Such will continue to be our endeavour, and as time runs on, this development must of necessity take place. Already it is most apparent that the seed we have sown is germinating; Sanskrit schools are springing up, the long-needed Catechism of Hindu Ethics is being advertised for publication, the esoteric meaning of the ancient religious books and ceremonial rites is being enquired into, societies to promote national culture are being organised, both as Branches of our Parent Society and independently; translations and commentaries multiply, and there is a larger demand for works by native authors than there ever was before. There is also noted an improved moral tone among Indian youth, and a warm and unprecedented interest among University graduates in their ancestral literature. All this is most cheering to the projectors of this magazine, and they assume the publication of its Fourth Volume with the greatest pleasure, seeing the happy results of past labour.

The Proprietors of the THEOSOPHIST have never touted for it, nor adopted the usual commercial expedients to secure for it a large circulation. They will not do so now: the merits of the publication must serve as its sole recommendation. If its friends, and especially the Fellows of our Society, can reconcile with their sense of duty to abstain from helping it, we shall not reproach them. All that need be said is, that the wider its circulation, the more will be done for the moral regeneration of India, and the more liberal will be our donations to the Society of our creation and our love. It would also be a kindly act if journals, friendly to us, were to announce our new Volume.

There will be no change, either in the terms of subscription or the system of prepayment—which latter three years of experience has now shown to be incomparably the best for all concerned. As regards the geographical distribution of the THEOSOPHIST it may be remarked that, as with Volumes. I. and II., it goes to every nook and corner of India, and has gradually found its way all over the world. There are the most substantial reasons for knowing that there is a growing interest in Theosophy in the Madras Presidency, since the number of our subscriptions there has already outstripped that of Bombay. Bengal is not far behind, but the North-West Provinces are pushing it close. As regards membership, our new Branch at Madras is the largest, numerically, but one (the Colombo, Buddhist, Branch) in Asia. To facilitate the registration of names and the prompt despatch of the October number (No. I. of Volume IV.), it is requested that intending subscribers will at once send in their remittances to the MANAGER, Theosophist Office, Breach Candy, Bombay. For terms, see the Manager's advertisement on the last page of this number.

LETTERS ON ESOTERIC THEOSOPHY.

FROM AN ANGLO-INDIAN TO A LONDON THEOSOPHIST.

No. I.

The issue of *Light* for June 24, which has just reached me, contains some reference to the Theosophical studies in which I am deeply interested, and in which, I am sure, many friends of mine in London now exclusively engaged in spiritual inquiry would be equally concerned, if they happened to be living in this country. Mr. Eglinton, I see, bravely acknowledges,—in the face, no doubt, of a prejudice against the subject among his friends,—that he has acquired certain knowledge respecting some of the external facts, on which we, Theosophists, rely as important, but he very naturally avows himself unacquainted with "the abstruse subjects generally set forward by those calling themselves Theosophists." Leaving these aside, he goes on to notice what he believes to be the Theosophical theory about spiritual manifestations, *viz.*, that these are produced by "spooks or elementals" in ninety-five per cent. of the cases, and in the other five by certain adepts who have the power of projecting their astral body to any distance at will. Now, Mr. Eglinton has not quite got hold of the theosophical view about spiritualism, when he expounds it in this very comprehensive manner. And I would ask you to remember that we here, a handful of Anglo-Indian Theosophists, who have been writing on the subject, do not profess for an instant to have acquired an exhaustive understanding of the mysteries, which underlie spiritual phenomena so as to be able to explain them all. As Theosophists we are not dogmatic adherents to a hard and fast creed, but students of the higher mysteries of nature exactly as Spiritualists are such students also. But we cling with great tenacity to a conviction that in studying these mysteries, as Theosophists, we have one great advantage over all other persons who study them in other ways. We are in more or less intimate relations with persons who have acquired, what, in comparison with any other knowledge current in the world, *may* be called an exhaustive understanding of the mysteries referred to.

Now, it is also important to remind English readers that we are not holding on selfishly to this advantage for our exclusive behoof: we have done our utmost to explain to others the basis of our conviction that the Adept-Brothers of the Theosophical Society are—the kind of people so often described. It is not a question whether they are men possessing "*some* knowledge of occult science": it has, we contend, been demonstrated in various ways, that their knowledge is of a kind beyond the reach of any critical estimate by people who are not Adept-Brothers themselves. The grounds for that opinion have partly been set forth in *The Occult World*, partly in a very remarkable pamphlet issued under the authority of the Theosophical Society, at Bombay, called *Hints on Esoteric Theosophy*, and more fully, if more vaguely, in *Isis Unveiled*. I cannot here recapitulate the proofs, but let me recapitulate the proposition.

The knowledge of the Adept-Brothers is entitled to the immense respect I claim for it, because it has all the characteristics of a true science; that is to say, it is the accumulated knowledge of a vast number of observers, reduced to order and, generalised by a vast number of thinkers, and verified by a vast number of experimentalists. The instruments employed for the observations, and for the experiments are the faculties developed in human creatures of a fine organisation by certain modes of life. The Bœotian herd that knows nothing of Nature, but her outermost envelope, the mere physicists, whom a more enlightened generation will look back upon as an artist looks upon his frame-maker and colour-man, deny that such faculties can be developed or have ever existed. I need not argue the point in writing to such an audience as that I now address. In the society of London psychologists, there is certainly one gifted lady whose name will rise in every mind which these lines reach, who has found and walked in that "Perfect Way," which leads to the development of such faculties as I speak of. But to a nation where the records of astronomy had never penetrated, the science would not have been introduced by the sudden importation of a single telescope, however exquisite in its perfection and far reaching in its power. The possessor of that telescope might begin to enunciate observations conflicting with some of the current ideas about the motions of the heavenly bodies, but would not be able to observe and calculate, and verify enough to command assent. But I would ask your readers to consider for a moment what would probably be the condition of thought and belief in the spiritual world of London 100 years hence, supposing there were suddenly to spring up amongst us, 100 seers and seeresses as gifted, devoted and industrious as the lady of whom I speak; and if these, as they dropped off in the interim, were succeeded by others as well qualified to carry on the work as they. Is it not manifest that the observations of each and all would be compared, that the errors of the first observers would be eliminated, their first conclusions confirmed and used as *points d'appui* for irresistible inferences, which, in their turn, would suggest observations on new lines, and so on *ad infinitum?* At the end of my hypothetical century is it not certain that the conclusions of spiritual science as thus reached would dominate belief and conjecture on the subject, so that any one who would put forward, an idea picked up casually in the course of spiritual observation *without* instruments or special training, so to speak, would be looked upon as a person is looked on now, who starts a new theory about the figure of the earth, or to the effect that the sun is only about the size of Greece after all?

Now the occult world, of which I write, is in the position as regards spiritual knowledge, that I have imagined the psychologists of London to attain ultimately,—*only much more so.* It is not for a hundred years, but for more centuries than I dare talk about, that the accumulation of its knowledge has continued, and its living observers are, indeed, what our short-sighted generation has been so undeservedly called "the heirs of all the ages in the foremost files of times." And surely if that is so, there is no room for argument about the line of inquiry in regard to spiritual things which at this moment it is best worth our while to undertake. There is nothing worth doing or talking about, compared with taking advantage of such opportunities as may be afforded to us of learning such lessons as the real masters of theosophic science may be willing to teach. As to the question whether this is so, I will only ask any reasonable person to make a study of current theosophic literature, including the books I have mentioned above, and some selected passages from the THEOSOPHIST, and then—if he did this it would be incomprehensible to me that he should disbelieve. Occasionally trying to break down the crass materialism of outer sceptics, I have lent them Zöllner's and Crookes' and Wallace's books on Spiritualism, and have found them still unconvinced, but in these cases all one can say is that the failure is not the fault of the books. So in the present case; if people can attentively read, even the meagre literature which has gathered round the Theosophists as yet, and remain unaffected by its evidence concerning the existence and knowledge of our Brothers—all I can say is that I should not think that the fault of the evidence.

Now I am quite prepared for the objections which some readers may raise. It will be said "if the Brothers are what you say, why don't they teach their knowledge in a more convincing and systematic manner?" But natural as this question may be at first, it is really on a level with that often asked by the outer sceptic, "What is the good of spiritualism; will it tell me who is going to win the Derby?" *i.e.*, the question applies an inapplicable standard of criticism to the position criticised. In the one case the inquirer will ultimately find that spiritualism leaves the Derby out of its calculations, because it is engaged with more important things; in the other that

the Brothers are governed in their policy as regards teaching, by motives derived from the plane of their own knowledge and not from that of ours. I do not profess that at this moment I am prepared to interpret these motives in a manner that will satisfy people who have never endeavoured even in thought to explore that higher plane I speak of; and, meanwhile, I will not here attempt an incomplete interpretation. But surely we may set aside the question as to whether the Brothers are doing the best they might for mankind, if we accept the position that their knowledge about spiritual matters is practically infinite as viewed from our stand-point, and that at any rate they are now willing to teach us *something*. Is not half a loaf better than no bread, and, if a friend bequeaths us a moderate legacy, shall we refuse to accept it, because it is not so large an amount as we had expected? Let us take it; even if we take it at first in an ungrateful spirit, grumbling that it isn't more. Perhaps those who are the best inclined to be grateful for it, even though it be little, will be the first to understand that our friend was not careless of us when he made his will, but careful as well, of some higher interest which our egotism had induced us for a moment to overlook.

Now, I believe that our Brothers are quite incapable of error when they make a plain statement about any phase of spiritualism; but I am quite sure also that on account of the vastness of the area of spiritual phenomena we are apt to misunderstand their statements when they go beyond comparatively simple matters. In the "Fragments of Occult Truth," for example, there is no statement, as far as I am aware, that is erroneous, but, as a survey of the whole position, the Fragments are incomplete and are liable to misinterpretation. Thus I see in *Light* an inquiry from Mr. A. F. Tindall as follows:—"I can understand that some physical manifestations may be classed under their (the Occultists') description, but do they mean that spirits who show themselves to be kind and good, and also possessed of great intellectual powers, such as my guide, who communicates by impression, and whose form no clairvoyant has ever seen, is also a shell?"

The answer may be given as boldly as words can convey it, "Most assuredly not." Referring to the first number of the Fragments, the reader will find it stated:—"It must not for a moment be supposed that all we hear from these latter (from mediums) come from elementaries,"—from those entities some of which have been described as shells. And then the writer goes on to explain that the highest kind of mediums may pass entirely under the dominion of their own highest or seventh principle, and thus soar into higher regions of inspiration than those which elementary "spirits" are capable of penetrating. And in another passage it is also stated that after the regenerated Ego of a spiritually-minded human being departed from this earth, has been born again into the world of effects (intervening between this life and the next material incarnation) "*it can be visited in spirit by men*," though it cannot, if it would, descend into our grosser atmosphere. This statement embodies the answer to Mr. Tindall's question. Kind and good communications conveyed by subjective impression from intelligences showing great intellectual power, are clearly of the kind obtained by the upward attraction of some perceptive emanations from the medium, and are not due to a descent of the purified spirit into our grosser atmosphere.

The absence of any consciousness on the medium's part, that some portion of himself is thus temporarily withdrawn, is nothing to the purpose. From physical science an analogy may be taken which shows how readily such processes may be misinterpreted. We talk habitually of buildings and trees being struck by lightning. But directly we wish to put the idea in a scientific shape, we have to recognise that the process which really takes place is a re-establishment of equilibrium between accumulations of electricity of opposite signs, one accumulation in the earth, the other in the clouds. It would probably be as true in most cases to say that the cloud was struck with (negative) electricity emanating from the earth, as to say that the earth has been struck by (positive) electricity emanating from the cloud. But the effect to the dweller on the earth is always that the earth has been struck.

Again, if the Fragments are attentively considered, it will be seen that there is no need to regard as probable the "dreadful" idea, that a "great part of mankind after death are wandering shells soon to become extinct." The shell left behind is not the man, and *no* part of mankind wander the earth afterwards as shells. I am not contradicting a word in the Fragments; simply explaining doctrines which, if my readers will look back to the Fragments, will all be found there. That which takes place on the death of a human being has only to be remembered, and the position will be clear. The lower bodily principles having been done with and cast off, a struggle ensues between the higher ethereal principles. Some of these have a natural affinity for—what European readers will best realise if I call it—Heaven. But if the lower principles prove the stronger, *i.e.*, if the individual during life has almost entirely wedded himself to mere earthly desires, the Ego is drawn back to earth, the spiritual principle which cannot be destroyed, disengages itself from the Ego utterly, and, for ever, retaining no trace of contamination with the life it has been unable to purify. In such a case "the man" certainly remains wandering about the earth after death. But he, in this case, is not a shell. He is worse than a shell in one way, though in another a higher, in the sense of a more complex organism. But our teaching leads us happily to the conclusion that the result of the spirit-struggle described above is but rarely so disastrous as I have first imagined. In the enormous majority of cases the higher principles win the "tug of war," though it may be feared that again in the enormous majority of cases the spiritual victory is not so overwhelming and instantaneous that the Ego is directly carried up into "Heaven." But whether this supremely satisfactory result is accomplished, or whether the spiritual principle having drawn the Ego upwards, has still a long piece of work to do before that same Ego is fit for spiritual re-birth,—in either case equally the lower principles of the ethereal group are cast off and remain in the earth's attraction. These are the shells of which the Fragments speak. They are not the men who have gone away, any more than the serpent's cast skin is the serpent—though this sometimes looks so like the serpent that I have known inexperienced people in this country stalk a skin with a double-barrelled shot gun, and blow it to pieces before finding out their mistake. The confusion in the case of the shells arises from the fact that just as a certain perfume lingers for long around the "vase in which roses have once been distilled," so there is a reflection of the late personality inhering in its shell. There is as nearly as possible no consciousness while the shell is left alone, but drawn within the current of mediumistic attraction the ethereal man is temporarily inflated by vitality drawn from the medium and a spurious semblance of an individuality—which may quite likely profess itself that of the man to which it once belonged—is thus created.

For the moment, however, I will not dwell longer on this part of the subject, because enough has been said to saturate the spiritual world with the belief that we, Theosophists, are always wanting to run down the character of their super-material experiences. Undoubtedly we have been set to do a great deal in that way, and probably for very good reasons—some of which I have very recently come into possession of, and will explain fully in the course of these letters.

But at the same time there is no necessity to assail the character of that higher sort of spiritualism, which deals with the subjective impressions of an elevated and intellectual nature, which mediums of appropriate faculties are capable of receiving. These are the spiritual strokes of lightning equivalent, as I have said, to the ascent of negative spirituality from the earth, and far

from discountenancing the practices which may encourage such ascents, the one great aim and object of Esoteric Theosophy is to encourage them. That is the kind of spiritualism which the highest Theosophic adepts constantly carry out. And the only difference as regards this part of their science, between them and the best spiritual medium is that they know what they are about; and are guarded by the possession of such knowledge, and the training that has accompanied its collection, from confusing the "communications" they may bring back from the higher spiritual region, with those that may be too eagerly offered to them by the tenants of what some mystics call the astral plane. Let a novice look through a badly made microscope and he will mistake for peculiarities of the object he may be examining, the specks which are really in the eye-glass of the instrument. But the trained microscopist is not to be taken in. He, too, sees the specks, but he does not record them as belonging to his preparation.

What I propose to do in my next letter is to explain certain conditions of what may loosely be called life in the next world, which render some of the lower order of spiritual manifestations dangerous in a way, which, I am quite sure, no Spiritualist has ever thought of yet. We here are beginning now to understand why the Brothers have been, as it seemed, so hard on spiritualism. It does not in the least ensue from ignorance on their part of the elevated character of some spiritual experiences, but from a knowledge altogether strange to the ordinary world of some of the consequences which may ensue from the far more frequent spiritual experiences of a lower order.

Letter II.

I have said that risks are connected with the practice of ordinary mediumship, which no Spiritualists have yet thought of,—as far as I know, that is to say, for, of course, broad statements of that nature must be given with all reasonable reserve. But at all events it is exceedingly improbable that they have been thought of, for they hinge on to facts connected with life after death, known only to occult science, and now in process of being given out to the world in clear, intelligible language, for the first time, I am assured. The risks of which I have now to speak, affect, not so much the living people who take part in séances, as the disembodied entities with which they come into communication.

I have already recalled to your recollection our previous information about the ordinary course of events on the dissolution, at death, of the bonds which unite that congeries of principles which go to make up the complete living human being. The "shells" are the barely intelligent, disintegrating *reliquiæ* of human beings sufficiently elevated in the scale of existence to have taken away with them into a state of spiritual preparation their best attributes. Besides the shells, there are shells *plus* the complete animal souls of very depraved ex-human beings, whose spiritual principle has escaped from association with their personality for ever, taking nothing away; in other words, leaving all that the creatures possessed in the way of a soul, still to wander about the earth for a time. But besides these, again, there are a third sort of disembodied entities, also ex-human beings, to be considered. These are the victims of suicides and of sudden violent deaths. Any one who will thoughtfully consider their case can hardly fail to see that in a world governed by rule and law, by affinities working out their natural results in that deliberate way which Nature likes—the case of a person dying by a sudden death overtaking him at a time when all his principles were firmly united and ready to hold together for twenty, forty, sixty years, whatever the natural remainder of his life would be, may, very probably, be somehow different from that of a person, who by natural processes of decay, finds himself, when the vital machine stops, readily separable into his various principles, which, in their turn, are each prepared to travel their several ways. Nature, always fertile in analogies, at once illustrates the idea, by showing us an unripe and a ripe fruit, from one of which the inner stone will come away as cleanly and easily as a hand from a glove, while from the unripe fruit the stone can only be torn with difficulty, half the pulp clinging to its surface. Now, in the case of the sudden accidental death, or of the suicide, the stone has to be torn from the unripe fruit. There is no question here about the moral blame which may attach to the act of suicide. Probably, in the majority of cases, such moral blame does attach to it; but that will work out its consequences with the entity concerned, in the future, we may depend upon it, whatever happens as to the immediate difficulty the person committing suicide may find in the process of getting himself thoroughly and wholesomely dead. This difficulty is manifestly just the same whether a person kills himself, or is killed in the heroic discharge of duty, or dies the victim of an accident over which he has had no control whatever.

Now the victims of accident sometimes though rarely, and those of suicide, *can communicate* with us through mediums, and that which communicates is the real entity of the once living man barring a few exceptional circumstances, of which hereafter—always. They have to remain in the earth's atmosphere (in most cases) for those affinities are not yet established which would carry them beyond it and divide their essential attributes one from another in the natural manner. But the less they are disturbed during this period of waiting, the better for them, and if people only understood what they were doing, they would be guilty of something like unpardonable recklessness in tempting them (by cultivation of the lower sort of mediumship) to get half back into the living world, and create all sorts of fresh obstacles to embarrass their progress towards that spiritual regeneration, which, however, delayed in their case—if they are not already doomed or do not doom themselves hereafter—must precede their next active existence.

I find it difficult to explain a condition of things under examination, which I have come fully to understand in spite of its quarters and unusual aspect for want of a previous acquaintance on your part with the occult doctrine, (the actual state of the facts, that is to say, as *known* to the adepts and affirmed by them with as much confidence as the motions of the planets are affirmed by astronomers to be what they are,) regarding the mode in which Nature rewards and punishes her children for their acts in this life. Roughly speaking, our acts invest our inner Egos with affinities for good and evil, in a manner which, when those Egos come to be born again, draws them into union with happiness or suffering. Obviously in ordinary cases the account is closed at death, and the balance-sheet made out in due time. But the class of people with whom we are at present concerned—the victims of accident and especially of suicide—are *not*, as I have said, thoroughly and wholesomely dead. They are so far still alive, and so far still attached to this earth that their accounts of good and evil are *not* closed. The idea is perfectly scientific when looked into earnestly, though it is susceptible of the very popular and mundane form of expression just employed. The separation between the principles has not taken place; the inner Ego is still complete and capable of going on engendering affinities.

There need be no difficulty for the imagination in regard to the prolonged complexity of these affinities. Remember how the finest atom of oxygen has certain affinities for atoms of hydrogen, other affinities for chlorine, others for nitrogen, for iron, for potassium, and so on to the end of the chapter. What is it in the infinitely minute atom which carries with it the certainty that put in contact with other atoms at any future time, it will choose to unite itself with such a one, and not with such another. How can one small atom "carry all it knows" as regards the innumerable varying characteristics of all other bodies in Nature? The mystery is not really greater than the mystery of those accumulated affinities, which the human Ego engenders during its active life,

and to which occult philosophy gives one convenient name —*Karma*. By the bye, I hope no critic will give himself the trouble to remark that occult philosophy has borrowed this expression from Buddhism. Buddhism, as known to the *outer* world, has borrowed it from the Aryan occult philosophy,—and Buddhism, as known to the *inner* world, is of the same substance as that occult philosophy.

When *les esprits souffrants* I am describing—to borrow a phrase from the French spiritists—though I do not think the French spiritists have yet realised exactly to what class of entities the phrase applies,—find themselves offered that partial return to life that mediumship affords them, they are tempted to *overload their Karma*, so to speak, to assuage their thirst for life at the unwholesome spring to which they are invited. If they were of a very material sensual type in life, the enjoyments they will seek will be of a kind, the indulgence of which in their disembodied state may readily be conceived even more prejudicial to their *Karma* than similar indulgences would have been in life. In such cases, *facilis est descensus*. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford them to gratify these vicariously. They are the *Pisachas*, the *Incubi* and *Succubi* of mediæval writings, the demons of thirst, gluttony, lust, and avarice, elementaries of intensified craft, wickedness, and cruelty, provoking their victims to crimes and revelling in their commission.* They not only ruin their victims, but their own future, and the Ego which might, if burdened with no heavier load than that it accumulated for itself during life, have ripened by degrees into a spiritual regeneration, is hopelessly dragged down by the infamy of its after-life, and lost for ever.

Understand me, pray: I do not say that such a fate is the inevitable fate of all disembodied "accidents and suicides." That which has just been described is the fate only of the very depraved members of that class,—but of such who might not have been depraved enough to have sunk into the very lowest currents and affinities, had it not been for their adventures after bodily death. At the other extreme end of the scale we may take note of the case of persons who have already on earth developed extremely pure and elevated affinities. These if the victims of sudden and accidental death are as much beyond the reach of temptation in the shape of mediumistic currents after death, as they would have been superior in life to the common incitements to crime. Even they dying prematurely *have to wait*, before they can be spiritually re-born. So they wait in a dreamless sleep, others plunged in a slumber full of golden visions, but all beyond the regions of this earth-life and its attractions, and are quite out of reach of the risks with which this letter is concerned.

But, then, how few of us are very very good; how few, let us hope, utterly, utterly vile. Certainly the majority of the Earth-walkers, I am dealing with, will not come into mediumistic presence with ready formed schemes of wickedness to work out, clearly defined thirsts for evil to gratify. But they will come, weary of waiting and thirsting for life, amusement, and vanity. And they *may* do themselves no harm, as an idle young man *may* frequent the haunts of vice to pass the time away and may come out untainted. But the immense probability is the other way, and for the Earth-walkers who take advantage of facilities for materialisation, the probability is so great that it has almost passed into the regions of accomplished fact.

Of course, it does not follow that every person who has helped to sit for materialisations even has been an accomplice in working such havoc with human souls, as that I have been describing. In this study of occult philosophy one takes no step forward, without finding the horizon of the unknown widen out twice as far as one has advanced. Nature which seemed a small thing to the ancients has widened out before the inquiries of science until we have come to know of suns 300 times the size of our own, of distances from which the light takes 50,000 years to reach us, and in the other direction of living creatures so minute that they are but faintly visible threads in the field of a microscope which shows the blood corpuscles, themselves perhaps the 3,000th of an inch in diameter, tumbling about like boulders in a torrent. So with the occult secrets of Nature's processes. The further one penetrates into the labyrinth, the more complex become the ramifications of its colonades. I have learned, for example, this fact about materialisations which has been set forth above, the fact which connects them with the case of disembodied Egos of persons who have died sudden and violent deaths. But, doubtless, there are multiplicities of other facts which might be learned about them, of which as yet I know nothing, and the bearing of which might be to show that materialisations are sometimes due to quite a different kind of combination. But the discoveries in occult science we may be able to make in the future, will most assuredly not militate against the force of the discoveries we have made in the past. We have learned enough to be sure of this much that when we thoroughly understand what our teachers mean to say, we may safely fit that stone into the foundation of the edifice we are constructing, and cement it down. And what I have just been telling you is no amplification of what I have been told,—no theory partly woven out of my own speculations, I have, so to speak, chapter and verse for every statement I have made, and for every tint with which I have coloured it.

"*THE PERFECT WAY.*"

TO THE EDITOR OF THE THEOSOPHIST.

For the frank recognition accorded in the THEOSOPHIST (May and June, 1882,) to the abovenamed book, we—its writers—cordially thank you. There are, however, in your notice of it, certain strictures at once so injurious and so unwarranted, that we are constrained to request your insertion of the following vindication of our statements.

We take first the assertion that, in defining the constitution of man, we "ignore the most important of all the elements which constitute humanity,—the sixth, or spiritual soul, the principle in which the whole individuality of the perfected man will ultimately be centred," an omission which is said to render our statement "so painfully incomplete as to be practically erroneous."

Now, so far from our having made the omission thus positively and distinctly imputed to us, *it is no other than this very element* in man's nature, which, under the names "Anima Divina" and "Neschamah," constitutes the chief topic and key-note of our whole book; and it is in the perfectionment and exaltation of this element, as the divine-human Ego of the individual, that we place the proper end of all culture and experience. And in the fifth lecture, which treats specially of the constitution of existence, we give an elaborate description of the physiologic cell and its correspondence with the human system, in which the "soul" is set forth as the essential and permanent self,—that which alone progresses, and is re-born, and by its ultimate sublimation consummates *Nirvana*. For it is, say we, the *Nucleus* of the man,

* The variety of *states* after death is greater, if possible, than the variety of human lives upon this earth. As remarked further on, not all, by any means, become *pisachas*, nor are they all Earth-walkers. The victims of accident are generally exempt from this curse, only those falling into the current of attraction who die full of some engrossing earthly passion; the SELFISH who have never given a thought to any one but their own selves. Overtaken by death in the consummation—whether real or imaginary—of some master-passion of their life, the desire remaining unsatisfied even after a full realization, and they still craving after more, such can never pass beyond the earth attraction to wait for the hour of deliverance in happy ignorance and full oblivion. Among the "suicides" those to whom the statement of the writer applies in full are that class who commit the act in consequence of a crime, to escape the penalty of human law, or of their own remorse. Natural law cannot be broken with impunity; the inexorable causal relation between action and result has its full sway but in the world of effects—the *Kama loka*; and every case is met there by an adequate punishment, and in a thousand ways which would require volumes to describe them even superficially. In one of the future numbers of this magazine will be given quotaions from the Buddhist Scriptures, and the Hindu Shastras concerning this subject with volume, page and verse for easier verification.

having the absolute divine spirit for its *Nucleolus*. Still more emphatically is this important element particularised in the second Appendix; but both the fifth lecture and the second Appendix, as, indeed, the whole motive of the book, seem altogether to have escaped the notice of your reviewer.

In our analysis, the element in question occupies, not the *sixth*, but the *third* place; because, in our description of the human system we have followed the order which we found to be that of the Hermetic, Kabbalistic and other ancient Mysteries, and which our own experience and the analogy of correspondences everywhere demonstrates; the order, namely, which recognizes man as *substantially* a fourfold being. The four main divisions of man's nature given in the *Perfect Way* are, however, in themselves capable of certain sub-divisions, to the number of seven in all, as your reviewer states. But to say that, because we insist on the fourfold character of the whole, we omit a portion, and leave a gap unfilled, is tantamount to saying that, because one describes the year as consisting of four seasons, one omits some of the twelve months, the fifty-two weeks, or the three hundred and sixty-five days! The truth is, of course, that all minor and *functional* divisions are involved and comprised in substantial divisions.

It is greatly to be regretted that a review of a work admitted to be of so much importance, should have been so hurriedly committed to press, or that neither the editor, nor an Adept of knowledge, should have compared the allegations of the criticism with the pages of the book itself. For, then, not only would our work have escaped flagrant misrepresentation, but the THEOSOPHIST itself would have avoided the double fault of an inaccurate description of its subject, and of a defective presentation of occult doctrine.

For of this last the critic of the *Perfect Way* is certainly guilty in respect of another important point on which he imputes error to us;—that of psychic retrogression. His assertion, made in contravention of our doctrine on this point, that "Nature never goes back" is not only in itself singularly inaccurate and unscientific, but it is also wholly beside the mark. What we have said is that "Nature," which is the manifestation at once of spirit and of spirits,—of the universal and of the individual,—allows the individual who persists in exhibiting a perverse will, and in suppressing the humanity already acquired, to manifest his retrogression by outward expression, and thus to descend, as well as to ascend, upon the manifold steps of the ladder of Incarnation and Re-births. Your critic allows, indeed, that the individual may become "extinct," but he rejects the process of deterioration, by means of which alone extinction becomes possible. And, in thus denying a logical and scientific necessity, he both contradicts the teaching of the Hindu and other sacred mysteries, and also, by implication, represents man as attaining perfection by means mechanical and compulsory, instead of by the inevitable action of free-will. For, as Apollonius of Tyana taught, (in common with Buddha and others) every act and thought (which is a psychic act) brings forth inevitable consequences which cannot by any means be bought off or avoided. Character is Destiny, and "all futures are fruits of all the pasts." As says Edwin Arnold in the *Light of Asia*,

> "Also he spake of what the holy books
> Do surely teach, how that at death some sink
> To bird and beast, and these rise up to man
> In wanderings of the spark which grows purged flame."

That such has been the doctrine of all occult schools of thought worthy the name, whether of East or West, could easily be proved; and that without it the problems of the universe are inexplicable and disorderly, needs only some knowledge of natural history and some earnest reflection to decide. A notable instance of the inadequacy of the criterion employed by your reviewer in connection with the teachings of our book, appears in his remarks on our interpretation of the Catholic formula, "Mary brings us to Jesus." For, on the simple ground that he himself was unaware of any interior meaning implied by that formula,—he having (like many others) rejected Christianity without ever having reached its esoteric significance—he hazards the assertion that such meaning was never dreamt of by the Church, and charges us with having originated it ourselves. It would be interesting to know how far he applies the same method of criticism to the orthodox presentations of Buddhism. To deal fairly with both religious systems, the same rule must be applied to both. If one has an esoteric meaning, the inference is that the other—also of oriental birth—has it likewise. Men do not construct parables without signification. And the failure to discover it does not justify a denial of its existence.

A yet further proof of your reviewer's lack of the perceptive faculty so necessary to all students of the occult, is found in the contempt with which he speaks of *woman* and the feminine element generally. According to our experience, there is no surer test of a man's own interior status than his opinion of women. For by that opinion, he shows, not what womanhood is, but what sort of women he has attracted or been attracted by. Whether or not Buddhism is subject to corresponding limitations, it is not for us to say. But if it, indeed, be true that it is a "stern, uncompromising system of reason and logic," as he asserts, then, in describing Christianity as "sentimental and fitted for women," he does but confirm and justify our statement as to the need of such a development as Christianity to complete Buddhism, and to satisfy the whole humanity of both men and women, by adding Heart to Head, Conscience to Mind, and man feminine to man masculine. Thus only can we have a perfect system of religion; for thus only can the Spirit of Humanity,—which is God—find full manifestation and recognition, since only because God is dual, is humanity dual, and only through the operation of the Divine dualism could the universe have come into existence. For, as we have said in the *Perfect Way*,—"creation is generation; and generation is not of one, but of twain." Intellect alone could not produce a world, and cannot, therefore, alone interpret it. Love is the universal solvent. And of love woman is the exponent, and beauty and sentiment are its indispensable adjuncts. On the hypothesis enunciated by your reviewer it is, logically, impossible for creation—manifestation—to have occurred. Nevertheless he terms that hypothesis a "stern uncompromising system of reason and logic" and denounces as a piece of mere sentimentality, the religion which, recognising the woman-element, alone accounts satisfactorily and scientifically for existence!

Such being the case, may it not well be that the issue of the work of the Theosophical Society of India may prove not only that which its respected Founders contemplated, but more,—the sending forth of "Eirenecon" to the religious world; and that by the union of the Eastern and Western minds effected through them, may be brought to birth a new and nobler Church than any before it,—a Church having, indeed, "Buddha" and Buddhist philosophy for its circumference, but "Jesus" and Christian aspiration for its central point,—the two essential to each other, and interpreting the whole nature of Man?*

We append a table reconciling the two analyses of the human system, and are,

Your obedient servants,
THE WRITERS OF THE "PERFECT WAY."

London, July 10, 1882.

* We must be permitted to respectfully suggest to the esteemed authors of "The Perfect Way" that the philosophy and the Arhat doctrine left to us by the Lord Tathagata Bhuddha is quite broad enough to cover both the circumference and the Central Point of whatever Church. The rays of light radiating from *that* Central Point stretch far enough to cover and illuminate the whole area of the inhabitable worlds. Such, is the opinion of BUDDHISTS, at least.—ED.

The Outer Personality, for which there is no Re-birth, and which is renewed at every incarnation:—

Perfect Way Division.	*Theosophical* Division.
1.—Physical body.	1. Physical body. 2. Jiv-Atma, or vital principle.
2 Astral body or *Nephesch*; called also the odic, Magnetic or fiery body; the perispirit of Allan-Kardec; the shade of the Ancients. In the *Perfect Way* this element is included in the *protoplasm*, which is stated to be divisible into two parts—the Astral body, and the mundane Mind or *Ruach*, the seat of all the earthly affections, desires and affinities, the *Anima bruta*.	3. Linga-sharira, or etherial shape. 4. Kama-rupa, or body of desire. 5. The animal or physical intelligence, or Ego (corresponding to the *Ruach*).

The interior personality, which is re-born; the Permanent Ego:—

Perfect Way Division.	*Theosophical* Division.
3. Anima Divina or *Neschamah*, soul or Nucleus.	6. Spiritual intelligence or higher consciousness.
4. Divine Spirit or Nous, *Jechidah*, or Nucleolus.	7. Spirit, uncreated emanation from the Absolute.

The *four* principles of the *Perfect Way* correspond, therefore, perfectly with the *seven* of the THEOSOPHIST; but of these seven the two first are contained in the first of the four, and the three second in the second of the four.

The Body is typified by the Mineral, Earth, or *Ox*.

The Astral Body and Mind by the Vegetable and Animal, or *Lion*.

The Anima Divina by the Human, or *Angel*.

The Spirit by the Divine, or *Eagle*.

THE NATURE OF NIRVANA FROM THE SOUTHERN BUDDHISTIC POINT OF VIEW.

NIRVANA

As defined by Sumangala Swaminnanse, High Priest of Adam's Peak, Ceylon.

Question.—Does there remain anything of the human being in Nirvana?

Answer.—The nature of Nirvana is extinguishment. As the being does not possess anything except the five skandas to constitute existence, and as the state of Nirvana is characterised by the absence of these skandas, it is not possible to conceive that there can remain, in their absence, anything whatsoever.

Question.—How can the state of Nirvana be realized, then, by any one?

Answer.—The nature of Nirvana *is comprehended fully by the Arhats alone.* Therefore, it is only the Arhats (saints, initiated Adepts) who can realize it in its fulness. The Nirvana, which is the destruction of the five skandas, is praised by the Arhats as they comprehend it fully. But those, who have not as yet become Arhats, picture it to themselves as a state of supreme bliss only, because of their deficient knowledge of the subject.

IN RE "BUSIRIS."

We give room in this number to an interminably long paper—entitled "THE PHILOSOPHY OF SPIRIT—*Hierosophy, Theosophy* and *Psychosophy*," from the pen of Mr. W. Oxley—solely out of personal regard for the author. Highly instructive and interesting though it may prove to many, we feel nevertheless compelled to seriously ask our correspondents—if they would see their contributions in print—to be more brief in future. Indeed, it is simply impossible for us—at least as regards those articles that will not yield either to abridgment or division,—to make room for such endless discussions. We are ever ready to allow our opponents the chance of being heard, and to present their side of the question before the impartial public in our Magazine, but we have neither space nor means to insert voluminous articles. The more so, as in the present case, it is quite evident that Mr. Oxley has entirely misconceived not only Mr. Subba Row's real position, but also based himself upon as mistaken a view of what he is pleased to term the "doctrines" and "teaching of the Theosophical Society." He addresses his "Reviewer," as though he were an "*orthodox* Bramhin," an intolerant bigot quite unacquainted with his forefather's *esoteric views*. Whereas, the truth is, that our Brother, Mr. Subba Row, although undeniably a Bramhin, is a VEDANTIN ADWAITEE, of the *esoteric* Aryan school—one of the least favoured by orthodox bigoted Bramhinism, a highly advanced *Chela*, and one, whose thorough knowledge of the *real* esoteric significance of the sacred books of his country—especially of the *Bhagavat-Gita*—no one who knows him, or of him, can ever doubt. But we will leave Mr. Subba Row to answer for himself in our next number.

ADWAITA PHILOSOPHY.

BY A "SWAMI."

In the following lines an attempt is made to answer questions in the THEOSOPHIST for March, 1882, as far as their tenor can be gathered from that number.*

Question 1.—Whether (*Moksha*) salvation is, or is not, (*Purushartha*) end, to be aspired by a human being?

Answer.—Yes.

Question 2.—If, however, it be the end aspired, who is the aspirer?

Answer.—*Abhasam*, or reflection.

Question 3.—For whose sake does he aspire?

Answer.—For his own sake.

Question 4.—What sort of thing is the object aspired to?

Answer.—*Swaswarupa* (स्वस्वरूप), or *Satchidananda* (सच्चिदानंद), or eternal life, knowledge and joy in one.

Question 5.—Is the being, who is the aspirer, identical with BRAHMAM, or is he a distinct being.

Answer—First consider, whether there is any essential difference between light and its reflection, then you will be able to solve this problem for yourself. According to Adwaitis (अद्वैति), this *Abhasam* (अभासम) should be taken for the seed or *Pranava* (प्रणव) in sleep. Therefore, the aspirer and BRAHMAM are essentially the same, differentiating but in their conditions.

Question 6.—If in reality the aspirer be BRAHMAM, what has he to aspire after?

Answer.—He has to aspire after his *Swajatiya* (स्वयातीय unity with Sat सत्) and after *Vijatiya* (विजातीय oblivion of SELF in nature.)

Question 7.—Will he newly become BRAHMAM?

Answer.—This has been answered in the preceding answer sixth.

Question 8.—What is the difference between BRAHMAM, *Ishwara* (ईश्वर) and *Jiva* (जीव)?

Answer.—According to "Mahabhashyas" (महाभाष्य the aphorisms of the Veds वेद) and "Srooty" (श्रुति, *i.e.*, that which is heard from the comforter, through *Japa* जप), there is no essential difference between them, and, if any at all, it exists in *Maya* (माया), and not in spirit. To speak according to theology, BRAHMAM is *Iswara* (ईश्वर) *minus Maya* (माया); that same *Iswara* is BRAHMAM *plus* Maya; and *Jiva* (जीव) within Maya. For example, take a light in three different aspects. First, let us take light *per se* without any fuel, substance, or reflection, as light in pure, tranquil water or sky; secondly, look at the same light, through a glass, free of impurities and that neither obstructs nor makes that light seem unsteady; and

* The "questions" referred to are to be found in the article entitled "A Criticism upon the Mighty Problems of Brahma—Iswar and Maya."—ED.

thirdly, look at it through a dirty glass that refracts and obscures the *Prakash* (प्रकाश). Now that light, under all these three aspects, is the same; it only differs in *Prakash* (brightness), its degree of luminosity. Thus it is in the case of BRAHMAM, *Ishwara*, and *Jiva plus* "Maya" and *Avidya* (अविद्य), the cause of the apparent differentiation and of the plurality of the one and same substance. According to the "Adwaitee" (अद्वैत), there is neither (1) Ishwara nor (2) Jiva; neither (3) Maya nor (4) Avidya; neither (5) Prakriti (प्रकृति), nor (6) Purusha (पुरुष); neither (7) Sakti (शक्ति), nor even (8) Goon (गुण).*

There exists only one eternal bliss, the *Satchidananda* (सच्चिदानंद), or the living BRAHMAM of the Aryans.† The Veds (वेद), the Upanishads (उपनिषद्), the Shrutees (श्रुति), and Vedanta (वेदान्त), regard Brahmam, Ishwara (ईश्वर), and Jiva (जीव), as one, and identical with *Self* or soul. The *Darshanas* (दर्शन), which accept creation as a fact, see in them separate entities, while the Adwaitees (अद्वैत) consider creation as an illusion, a flitting dream in the eternal existence of Spirit. The *Taranga* (or wave) is identical with, and inseparable from, spirit, and incapable of affecting it in any way. This error (belief in creation) is caused, when Chit (चित) condenses, or is absorbed in *Sat* (सत्); and Ananda (आनंद) predominates and becomes like the waves of an unfathomable ocean. Is there any essential difference between the ocean and its waves, or between gold and a gold earring?

Question 9.—What is *Maya* and *Avidya*?

Answer.-The Vedanta (वेदांत) settles this question by showing both a groundless illusion, which can neither be ascertained nor accurately explained. It is, it says, the cause of the three Goons, (गुण) or conditioned attributes known as *Satwa* (सत्व) *Raja* (रज) and *Tama* (तम) (positive, comparative and superlative); or *Jagrata* (जाग्रत), *Swapna* (स्वप्न), and *Sushupti* (सुशुप्ति). It is *Jad*,—lifeless and immovable and cannot exist or act independently from or without the help of *Sat* (सत). Understand *Sat* (सत Being or Essence) and *Chytanya* (चैतन्य, Ocean of Intelligence or *Chit* चित् *i.e.*, Wisdom); spirit and wisdom are synonymous and mean the same thing.

In *Bhagavat* (भागवत) it is said that *Maya* (माय) is Hari Ichha (हरिइच्छा) or the "will of the Lord".

According to esoteric Theosophy, there is no Maya (माय) with either Deity or man, after attaining the fourth stage, *i.e.*, *Turiavastha* (तुर्य्यावस्थ), or the real state of Self; as there is no condensation in ghee, when it is heated and melted; as there is no darkness when there is light; as there are no dreams in wakefulness; so there is no Maya (माय) in knowledge, when *Byraged* (वैराग्य) and *Uparathed* (उपरती.) For want of appropriate terms in English, we are obliged to transform Sanskrit names into English verbs.

To ascertain the cause, how and wherefrom originates this illusion, Maya must be regarded as an abnormal development of the *Ananda* (आनंद a portion of the essence), when Chit (चित्) recedes and is absorbed in *Sat* (सत्) and Ananda (आनंद). In this state, owing to its abnormal swelling it overflows, turns into *Rasa* or fluid, and centres and gravitates its sympathies toward *Self*, *Chit* and *Sat*. This affection for self-Ananda (आनंद) and forgetfulness of Self-*Sat* and Self-knowledge (चित्त) are the creators of that pernicious thing known as Maya. It is a kind of intoxication of, and with, Self. This intoxication, when positive is Maya (illusion); when comparative it is *Avidya* (ignorance); and when superlative it becomes *Moha* (मोह infatuation).

According to Theology the states above described are temporary. The upheaval and overflow of imperfect Ananda (आनंद) may be brought down to its normal state and made to harmonize with Chit and Sat. The process is *Yoga* (योग) and *Viyoga* (वियोग) ‡

It must be remembered that although Sat, Chit and Ananda are one and identical with the Essence, Parabrahmam, but just as softness, colour and smell are co-existent in the same flower, yet these three entities possess different properties, and can be viewed as different *goons*, in the same manner as softness, colour and smell are perceived by different organs of our senses.

Tama (तम) reflects *Sat* only; Raja—Sat, and Chit; and Sutwa (सत्व) Sat, Chit and Ananda together. Although the trinity of the essence's *Prakash* (प्रकाश) may be felt in Nirvikalpa (निर्विकल्प ecstasy), yet it does not interfere with the unity, and the established harmonious whole of the Deity, according to Adwaita (अद्वैत) esoteric Theosophy.

The process of harmonizing the three entities into one, of tempering the self-excited Ananda, (आनंद) with *Sat* and Chit, of stopping its effervescence and of removing its triune aspect,—this process commences with Chit.

To excite and subdue the Ananda, to awake Chit and prevent it from receding to *Sat*, to harmonize the *three* into *one* and to maintain it in the same state requires real Lya (लय merging) and this consists in *Viyoga*, or the transformation of *the five ignorant entities or covers* known as Anna Maya (अन्नमय), Prana Maya (प्रानमय), Mano Maya (मनोमय), Vijnan Maya (विज्ञानमय), and Ananda Maya (आनंदमय), into self or Soul.

Almora, July, 1882.

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* *Ishwara*, "Lord"; (2) *Jiva*, "life"; (3) *Maya*, "illusion"; (4) *Avidya*, "ignorance"; (5) *Prakriti*, "matter"; (6) *Purusha*, "spirit"; (7) *Sakti*, "force"; (8) *Guna*, "attributes.—ED.

† The Adwaita philosophy, agreeing in this with esoteric Buddhism, regards Parabrahm as the one Reality, all the rest being a pure illusion. The Parabrahm of the Vedantins is simply the "One Unconscious Life" of the Northern Buddhists.—ED.

‡ The effect of Yoga, the separation or divorce of the physical from the spiritual nature.—ED.

THE PHILOSOPHY OF SPIRIT.

HIEROSOPHY, THEOSOPHY, AND PSYCHOSOPHY.

By William Oxley.

When I dedicated my little volume "Philosophy of Spirit," to the resurgent intellectual life of India, it was to show my appreciation of the efforts which are being made by influential native reformers and others to stem the tide of materialism, which appears to be sweeping over intellectual Asia, as well as Europe; and I expected it would have been received as an ally. Most probably it would but for the introduction of "Busiris," who, controlling the organism of a sensitive in London, made the announcement that *he* was the author of Mahabharata. This has called forth a strong disclaimer from my first Reviewer, and again from Mr. T. Subba Row, B.A., B.L., F.T.S., in the June issue of the THEOSOPHIST, who, for reasons doubtless satisfactory to himself, not only calls the claim of Busiris into question, but further states that my "theories and speculations" are not only unphilosophical, but opposed to the system of philosophy as propounded in the Bhagavat-Gita, and Vedas; and at variance with the truths taught by the ancient Indian Rishis.

However this may be, as judged from the modern orthodox Brahminical stand-point, I venture to think that "enlightened" Buddhists would hardly express so severe a judgment.* Be this as it may, I have no desire to enter the lists as a disputant, but prefer rather to suggest that "esoteric" truth is one and the same, when divested of the external garb in which it is clothed in the various religious systems of the world; and I would merely note, in passing, that there is a stand-point from which a wider and more comprehensive view is obtained, and I shall be glad if I can, in any humble measure, be instrumental in directing thought thereto.

That Mr. Subba Row has not guaged my position is very evident, or he would scarcely have told *me*, that Vyasa's interiors were not required to be opened; for "as regards the facts of history, mentioned in the Mahabharata, he had merely to record the events occurring before his very eyes." I shall not, of course, prejudice the respect due to Mr. Subba Row as an Esoteritician, by supposing for one moment that such a statement is intended to be taken *literally*, or seriously; for he knows (at all events I credit him with

* As already stated in our editorial, Mr. Subba Row is *not* an "orthodox" Brahmin in the sense Mr. Oxley uses the word as with him it means bigotry. And we are moreover obliged to declare that "enlightened Buddhists" will hardly ever disagree with such an *enlightened* Brahmin as Mr. Subba Row.—ED.

knowing) that the Vedic allegories have about as much *literal* historical truth in them, as the Hebraic allegories of the Garden of Eden, creation of the sun and moon, and the rest which are found in these records; although, as a rule, "orthodoxy" goes very far in the direction of insisting that its votaries should accept its standards in their literal sense; and my reading of the doings of "orthodox" people, in past history, and observation of their spirit and action in present times, does not leave a very favourable impression on my mind.

I prefer to meet my Reviewer—not as an orthodox Bramhin,—but as a Theosophist, with whom he stands identified, especially as he has so eloquently written in the January issue of the THEOSOPHIST magazine, for the purpose of showing the accord between the Aryan and Buddhistic "esoteric tenets on the seven-fold principle in man." And here I would remind him, that although I mentioned 12 as forming the number of "states" in the ascending scale of life, *i.e.* according to our system of philosophy—yet, as there is duality in every state, there are really 24; and, as, according to Mr. Subba Row, the ancient Rishis only spoke of 16, those 16 are included in our 24. And what is much to the purpose, treating theirs by same method, it brings their 16 to our 8, and this is the very state, which the most advanced of the Theosophical esoteric school of thought occupy, and which, I think, will be shown when I come to speak of the three degrees named at the heading of this article. I am confirmed in this by the significant reference to the "blazing star" visible at the sixteenth stage. Beyond this no "star" is ever seen, but a "sun," and I need not stay here to speak of the "law" which is operative in producing all "appearances;" assuming that my Reviewer is well acquainted with the science of symbology.

Referring, again, to "Busiris," my Reviewer admits that an Adept "can traverse space, produce varied phenomena, assume any shape, and appear in any form he desires." This being so, whence the difficulty, or objection, to accepting as a possibility, that the actual author of the Mahabharata should put in—not an objective—but a subjective appearance in London, or elsewhere, if he chose so to do. An Adept, either in or out of the flesh, is conformable to law,—for he, like all others, is subject to, and not above law,—and it was in strict conformity to the "law of appearances," that he assumed the name of Busiris under the conditions that were there and then afforded. Not even the highest Deva, or even beyond such, can transcend the "law of conditions"; he *must* conform thereto, or there can be no "appearance," either subjective or objective. Taking this into consideration, I see no difficulty whatever in conceding this power to an emancipated Adept of the calibre, such as the Vyasa undoubtedly was.

I would remind my Reviewer that Krishna Dwypayana, the alleged twenty-eighth Vyasa, is only the *supposed* author; for the real authors of the Vedas, Mahabharata, and Bhagavat-Gita, are enshrouded in as great a mystery as the authors of the Hebraic and Christian Records; and I am not going beyond the truth in saying, no man living knows who were the authors of these Records, or writings, or when and where they were written, and first published.* The same applies to ancient Sanskrit works. According to Professor Monier Williams†—who must be credited with being a profound Sanskritist,—"Sanskrit literature, embracing, as it does, nearly every branch of knowledge, is entirely deficient in one department. It is wholly destitute of trustworthy historical records. Hence little is known of the lives of ancient Indian authors, and the date of their most celebrated works cannot be fixed with certainty."

Mr. Subba Row, my Reviewer, seems to think that "Busiris" damaged his claim to veracity by stating "that the system of caste did not prevail at the time when he was in India 'in human form,' inasmuch as the Rig-Veda (anteceding the date of the Gita) speaks of the four castes." Speaking of this matter, Professor Williams‡ gives a few verses from the celebrated Purusha-Sukta, one of the most recent hymns of the Rig-Veda (Mandala, 10-90) and adds a foot-note. "This hymn (generally admitted to be a comparatively modern production§) is the only hymn in the Rig-Veda, which alludes to the distinction of caste." Again, he says, nor will they (the Vedas) be found to support any of those objectionable practices, superstitions, and opinions of the present day, for which they were once, through ignorance of their contents, supposed to be an authority.

This statement confirms what *I*—(not what Busiris said)—wrote (see p. 50, Philosophy of Spirit, by W. O.), *viz.*, that the 5,000 years, which Busiris said, 'he could answer for,' "was long antecedent to the system of caste which *now* prevails in India." I refer the readers to the whole chapter, and leave them to decide on the value of Mr. Subba Row's criticism of this matter. The distinctive characteristic of the four classes of mankind (not merely ancient Indians), of which the author of the Bhagavat-Gita speaks in the fourth chapter is (in my humble opinion) not to be confounded with that system of caste which prevails under the sway of modern orthodox Bramhinism, and which can only prevail in conditions of human degradation and ignorance. Once let the idea of progress enter the minds of the masses—which it is doing slowly but surely,—and the caste system of modern India, and other nations is doomed. It is only under such a rule and power, of which modern Bramhanism is the external representative, that the caste system can flourish. In this my Reviewer will doubtless be at one with me, for, as a Theosophist, practising its rules of Universal Human Brotherhood, he will admit that such a theory and practice is incompatible with the intolerable yoke of caste exclusivism. And I would here call his attention to the fact of the "rise and progress" of a new power in the earth, which is purely of Western origin; that Power is the very antithesis of that which has, for so many ages, held sway over that part of the globe we call the East. I refer to the United States of America; which is based upon the recognition of the inalienable rights of man, and acknowledges the inherent equality of mankind. The outbirth and spread of this principle, which finds its expression in the great Republic, has, in the course of little more than a century of time, developed a nation now numbering a population of fifty millions, formed by the commingling of all nations; and it needs no prophet's eye to discern that this power will soon hold the destiny of the world in its hand. Before the approach of this living principle,—embodied in the political and social life of the United States of America,—not only the Conservative ideas and stagnant systems of the East,—but of the whole Old World,—will have to yield, and must, sooner or later, appropriate more or less of its vitality.

I think it best not, in an article of this kind, to notice what, in my opinion, might be urged, to prove that the somewhat severe criticisms of Mr. Subba Row are from a mistaken stand-point. I maintain that the Vedas, Mahabharata,—and the Bhagavat-Gitá (to a lesser extent)—and works of such character are *not* to be taken as literal history, nor yet to be judged by the rules which are ordinarily applied to secular literature, but that they are subject to a rule of interpretation, which is known to the initiated, and to those who are versed in the "science of symbols." Although this "science" is based upon the same rules, applicable to any system, yet it allows great play for the ideal and intuitional faculties, and, therefore, presents no hard and fast lines similar to a mathematical proposition, or a geometrical problem. Swedenborg was

* We believe Mr. Oxley is again mistaken in his denial. It does not at all stand to reason, that because Professor Monier Williams said so, no one in India should know anything on the subject. Many of the initiated Bramhans claim to, and we firmly believe, they *do* know, when the Vedas, the Mahabharata, and especially the *Bhagavat-Gita*, were written, and *by whom*. —ED.

† "Hinduism," by Monier Williams, Professor of Sanskrit, Oxford University, p. 19.

‡ "Hinduism," p. 31.

§ If so, it is clearly an interpolation.—W. O.

the first, in mortal form, to reduce this to a philosophical form, and in his voluminous works has given a Repertory, which no student of esoteric science and wisdom can afford to ignore. What, if I state to my Reviewer, that perchance,—following the hint and guidance of Swedenborg,—I, and some others, may have penetrated into that sacred region, and discovered the—"Lost Word"! Herein lies a factor in the problem in dealing with esoteric—and, therefore, spiritual—science, which even Eastern Adepts will have to deal with; and, that is, there are some minds in the occident who—not having graduated through the curriculum of the oriental schools—are yet in possession of true occult knowledge. How did they obtain this knowledge? Excepting the "art" of dominating over the so-called "forces of nature," (which they cannot and will not exercise for reasons which have vast weight with themselves,) these men will not yield the palm to any living mortal representatives of an intellectual dynasty, which is about to pass into another form; and my Reviewer may believe me or not, but I can tell him that *three* generations of men will not pass into the age of the past, ere this form will be manifest and declare itself. What that form will be, may perhaps be gathered from what follows. But this, I am bold to say, that there is not a secret in regard to the influx (of which my Reviewer admits his ignorance) and efflux of life, in possession of any secret Eastern society, that the men of whom I have spoken cannot divine. These are high-sounding words, but I modestly affirm that I know that whereof I speak; and for the present the locale of these men is, to the outer world, enshrouded in as great a mystery as that of the Himalayan Brothers themselves.

With this I leave the criticism of Mr. Subba Row, thanking him for his able review, and for affording me the opportunity of narrowing down the "principles" at issue between the Eastern esoteric school of thought, and that to which I have referred. That "issue" is not so much between Theosophism and spiritualism,—represented by Eastern occultism and Western phenomenalism, (for to him, who can see far enough, these are but the two sides of the same law), as it is between those who are contending for fundamental principles which affect and mould the intellectual and spiritual, and, from thence, the social status of humanity. These are not the powers of Nature, but the life-principles that are higher and interior to Nature, and to whom "Nature" ever yields a willing obedience. In short, they are spiritual forces, and powers, embodied (so to speak) in "intelligences," or, if we will, in "beings" who inhabit spheres that are open, but to few consciousnesses in embodied humanity.

I have headed this article Hierosophy, Theosophy and Psycosophy. (I use the latter for want of a better.) These three "sophys," or "sophias," coupled with another term, express a dual quality; and I use them to express the affection for, or inuate love of, wisdom in the three degrees; and, thus, psychosophy is the love of spiritual science, and is chiefly concerned with the "law of projection into ultimates," and deals with facts and phenomena; hence the term psychology.

Theosophy is the love of spiritual wisdom, and concerns itself with ethics, or a system of philosophy ranging through the kosmos and gives birth to "ideas."

Hierosophy is the love of spiritual life, and concerns itself with the law of influx, as well as of efflux.

The two latter "sophias" are in accord in relation to the facts of the former, but diverge when it comes to the treating of the *causes* of physiological facts. And, according to present "appearances," (but not in reality,) the utterances of the Theosophists and Hierosophists are at variance.

Accepting the articles of the "Theosophic faith," as defined in the two articles in the THEOSOPHIST magazine entitled "Fragments of Occult Truth," as an exposition of their system of thought, I will notice, as briefly as possible, the points of divergence between that and the Hierosophic system of thought. Of course, I speak only of that part of either "system" which can be formulated in words; the "experiences," or inner life, of both are untouched in what I am about to dilate upon.

Theosophy, then, makes man, considered as an organic being, a compound of *seven* principles, or entities; and teaches that physical death causes a dissolution and dissipation, and (what unquestionably it leads to) annihilation of some of those entities, *i.e.*, so far as the individual man is concerned. If this can be accepted as true, it can, indeed, be said of the majority of the human race, "that it were better for that man—or woman—*not* to have been born into this world." In plain words, it teaches what is commonly understood as "conditional immortality." This theory finds many modes of expression, and is put forth from many conflicting standpoints; but they one and all resolve themselves into the theory "that only under certain conditions, can a man, or woman preserve a *conscious continuity* of being beyond organic or physical dissolution or death." Now the importance of this teaching cannot possibly be over-rated; for to the one who gives a thought at all beyond the immediate moment, the question involuntarily comes up, "If a man die, shall he live again?"

To this question, Theosophy replies "under certain conditions (which conditions form the principal subject of their teaching and work) *you* may live again." But, to my view at least, these "conditions" are so hopelessly beyond attainment by the vast mass, or great majority, of the human race, that for all practical ends, we may say that, according to their views, annihilation is the common lot of mankind.

Theosophy further declares that what simple-minded "spiritualists" believe to be "communion with the spirits of departed ones from this mundane plane of existence," is not so, but such communion with, and appearance of, such (whatever they are,) "eidolous,"—mere shells,—or spooks and elementaries, destitute of real spirit, or life, and which are in process of dissolution and (sooner or later) annihilation. Moreover, they teach that the "emancipated spirit proper," *cannot* return to earth and communicate with mortals. In any case they teach, that in the instance of wicked and depraved people, the spirit proper, at death, takes its final departure, and the "residuum" may try to maintain a living form by any means in its power, but in spite of any and all efforts, it is destined to be extinguished for ever, as the flame of a candle when blown out, so that to all intents and purposes to plain John Brown, "life eternal" is out of the question; and if poor Brown happens to be a pariah, or a vagabond, or even one of the immense majority whose earthly life is one continual fight for sustenance and existence, surely one may commiserate his lot, and not unnaturally think it is "hard life" for him. Rajahs and Maharajahs, Plutocrats and Aristocrats, are not the rule, but the exception; and even in the Brahminical order of caste, the lowest and lower orders are predominant in numbers; and the "prizes of life" seem to be tenaciously grasped by the higher and highest castes. If, therefore, there is no compensation, or re-adjustment, in another life, or mode of existence, then "the great Lord of life" is, indeed, "a hard master."* Another, and, perhaps, the most important of all theosophical doctrines is, that occult powers and esoteric wisdom can only be attained by the severest ascetism, and total abstention from the use of the sensual degrees of nature in their physical aspect. Like the monkish institutions of the past, and the modern tenets and practices of what is known as Shakerism in America; this proceeds from the assumption that the sensual or animal degree of life is a positive evil and degradation, to be shunned and conquered. But, if this is a positive evil in one, it is evil in all, and were this doctrine to become universally accepted, physical embodiment would be impossible. The stream of atomic life can only be ultimated into outer natural or physical forms, by means of actual contact,

* We must confess that Mr. Oxley misinterprets and misconceives our doctrines in the most *extraordinary* manner!—ED.

and the life element is affected by the channels through which it comes into external embodiment. Now, granting that the oriental Adept is the highest form of human development in intellectual manifestation, and as he affords no conditions for the life-essence to flow into or through, (note here the law of the heredity!) it follows, that, under such circumstances, the powers of adept life cannot be perpetuated by hereditary descent, and it is easy to see that, if attained at all in the mortal plane, it must needs be by a painful ascent; and hence, seeing the pathway thereto is beset with such perils to the aspirant, it is not difficult to admit the statement that one adept is the efflorescence of an age.

Speaking of occultism and spiritualism; Theosophy seems anxious to impress upon Spiritualists, that the phenomena they witness are due to the "intervention of enlightened living men and not disembodied spirits;* and they put forward their phenomena as the practical demonstration of this. But a careful analysis of the *modus operandi* seems to be precisely the same in both cases; the only difference being that the Theosophic Occultists claim to know who is, or are the authors or originators of their phenomena. I am not aware that the "Himalayan Brothers," at least, have made any claim to be the originators of what is known to us as spiritualistic phenomena. In the Theosophist phenomena they do, and are acknowledged as such; then why should theosophy be so anxious to convince Spiritualists that nine-tenths of the phenomena are due to—not conscious, intelligent disembodied human spirits—but to wandering shells and decaying reliques of what was once a human being; and that they are in no wise what they profess themselves to be. From the latest and most forcible evidence from the Theosophic occult side, it shows that the same conditions are required in the one case as the other; and the verdict would appear naturally to follow "that what a disembodied living conscious being can do, may also be done by a living human being, where suitable conditions are provided for the display of such powers."

I hope it will be admitted that I have not either under or over-stated the case for Theosophy, as this article is not for the purpose of showing its votaries as in error; but by drawing out the issue clearly, to show the difference, and, perhaps, divergence of the two schools of thought and life which I have named "Hierosophy" and Theosophy; and I shall presently speak of the real and actual (to my view) actors in the drama of mundane existence. My Reviewer, Mr. Subba Row, states that the ancient Rishis taught that "the *human spirit* (seventh principle) has a dignity, power, and sacredness, which cannot be claimed by any other, God, Deva, or Angel of the Hindu Pantheon." If he had been acquainted with the law of influx,—involving, as it does, some knowledge of the "descent of life," he could not have made it appear that *Krishna* taught such a doctrine; for the *human spirit* is *human* by virtue of the "influx" from the angelic spirit, and so on as I shall presently elucidate.

I acknowledge the knowledge of self is the highest form of knowledge; but the knowledge attainable by the *human* spirit is certainly not the highest knowledge of "self." We hold that consciousness is self-knowledge, in whatever degree of life's manifestation it is active; and in this manner there are as many kinds of self-knowledge as there are discreted degrees of living forms; and this shows that the "astral form" (to use an esoteric phrase) has a consciousness of its own; but it does not follow that when the astral form is dissociated from its outer envelope in a living physical organism that it can, or does, maintain its concurrent consciousness with the residuum called the physical body. For instance, I have had three visits by the astral form of the venerable Koot Hoomi through a sensitive, whose linguistic organism was used by the astral form to speak to me, first in Bengali, and afterwards in my own language. On the last occasion I enquired "Are you conscious of your connection with your physical organism, which, I presume, is now in India, because in your last visit, you said that if you could succeed in maintaining the consciousness all the way back, then certain results should follow. My reason for asking this question is this, an account is recorded of the visit you made to Mr. Eglinton, and that this was in accordance with pre-arrangement, and the evidence seems to point to the conclusion that you were conscious at both ends of the line." The reply given was, "In my *first visit* I was not successful; in my second hardly more so; and in the present one it is still doubtful." "How so?" I enquired again, "is it more difficult, in a subjective astral form to me, to maintain a continued consciousness, than it was to project your astral form and *solidify* the same for the time being, when you appeared to Mr. Eglinton on board the *Vega*?" The significant answer came, "The two cases are different. In the one case, it was a matter of *efflux*, and in the present it is a question of *influx*!" And then followed an exposition which I need not repeat.*

The statement may come that "this was the work of some vagrant spook, or elemental"; and even Koot Hoomi himself may, or may not, give a denial, but I do not look on the occurrence as an *ignis fatuus*. In my own case, my own astral-form was presented on two occasions to a friend some hundred miles away, and that friend related the circumstances with the character of the appearances which, to the friend, were as real as my bodily presence; but, personally, I was quite unconscious of the fact. On another occasion I had made a previous arrangement, that, upon a certain specified time, I would try to project my astral form, and, if possible, maintain my consciousness of the visit. This was to a friend several thousand miles distant from where I reside. The experiment was made, and I wrote down my own experiences at the time. In due course a letter came from my friend; and in one—but only one—part the two records were in exact harmony; the other parts were in agreement as to the spirit, but not as to the exact letter of the conversation which passed between us.

* We deny most emphatically to have ever said any such absurdity. Who are the "enlightened living men" masquerading in the guise of *spirits*, is really more than we can ever imagine!—Ed.

* We feel extremely sorry to acknowledge that Mr Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise,—since the language given is certainly not that of the Koot-Hoomi, we all know—we were preparing to allow the above extraordinary statement to be published without comment, when we received the following from our BROTHER'S favourite Chela:—

"I am commanded by my beloved Master, known in India and in the Western lands as Koot-Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement mad by Mr. W. Oxley, and sent by him for publication. It is claimed by the said gentleman that my master Koot-Hoomi (*a*) has thrice visited him "by the astral form;" and (*b*) that he had a conversation with Mr. Oxley when, as alleged, he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own *Mayavi rupa* to preserve its consciousness simultaneously with the body "at both ends of the line." Therefore, my master declares:

1. Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot-Hoomi, the writer of the letters published in the *Occult World*.

2. Notwithstanding that my master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley's) acquaintance, and of sincerely admiring his intuitional powers and Western learning—yet he has never approached him whether astrally or otherwise: nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three pass-words which shall be made known to Messrs. A. O. Hume, President, and A. P. Sinnett, Vice-President, of the Simla "Eclectic Theosophical Society," so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words."

By Order,
GIUAL-KHOOL M. * * *

In none of the above, were they to be regarded as séance-room phenomena; but, in my own special room, magnetised by an aura of which the respected President-Founder of the Theosophical Society speaks as regards their own head-quarters. The question under-lying all this is, as to the continuation of consciousness of the astral form, when it is finally severed from its physical envelope; and the still more important question as to the actuality of that astral form, and whether that astral form is a soul-less, spirit-less something in process of final extinguishment; and upon the true solution of this problem, supported by satisfactory evidence, the issue must depend.

I now pass on and notify the ethics of the Hierosophic philosophy; and I would respectfully inform my latest Reviewer that these are based upon foundations more substantial than mere "fancies and speculations." Theosophy admits (I believe) that communications may be established with *other spirits*; and this term, being in the plural, implies differentiation of living forms in spheres and modes of existence, (I do not like the word "existence," but I use it in its accommodated sense) beyond, after the present mundane earthly life. This is a virtual concession to the simple spiritualistic claim, for, who can draw the exact line, and define where one order ceases and another commences?

Esoteric Theosophy defines the human organism as a composition of *seven* principles, or entities, and that "death" in the ordinary meaning of the word, dissolves these entities and the remainder of what escapes from the physical body at death, is, at all events, *liable* to be disintegrated, and lost for ever, so far as individual consciousness is concerned.

Hierosophy defines the number—not as *seven*,—but as *twelve*. These are not separate and distinct conscious Egos—like the difference between the Ego of one person and another,—but they are the envelopes, or clothing, which the "master spirit atom" attracts from the elements of the ranging spheres through which it *descends*, until it ultimates itself in living form, in the dense gross earthly embodiment. What it puts on, or attracts, in its downward passage, it throws off in its upward passage to the source from whence it came, and thus the equilibrium is maintained in all spheres and planes of life. Thus every spirit atom leaves some portion of its constituency—not as material substance—but of its essential life, or quality, and thus each succeeding generation leaves a residue as "conditions" for the following ones to inherit and descend into; and thus is the real and actual exemplification of progress in human life, as exhibited as a whole, on this planet earth.

These 12 states (it must not be considered that the *arithmetical* value pertains to this number 12; but it must be conceived of as to its symbolical, or spiritual signification) are composed of *four* discreted degrees, called animal, human, angelic and deific; all pertaining to what is termed—man! Thus there is the animal man, human man, angelic man, and god man. And these four with their sub-divisions, or *continuous* degrees of three to each, make up the 12; which is as high as the intellect of man can penetrate.

If this can be accepted, it is evident the question of immortality (in its ordinary meaning) is not only assured, but philosophically (at all events) demonstrated. When the question, Whence came I? can be solved, and the enquiring mind receive a satisfactory reply; there is no difficulty in answering the following one—Whither go I?

How comes it that up to the present time, all the I's that have hitherto come into this world, leave behind them the consciousness in the act of coming. And how is it, that the vast mass of these same I's leave the consciousness behind them in the act of passing from this mundane plane of existence to the next?

The thousands, and tens of thousands, of physically disembodied I's that are (what is termed) returning to earth, is the only way—in their case,—by which they can gather up the conciousness, or recollection, of their now past mode and manner of existence. Even benighted spiritualists are performing a work, the value of which is but little known and appreciated; and although orthodox Brambinism, or esoteric Buddhism may characterise their practice of séance holding as disgusting, pernicious, and dangerous, &c., yet, there is a use and purpose in it, which is evidently hid from their eyes. I have spoken of "influx," as diverse from "efflux," and I will try to make plain what I mean by the terms.

Influx of life—or vitality, if we will,—flows from what my Reviewer terms the "infinite monad," the *centre* of every living form, in any and every plane or sphere of existence and being. From this infinite monad it flows through the deific, angelic, human, to the animal; (I am not speaking of the brutes that perish) and exactly at the meeting point between the influx and efflux is the developed consciousness forming the I. Hence there is not much difficulty in determining the *goon*, or quality, of any specific I.

But, from whence flows the influx to the Infinite monad—the central master spirit atom—(the term *monad* implies differentiation)? I reply, it is from planetary spirits!* This, I think, is admitted by esoteric Theosophists, perhaps not excepting their great leaders.† But, who, or what, are these planetary spirits? If I may be bold enough to suggest, or intimate, they are those who have graduated through earthly states of embodiment, and ascended up to an altitude, where, as a mighty congerie, they hold the rule of the respective earths committed to their care. And it is from these that their representatives in earthly conditions receive the influx *mediately*. As I pointed out, these correspond to the *eighth* degree of the Hierosophic scale; and hence it is seen, how "intelligence" is the mighty power they wield; and to their behests, the powers and forces of nature are obedient. But, their rule is as the "rod of iron" and hence the "elementaries" are their servants, and yield to their commands. It is like the Brahminical order in India,—who are one of their living representatives,—who look upon the *Parias* and *Sudras* as an inferior order to be utilised for their benefit, and in no way to be received as equals. It was to counteract this imperious domination that the milder sway of Buddhistic rule was introduced; but, if history is to be trusted, this was rejected and there, as now, the order in possession will have none of it.

The iron rule of these "planetary spirits" would detain myriads of what Theosophy styles "elementals"—but, what we term earth-bound ones in the spheres of interior nature, *i.e.*, the next plane of life immediately contiguous to this. Viewed from the evolutionary human stand-point, these planetary spirits, at best, occupy a position corresponding to earthly parents, who would ever keep their outcomes, or children, under their own tutelage; and instead of wishing, or permitting their children to develop a specific quality of their view, they bind them with a yoke, from which escape is most difficult, so that they shall perpetuate their own life-quality. The love of species becomes, in its external manifestation, the best of domination; and this will continue until these planetary spirits acknowledge a higher power than their own; and in their turn, become the conscious recipients of the influx from a still more interior order of beings.

This brings me to notice this more interior order; and these Hierosophy terms—Solar Angels! These "Solar Angels" are to the denizens of our universe, what the natural sun is to the earths and planets that form a part of his, or its, vast body; for these are as much part and parcel of its constituency as children who participate of the same life as their parents. (Science has undoubtedly demonstrated this truth on the material plane).

As the sun dispenses the two grand somewhats known as light and heat, without which life could not be sustained

* In such a case Mr. Oxley's "monad" is not the "monad" of the Occultists, neither that of Pythagoras, the "unknown unity" which lives in "solitude and darkness."—Ed.

† We answer our esteemed correspondent that he is again mistaken.—Ed.

and perpetuated in forms; so these Solar Angels are the immediate source of a higher intelligence, and corresponding love; in short, they are love and wisdom in forms. It is their power which is being exercised in the interior realms, that causes an apparent commotion; the reverberation and vibration of which is felt in every organised system on the earth. The influx from this solar angelic life, is descending, and finding conditions, which the evolutionary process of past ages, and "dispensations," (if the term be granted me) have supplied, it will slowly but surely permeate the mass. As this is accomplished, "the prison doors will be thrown open," and "liberty to the captive proclaimed;" and as a consequence a new development of the same order of life will, and must have, new forms of expression.

Under the sway of Solar Angels, neither asceticism, abstinence, nor celibacy, as such, will find place, but the perfection of life's enjoyment will be found in the well-regulated use of all the faculties to which humanity is heir to.

I could go much further, but fear to trespass; and although what I have written may be adjudicated as rhapsodical, and utopian, yet I have good ground, a firm basis, on which I stand; and I again reiterate this has come forth—not in the spirit of conflict, or antagonism, but with profound respect and acknowledgment of a power, which, though about to be changed, is yet as much in its proper place, as that which preceded and will follow.*

Correspondence.

WHO WILL UNRIDDLE THE PURANAS?

TO THE EDITOR OF THE THEOSOPHIST.

The apparent absurdities of some of the legends, fables and stories mentioned in the Puranas and Upa Puranas have brought some to doubt, and others to deny, the reality of facts altogether; such statements, for instance, as the story of the "Churning of Ocean," and of the creation of *Varvanal* fire from the mouth of a *Rishi* in the shape of a mare, &c., ought to be explained.

As for myself, I frankly say that I was also for a time living in a world of doubts; but I am happy to say that now in common with some other Pandits of Northern India, &c., I feel a little more satisfied. I have now learned, in reading somewhere, that the *Puranas*, as a rule, are made up of three chief *Angas* (parts)—first, *Rochak*; second, *Bhayanak*; and third, *Yathartha*.

Now, I think it would be worth their while, if some of your learned contributors would take the trouble of giving such stories in your journal and explain them at the same time.

It would also lead to good results if some of our generous seekers after truth would help the learned of this age to publish revised tenets of the *Puranas* with new commentaries, attached to them, explaining in a satisfactory way the enigmas, riddles, and allegories with which the texts abound.

Yours faithfully,
PANDIT UDIT NARAIN SONPORI CHACKBART.

Chatra, July 30.

A VALUABLE SUGGESTION.

TO THE EDITOR OF THE THEOSOPHIST.

It is very much to be regretted that we have not a glossary or catechism of Theosophical terms, for, until we have, we shall never come to any clear understanding of what we affirm or deny. But supposing we had such, by whom should it be compiled? for each school would define differently! I wish very much that a competent Hindu writer would supply us with such, for their language is richer for the expression of various terms, and translate the same into English, when, I think, we might be able to find words enough for most commonly-used terms; thus spirit, soul, mind, life, force, form, body or matter, it seems to me, might very well be used to define the seven principles reckoning from within outward; and it appears to me that these again are mostly divisible into seven sub-divisions, *e.g.*, body is of matter—1st, gaseous; 2nd mineral; 3rd, vegetable; 4th, animal; and so with the others.

Hoping this suggestion will bear fruit in the next number,

I am yours,
London. J. G. O.

P.S.—May I venture to suggest that it is really a pity that the columns of your valuable journal should be so taken up with personal matters. If any one chooses to write abusive letters, would it not be much better not to notice them, or, if necessary, give them but three lines at most, "We do not choose to insert abusive letters, or reply to them," would be amply sufficient to all such. Positive statements of truth are the best answers to talkers without stooping to argue with them when they stoop to abuse or falsehood.

IDOLATRY IN THE SHASTRAS.

TO THE EDITOR OF THE THEOSOPHIST.

In the *Madras Native Opinion* of the 12th instant, p. 308, column 2, I find an announcement that a Bhattia gentleman, Mr. Mathuradas Lowjee, desires it to be proved that idolatry is sanctioned by the Shastras. I am quite prepared to undertake that task, and am inclined to put myself in communication with him on the subject. But the said announcement contains no information of his residence, &c. I beg you, therefore, to favour me with such information as would enable me to address a letter to him.

The said announcement seems to be an extract from a Bombay paper.

July 29, 1882. "D." F.T.S.

AN ANTIDOTE FOR SCORPION-STING.

TO THE EDITOR OF THE THEOSOPHIST.

As a Theosophist and lover of mankind, I think it incumbent on me to be of some service to my fellow-brethren. It is through this consideration that I take upon myself the duty of divulging the mystery involved in the word "*Allâh*." As far as I have experienced, I have found it one of the best charms for scorpion-sting. The simple process of effecting a cure through this sacred word is as follows:—

Whenever you are required to attend the case of a scorpion-sting, better ask the patient first as to where he feels the burning sensation. As a matter, of course, the burning sensation always ascends upwards by degrees and causes excruciating pain to the sufferer, and he is sure to point out to you some place above the part actually stung. Then tell him or some body else, if the patient is unfit, to hold tight the so-called burning part with both hands. Then the operator should write the word "*Allah*" in Arabic characters, on the palm of his left hand with the index finger of his right, and, after he has done so, place the same finger perpendicularly on the space covered with the last letter of the word (Allâh), and press it downwards as hard as he can and let the holder leave his grasp at once. The operator should then ask the patient whether the pain has receded. *In every case*, I am sure, he will reply in the affirmative. This process should be continued until the pain recedes further and further and the part actually stung is reached. Then he should take a handkerchief and move it slowly up and down seven times, so that it should touch the affected part on every occasion. This done, the process should cease. The patient will feel instantaneous relief. I have succeeded in every case in which my assistance has been called; but I must candidly confess that even after the operation above described a slight sticking sensation remains on the affected part for a short time, but it does not cause much uneasiness. This I must attribute to my own shortcomings. In conclusion, I most earnestly request my Brother Theosophists to put the above process in practice, and see how far they succeed in their attempts.

Yours fraternally,
PANDIT TRIBHUVANNATH SAPRU, F.T.S.

Partabgarh, Oudh, July 23, 1882.

☞ On page 295 will be found a reply from the authors of "The Perfect Way" to a Review of that work which appeared in the May and June Numbers of this volume. The rejoinder of the Reviewer to it, will appear in our next.

* Mr. Subba Row's reply, maintaining his position will appear in our next.—ED.

We read in the *Pioneer* :—

Amidst the flood of talk poured out before the Education Commission, a great deal of evidence has been given as to the neutrality in religious teaching shown by the Government system of instruction. The following extracts from the English course of the third-year-class for the B. A. degree, now being taught in all colleges affiliated to the Calcutta University, throw some light on the so-called religious neutrality. The extracts are taken from the selections from Addison's *Spectator*, as laid down by the Senate of the Calcutta University for the instruction and edification of native students:—"There is a very pretty story in the Turkish Tales which relates to this passage of that *famous impostor*." Pleasant reading this for Mahomedan students. Whilst, on the contrary, a little further on we read :—"The great received articles of the Christian religion have been so clearly proved, from the authority of that divine revelation in which they are delivered, that it is impossible for those who have ears to hear, and eyes to see, not to be convinced of them." Comment is most decidedly superfluous.

If the reader will now turn to the admirable article "Indo-British Nation," in the same issue of the *Pioneer*, he will meet with the following interesting paragraph :—

....."We have been skimming over the surface of the subject only, and discussing none but its broadest aspects. It ramifies into many social topics, and bears on many philanthropic objects, and, of course, it has a great deal to do with that most delicate matter of all—the religious question, in reference to which the Government of India fulfils its promise of non-intervention most creditably, *on the whole, but in regard to which irresponsible individuals are not always equally discreet* (the italics are ours). Indeed, if a recent statement in the newspapers at Home has any foundation, and if a 'company' of the 'Salvation Army' really contemplates coming to India to undertake a campaign against 'heathen ignorance,' the indiscretion shown by persons who may be promoting that idea would be so great as to justify the Government in taking measures to avert the threatened disturbance. Nothing could be more likely to impede the growth of that good understanding, of which we are writing, than any exhibition of such misplaced zeal as that, which, we regret to see, proposed. In all forms the Missionary in India, unfortunately, displays to audiences, whose superior metaphysical subtlety he is rarely able to appreciate, the aspect of the European mind which it is least possible for the native to respect. So he sins against the fundamental principle of that conduct on both sides which we are recommending as best adapted to promote the good ends in view. But of all conceivable forms that missionary enterprise could take in India, the Salvation Army form would be the most ill-fitted to present itself to the courteous, but keen, contempt of cultivated native society ; or the unintelligent, but tenacious, fidelity to their own traditions of the lower classes. However, this is a side issue and a matter for the exercise of a little quiet, but firm pressure by the authorities, if necessary. For most of us the task to be performed is one with which religious sentiments are in no way entangled, and the performance of which will be automatic in its easiness when its dignity and importance to the broad interests of humanity at large are fairly realized."

As a sequence to the above is placed before the reader the following letter from a native Hindu master of a Mission School in India, which we have just received :—

TO THE MANAGER, THEOSOPHIST OFFICE.

SIR,—The copy of *Self-contradictions of the Bible* arrived at my school on August 3. By chance the post peon gave it to the second master; and the head master, a most bigoted Christian, not only forbade me to see it, but threatened me with expulsion from the school, if I were to send for another copy. Thereupon I threatened the said masters with an appeal to the principal Post Office. The other day, thinking that I would not let the book remain with them, they handed it over to the Rev. N..... (our Superintendent), so that he may perhaps be able to retain it with him. I was then taken before him. He, also after threatening me, and trying to prove by every sophistry that the author of the book was a wicked and immoral man, made various excuses for not giving the book back to me. I shall be highly pleased to read a few lines of comment on such *honest* actions inspired by religious bigotry, published in your next issue of the THEOSOPHIST.

Editor's Note.—No comment is necessary in the face of such a plain action by the parties concerned, except that in every civilized country the act of taking away forcibly from a person, that which rightfully belongs to him, and for which he has paid, is simply regarded as a brutal abuse of power, if not—robbery. It is to be hoped, however, that the "quiet" repressive measures, as suggested by the *Pioneer*, will soon be adopted to stop the repetition of such scandals, and to secure to every person his "liberty of conscience," which must be as dear to a savage as to any highly civilized or cultured mind.

Though anything bearing on politics is strictly kept out of our magazine, yet, in view of the fact that such an action as the one the Rev. N.....is shown guilty of in the above letter—is just one of those that are the *most* "likely to impede the growth of that good understanding," of which *the Pioneer* is writing—we find ourself justified in helping to make that action public. And, were the native school-master to lose his situation thereby, we will most certainly publish the name in full of the Rev. N....., as well as those of the Mission School and the town. It is such *Reverend* zealots that are the direct means of creating hatred in the hearts of the natives for a Government, whose promises of neutrality they are the first to break, and thereby to impede the beneficent effects of its wise policy.

WHAT IS MADNESS ?

TO THE EDITOR OF THE THEOSOPHIST.

MADAME,—I should esteem it a favour, if you or one of your able correspondents would oblige me by explaining the views of the Occultist with reference to *madness*.*

Do you hold it to be in some cases a merely physical deterioration of the brain, or is it invariably possession by an evil spirit ? If the latter, how, may I ask, would you explain the appalling power of such maleficent influences over pure and gentle natures ? It is often impossible to trace any connection between the particular form of madness manifested in a patient, and the general tenor of the patient's former blameless life.

What then is the true cause, and what the real cure for this most lamentable collapse of an intellectual being ?

I am, Madame,
Yours very faithfully,
PERPLEXED.

THE EDUCATION COMMISSION.

TO THE EDITOR OF THE *Pioneer*.

SIR,—In common, I doubt not, with most of your subscribers, I have read, with great interest, the evidence given before the Education Commission by Miss Greenfield, as published in your issue of July the 20th. The whole of her evidence, but especially her answer to the 14th question, breathes a kindly sympathy for the trials and sufferings of our lower classes, that cannot fail to warm and win the hearts of all, who really love their fellows here.

But with all her obvious earnestness and devotion to the sublime work that she and her sisters have undertaken, her answer to the 13th question only too clearly shows that, on some most vital questions, she is labouring under misconceptions which cannot fail to prove stumbling blocks to *her*, and diminish *pro tanto* the beneficial results of her loving labours. Owing possibly to mental proclivities, developed by the influences which surrounded her home life, Miss Greenfield, like so many other dear good people, in every other respect most wise and charitable, wholly misconceives the religions and the religious positions of the people of this country. Her evidence shows that she believes (amongst other things)—*First*, that the religions of India do not furnish materials for a pure moral code ; *second*, that the people of India are an idolatrous nation ; *third*, that natives would object to their children being taught either the Christian or any other pure moral creed.

Now, as regards the first, so far from this being the case, both the ancient Hindu and Buddhist scriptures embody the purest code of morality ever enunciated. Every precept of the "blessed" Jesus will be found to have been set forth with equal distinctness five hundred years earlier by the "blessed" Buddha ; and while the former, too much occupied with the suffering humanity around him, seems to have overlooked the claims that all God's creatures have upon our pity and clemency, Sakya

* For want of space, the reply to this letter will appear in our next :—ED.

Muni's all-embracing, divine love pleaded hard for kindness and gentleness towards the whole creation. Nay, more (though this generation will scorn the idea), the Buddhistic code is distinctly higher than the Christian, in that it enjoins on mankind to abstain from consuming anything that has had conscious life. But setting this aside, it is the simple fact, verifiable by any one who will study the question, that as high a moral code as the mind of man can conceive may be constructed out of texts culled from ancient Hindu, Buddhist, and Parsee scriptures.

As regards the second, it might as well be said that the people of Europe were an idolatrous nation, because the lower classes in Italy, Spain, Greece, Russia and Ireland do, in defiance of the teachings of their respective churches, *worship* images and pictures of Virgins, Saints, and Christs, only *intended* to serve as mementoes or *guides* to devotion. Truly the Hindu religion is far less idolatrous than that religion set forth by the great churches of Europe, and miscalled Christianity. In these the mass of their adherents distinctly acknowledge a belief in an anthropomorphic God. A God that is angry; that repenteth himself; that loves; in fact, only a magnified image in the sky of a good man. The worship of such a concrete conception of the infinite is truly as much idolatory *in principle*, as the worship of the still lower and more concrete conception embodied in a statue.

I need not say that Christ himself preached no such anthropomorphism. He spoke in parables, always warning his hearers —"He that hath ears to hear let him hear," *i. e.*, understand; but in practice it is the low anthropomorphic conception of the Deity that the mass of so-called Christians accept.

Now, the very fundamental dogma of all Indian religions is that the great First Cause, the Infinite and the Absolute, is beyond the conception or realization of the finite conditioned human mind; His name is only breathed in a whisper, and far from the people of India is any such anthropomorphism as prevails in Europe.

Of course the people of India believe, just as do the people of Europe, that between man and the Almighty there are many grades of intelligent beings. We call them Cherubim, and Seraphim, and Angels. The Indians have other names for them, but all the names refer to the same real existences. *Real!* yes, my Christian friends, I notice the smile of contempt that curls your lips at this word. You have quite outgrown the superstition of Angels and the like! Still they are none the less facts, and India is here much nearer the truth than you are!

Thirdly, it is a great mistake to suppose that any respectable native will object to his children being taught any pure code of morality. Read to the children or their parents the Master's Sermon on the Mount, and you will hear no objection from any one. Naturally, loving parents will demur to your instilling into the minds of their children the dogma of the atonement, a dogma which they believe *to have* a most pernicious moral tendency. But if instead of teaching *this* dogma, evolved gradually by the church long after its founder had passed away, you preach the doctrine of *Karma*, which was what Christ himself taught, *viz.*, "they that have done evil shall go into prolonged punishment, and they that have done good into life of long duration," you will not find a single Hindu parent who will find fault with your teaching.

In conclusion, let me say, the sectarian unhappily sees no good outside the four corners of his own particular creed, and that, despite the fact, that his life is often better than his creed. But the wise man, who knows that there is One above all, knows also that, however distorted they may have become in the course of ages (and Christianity has been every whit as much distorted as Buddhism), all religions had one common origin, and all contain, at their roots, the eternal verities for which all pure souls hunger and thirst.

Let those then who would raise the tone of morality amongst the lower classes here (almost alas! as low as it is amongst the lower classes of England, France, and Russia), search diligently the scriptures of those creeds which time has enshrined in the hearts of our people, and out of these preach the pure unselfish life that Hindu, Sikh, Parsee, Buddhist, all as truly reverence as can our good Christian sisters. Let them forget all dogmas and all creeds, and let them only set lovingly before their pupils, strengthening their words by holy texts out of the shastras, *that* life which the good and wise of all countries and ages have alike agreed is a life of peace and pleasantness here, (despite the apparent trials that beset it), and the only certain pathway to happiness hereafter.

A. O. HUME,
President of the Eclectic
Theosophical Society of Simla.

PUZZLING QUERIES.

BY BITRA RAMASWAMY NAIDU.

I ask permission to offer a few questions in view of getting light for myself and some other of my fellow-men on several puzzling points.

I see that the philosophy of some men leads them to the conclusion that nothing is insurmountable to one—if he but perseveres to attain his object,—

शरीरनिरपेक्षस्यदक्षस्यव्यवसायिनः
बुद्धि प्रारब्ध कार्य्यस्यनास्तिकिञ्चनदुष्करम्.

And, that some others hold to the opinion that to reach a purpose, both the divine and human exertions are absolutely necessary,—

यथाह्येकेनचक्रेणनरथस्यगतिर्भवेत्
एवंपुरुषकारेणविनादैवंनसिध्यति ॥
उद्योगिनंपुरुषसिंहमुपैतिलक्ष्मी
र्दैवेनदेयमितिकापुरुषावदन्ति
दैवंनिहत्यकुरुपौरुषमात्मशक्त्या
यत्नेकृतेयदिनसिध्यतिकोऽत्रदोषः ॥

And still in the experience of many, and I am one of those, we see that, often notwithstanding all their exertions and prayers, many fail even in obtaining their simplest wants; while others, without any efforts whatever on their part, obtain all of a sudden that which laborious and devoted men longed for years together and never obtained.

नेतायस्यबृहस्पतिःप्रहरणंवज्रंसुरासैनिका
स्स्वर्गोदुर्गमनुग्रहःखलुहरेरैरावणोवारणः।
इत्याश्चर्यबलान्वितोपिबलभिद्भग्नःपरैस्तंगरे
तद्युक्तंननुदैवमेवशरणंधिग्धिग्वृथापौरुषं ॥
तमस्यामोदिवान्नुहतविधेस्तेपिवशगा
विधिर्वंध्यस्त्रीपिप्रतिनियतकर्मैकफलदः।
फलंकर्मायत्तंयदिकिमपरैःकिंचविधिना
नमस्तत्कर्मेभ्योविधिरपिनयेभ्यःप्रभवति
नैवाकृतिःफलतिनैवकुलंनशीलं
विद्यापिनैवनचयत्नकृतापिसेवा
भाग्यानिपूर्वतपसाखलुसञ्चितानि
कालेफलंतिपुरुषस्ययथैववृक्षाः ॥

In my humble opinion this is a mystery even to the most wise.

2. It is also said in the Puranas, &c., that, according to the good and bad deeds of men, or Karma in a previous birth, they either enjoy a happy life, or are made to suffer misery.

ब्रह्मायेनकुलालवन्नियमितोब्रह्मांडभांडोदरे।
विष्णुर्येनदशावनारगहनेक्षिप्तोमहासंकटे।
रुद्रोयेनकपालपाणिपुटकोभिक्षाटनंसेवते।
सूर्योभ्राम्यतिनित्यमेवगगनेतस्मैनमःकर्मणे ॥
यासाघूंश्चखलान्करोतिविदुषोमूर्खान्हितांद्वेषिणः
प्रत्यक्षंकुरुतेपरोक्षममृतंहालाहलंतत्क्षणात्,
तामाराधयसक्रियांभगवतीभोक्तुंफलंवांछितं.
हेसाधोव्यसनैर्गुणेषुविपुलेष्वास्थांवृथामाकृथाः

भीमंवनंभवतियस्यपुरंप्रधानं
सर्वोजनस्स्वजनतामुपयातितस्य
कृत्स्नाचभूर्भवतिसन्निधिरत्नपूर्णा
यस्यास्तिपूर्वसुकृतंविपुलंनरस्य॥

We are also taught that we are re-born in the forms of irrational beings, and sometimes even of inanimate objects.* If so, we will have to trace the causes for all these variations from the very beginning of the so-called creation. At that period, if we have to be logical, the so created beings must have also been created for some good or bad deeds of theirs done before the commencement of the creation? No explanation, however, is given to this effect in the Hindu scriptures. At the same time, this doctrine is contrary to reason, since it is an absurdity to say that there were human or any other beings before the world's creation.†

3. The Vedantists and some others are of this opinion, that the so-called Deity is diffused in and out of the universe; or, in other words, the universe itself is God, and God is the universe.‡

सर्वंखल्विदंब्रह्म ॥
एकोदेवःसर्वभूतेषुगूढःसर्वव्यापीसर्वभूतांतरात्मा
कर्माध्यक्षःसर्वभूताधिवासःसाक्षीचेतांकेवलोनिर्गुणश्च॥
यत्रत्वस्यसर्वंआत्मैवाभूत्तत्केनकंपश्यन्?
तत्केनकंविजानीयात्?विज्ञातारंअरेकेनविजानीयात,
यच्चापिसर्वभूतानांबीजंतदहमर्जुन.
नतदस्तीविनायत्स्यान्मयाभूतंचराचरं ॥
बहिरंतश्चभूतानामचरंचरमेवच
सूक्ष्मत्वात्तदविज्ञेयंदूरंसंचांतिकेचतत्
उपद्रष्टानुमंताचभर्ताभोक्तामहेश्वरः
परमात्मेतिचाप्युक्तोदेहेस्मिन्पुरुषःपरः ॥

If such is the case, what other thing is there which can be regarded as quite distinct from that which is all in all in things animate and inanimate§ that can do *good or bad, so as to create according to its deeds a Karma.* The doctrine of Karma is quite current among most of the Pandits; and this is another puzzle for many.‖

4. Leaving aside the rational and animate beings, I shall now pass to the inanimate things, and make some observations.

A piece of stone is cut out from a hill, brought home and split into several more pieces. With one of them a roof is mended; out of another a portion of a floor made to walk upon; and out of a third—an image, to be worshipped. The same with several pieces of wood cut from the same tree; some pieces of which will be honoured and the others—dishonoured. So with the animals, with beasts and birds; some of which are well, and others badly treated. Abandoned deserts and hilly places are for a time turned into populous cities with splendid palaces and temples, and then again abandoned and left to re-become deserts, forests and dunghills. Will you kindly enlighten me as to this mystery? What kind of good or bad actions these pieces of stones, wood, mud, &c., could have committed to be treated so differently by men, since there is no ground to suppose that they ever had life and hence, could never have behaved as rational beings.*

5. The works of chance (fate?) are also very extraordinary and numerous, and men are at a loss to account for the same.

अम्बोधिस्थलतांस्थलंजलधितांधूलीलवःशैलतां,
मेरुर्मृक्षणतांतृणंकुलिशतांवज्रंतृणप्रायतां,
वन्हिःशीतलतांहिमंदहनतामायातियस्येच्छया,
लीलादुर्ललिताद्भुतव्यसनिनेदेवायतस्मैनमः ॥

6. Moreover, we are taught to regard the so-called God as all-good, all-wise, omnipresent, &c. If so, why should some men be poor; others sickly; some, again, suffering from all kinds of physical and mental pain, and undergoing various difficulties? All this is within our daily experience. Therefore, we have every reason to believe, that this so-called God does not actually possess the qualities attributed to him, but something quite different, and that, too, if we even admit that he is the doer of all things, and that he is every thing. †

कर्त्ताभोक्ताजनार्दनः
कोह्येवान्यात्कःप्राण्यात्यदेषआकाश
आनंदोस्यात्एषाह्येवानंदयाति.
एतस्माज्जायतेप्राणोमनस्सर्वेंद्रियाणिच
खंवायुर्ज्योतिरापःपृथिवीविश्वस्यधारिणी,
सर्वस्यवशीसर्वस्येशानःसर्वस्याधिपतिः
सनसाधुनाकर्मणाभूयान्नोएवअसाधुनाकणीयान्.‡

NATURAL INFERENCE.—No man is responsible for his actions, and scriptures and preaching are of very little use in this world.

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* We confess here our ignorance. What is the religion which teaches such an absurdity as re-birth in an "inanimate form?"—ED.

† We do not believe in creation, nor that the universe had ever a beginning. All changes form in it—itself was ever and will never pass. Those who understand what they read *will* find an explanation even in the Hindu Scriptures. Nor is there any absurdity to say that there were "beings" before the world's *creation*, since *our* world is certainly not the only one of its kind in the vast universe.—ED.

‡ Less learned than our correspondent—who strongly insisted to have the above questions published—we confess again our ignorance. None of the Vedantin sects, as far as we are acquainted with them, have ever taught that God was diffused "in and out of the universe," or that he pervaded it beyond its limits. First of all, the Vedantists cannot believe in an *extra-cosmic* deity, since they teach that the universe is limitless and Parabrahm—infinite. We invite Vedantin Pandits to answer these assertions.—ED.

§ Nothing, of course. The universe is not only the outward garment, the *Maya*, or illusionary clothing of the deity—which, nevertheless is present, as we understand it, in every atom of it—but the deity itself: Parabrahm *plus* Maya or Iswar.—ED.

‖ It is not the *absolute* that creates *Karma*, but the finite and sentient being evoluted out of it, or the visible projection of a finite portion of this absolute. In other words it is—man, or matter in its highest state of perfection on earth—*matter plus* Brahm or the *absolute*. If we are wrong, we hope some learned Pandit will kindly correct us. *Half-learned* are not required.—ED.

* With our best wishes and desire to help our esteemed correspondent in his dire perplexity, we are utterly unable to understand what he is driving at. What have the "deserts" and "dunghills," "palaces," and "forests" to do with *Karma*, or the destiny of man except as necessary *accessories?* It is the eternal fitness or unfitness of things, we should say, that turns the desert into a city, and *vice versa*. If he objects to the idea that the deity is everywhere, *i.e.* omnipresent; and that notwithstanding such a presence men and things are not all alike honoured, happy, and miserable; then surely he cannot hope to receive an answer to such exhaustive a subject—the most abstruse and incomprehensible of puzzles for the philosophers of all and every age, namely, the *origin of good and evil*—in a few editorial lines! Let him study occult philosophy, and, perhaps, he may be then satisfied. It is not the *Puranas* alone, when read in their dead-letter sense, that will yield no sense. In the Bible we find the same incongruities. Jehovah curses the ground for the sake (sin) of Adam (*Genesis*, iii., 17,) and the earth since then—suffers! And yet the Mosaic Bible yields out of its secret meaning the Kabala, the Occult Science of the Western Philosophers.—ED.

† The Western Kabalists call Devil "the God reversed," *Demon est Deus inversus*. The Eastern occultists do better: they reject such a god altogether.—ED.

‡ We regret our Correspondent has not given the names of the authorities he quotes from. Unless the passages be very well-known to every one, such an omission destroys entirely the value and the importance of the quotations.

FRAGMENTS OF OCCULT TRUTH.

(No. 3 of the Series.)

Our friend and Brother, Mr. W. H. Terry, returns to the charge. He is in no way satisfied with our explanations of spiritualistic phenomena; he still clings to the *theories* of Spiritualists and rejects the *facts* of the Occultists.

But he will, naturally enough, say that this is begging the question, and that *he* sees no reason why the doctrines, propounded by the latter, should be any more accepted as *facts*, than those espoused by the former.

Let us see how the case stands. Suppose a number of people go to see a conjuring performance; all manner of wonderful tricks are exhibited; the more intelligent of the spectators commence evolving hypotheses to explain how these are performed; night after night the performances, though often a good deal varied in details, are repeated. The most intelligent of the spectators also return, night after night, more and more intent on discovering the rationale of the wonders they witness. They gradually work out, what appears to be, a fairly consistent theory of all that so astonishes them, and getting into conversation with some of the performers find that these, to a great extent, confirm their conclusions. Thereupon they feel convinced that their views are correct, and accept their *theories* as *facts*. But for all that they are still before the footlights; they have never been behind the curtain; they have never actually seen *how* the surprising results they witness are really brought about, and these so-called *facts* of theirs are *still* merely theories.

But now some of the spectators get acquainted with people, who do habitually go behind the scenes, who have examined the whole apparatus, who can make the performers play whatsoever tricks they like, and who can with their apparatus perform precisely the same (and other even more) astonishing feats, and these men tell the ingenious spectators that their theories are quite wrong, and that the facts of the case are so and so.

Now, surely our Brother will admit, that it is neither begging the question, nor presumption on the part of those who have the *entrée* behind the scenes, but the simple truth, when they assert that their knowledge represents facts, while the conclusions of the ordinary spectators are only theories.

Such precisely are the relative positions of the Spiritualists and the Occultists; meaning, of course, by these latter, not the humble lay disciples, who endite these papers, but their pastors, masters and living spiritual guides, "The Brothers."

"But how am I to *know*" (Mr. Terry may enquire) "that these Brothers of yours *can* really go behind the scenes? You *say* so, but what proof is there of this?"

Now, in the first place, it is a fact, and this every one may prove for himself, that each and all who will lead the Life (as indicated at *pp.* 22 *et seq.*, of Hints on Esoteric Theosophy, No. 1, *Second Edition*) can satisfy themselves that the Brothers really can do this, and thus become entirely independent alike of our, and all other persons', testimony.

But, in the second place, we can offer our correspondent some very definite, even though not absolutely conclusive, evidence on this subject. Will he read attentively all the facts connected with the transmission, by occult means, of certain letters from the steam-ship Vega (at a time when she was at sea, and some 500 miles distant from land) to Bombay and Calcutta? He will find most of the circumstances recorded in the eighth and ninth numbers of Psychic Notes, and again in the last chapter of the *second edition* of Mr. Sinnett's Occult World, but the most complete account is embodied in the Postscript to the *Second Edition* of the Hints on Esoteric Theosophy, No. 1.

Reading this he will see that as soon as we suggested to the Brothers, that it might be useful for them to make themselves known to Mr. Eglinton's controls, and so convince him of their existence, they did so, and while Mr. Eglinton himself was still utterly incredulous of there being any Brothers, his controls, speaking in the direct voice, while he was in trance, acknowledged the Brothers, spoke of one of them by a name unknown to Mr. Eglinton, and announced their intention of performing some phenomenon under their guidance. He will see further that one of them visited Mr. Eglinton when the vessel in which he had left India was at sea, and fully convinced him of the existence of the Brothers and of their powers.

Now, though we do not say that these incidents absolutely prove that the Brothers *can* go behind the scenes, we would ask Mr. Terry whether it does not look very like it.

The fact is, that, as *we* know, the Brothers possess the power of controlling absolutely, all the elementals and elementaries to whom (with some exceptions) are due the objective phenomena (not the work, unconscious or conscious, of the medium himself) of the séance-room. And it is the possession and exhibition of this power which makes us consider their assertion that they *have* been behind the scenes and *do* know all about it, proved, and that induces us to accept their statements of what takes place, and is done, as *facts*.

If as yet our correspondent does not possess the same good grounds for confidence as ourselves (though these will all come if he only truly works for them) we can only say that, perhaps, before long an even stronger proof may be given to our Spiritualistic friends, and, in the meantime, we would ask our Brother to consider whether the circumstances are not such as to lead distinctly to the inference that the Brothers know more of the so-called spirits, and can more efficiently deal with them, than any Spiritualist or medium.

But now we must let Mr. Terry speak for himself:—

1. I have perused with interest the able article, in reply to my second letter, published in the Theosophist for March last, and although I have weighed the theories there presented as dispassionately as possible, I must confess they have brought me very little nearer to an acceptance of the "occult" in preference to the "spiritual" philosophy. This may not be the case with others who read them, but with me the evidences, in support of my present position, are so diverse and manifold that the explanations afforded, if they shook my faith in, or even destroyed, the foundation of the few instances previously presented, still leave an unbroken link of stubborn facts confronting me, behind which, I cannot go.

2. But you will demur to the word *facts* and substitute "illusory effects." Yet how are we, ordinary mortals, to discriminate between the real and the unreal? For what purpose are our reasoning faculties given to us, but to get knowledge by their exercise and evolve wisdom therefrom? The man who views all phenomena through the physical senses and realizes only what they cognize limits his knowledge to purely terrestrial things, but the philosophical Spiritualist has a wider range of observation, and by the aid of his own spiritual perceptions, or those of others more lucid than himself, opens up a broad field of phenomena, unrecognized by the physical scientist. He realizes, moreover, the supremacy of spirit and views (as far as his material environments will admit) all things from their spiritual aspect. Yet withal, reason is the touchstone by which his experiences must be tested. He has no sound basis outside of it, whilst in the material body.

3. I do not ignore intuition. Great truths dawn upon the mental perception through this channel, but they rarely conflict with the operation of the individual reason. I doubt not but that, in the spiritual state, the latter will be superseded by the former, but, in this material sphere, reason is the primary and legitimate avenue for the absorption of knowledge.

4. You say "the spirit of man which comes into direct and conscious relations with the world of spirit acquires the real knowledge." This I admit, and it is by this means much of my knowledge has reached me. I have by magnetic action liberated the spirits of men and women, placed them *en rapport*

with the world of spirit, compared their descriptions of spiritual things and found (save in details) a general harmony of results, each and all of them describing worlds or spheres more beautiful than this, peopled by forms in human shape exhibiting a higher average intelligence and greater refinement than pertains to our physical life here, and *all* professing to be men and women, who had been denizens of this world, rehabilitated in forms adapted to their more refined condition of existence. Some of these intelligences in conversation with my subjects have conveyed the most beautiful sentiments displaying the highest conceivable morality and inculcating harmonial principles intuitionally acceptable.

5. It may be well here to allude to the explanation, or partial explanation, by analogy of incidents in my experience given in the last "Fragments of Occult Truth," but the analogy is not complete, as in the one instance there is no psychometrical basis, and in the other there is. I am aware how difficult it is to distinguish psychometry from clairvoyance, but with care and a lucid instrument it is practicable. I am also aware of the difficulty, and, perhaps, impossibility, of demonstrating to others the distinct identity and objective existence of what I believe to be my spirit-guide, but it is much more conceivable to me, that this intelligence which almost daily gives some evidence of its independence from my mind, often opposing my preconceptions in a most decided manner, is what it professes to be, than that it is one part of myself misleading the other. It would require strong evidence to convince me (or this portion of me that now expresses itself) that I have two intelligent consciousnesses so distinct from each other as not to know their relationship.

6. I will, however, give one or two more instances of apparent spirit communion from very many that I could call to mind. Nineteen years ago, during my early investigations of the subject, I was sitting with an intelligent, but, not highly educated, gentleman newer to the subject than myself when his hand was controlled by some invisible force to write in rather a laboured manner something encouraging to our efforts. Whilst conversing about this, his hand rose suddenly from the table, whirled round with great velocity, and, descending upon some paper, wrote in a bold, free hand totally different from his own, and resembling none he knew of. "You now see we have full command over your hand, let us have as full command over your heart, and you will be nearer God." None could be more astonished at this unexpected phenomena than the writer himself, and, when, on being interrogated, the intelligence professed to be one of a band of spirits interested in the moral and spiritual progress of humanity, probabilities all pointed to the truth of the assertion. About nine months' intercourse with this band tended to confirm in every respect what had been stated. Questions were satisfactorily answered, difficulties solved, moral and philosophical teachings were volunteered; all in harmony with the idea and commendable to our reason, though often new to our perceptions. Is this the ordinary work of astral tramps or "Kama Rupa's?" I have recently gone over the original MS. and find it all consistent. Twenty years' experience, with the mental and spiritual development it has brought, fail to exhibit any defects in it.

7. Again, nearly three years since, a very dear friend passed out of mortal existence. For years before her death the spiritual part of her nature largely predominated over the animal, and, according to the occult theory, the spiritual Ego would pass into a world of effects, whence there is no return to this world. Yet a few days after her departure a lady (who had but a slight acquaintance with her in the body) came to me and informed me that my friend had appeared to her (whilst in an apparently normal state) as a glorified human form, and given a message for me which had been literally recorded as given. The tone, words and sentiment of this message were eminently characteristic of her, and it conveyed a hidden meaning readily understood by me, but which would be unintelligible to others. Some months after, the same form appeared to another seeress who had not known the deceased in the body, and by symbols recalled to my mind some touching incidents of the past. A year later, whilst visiting in the country, I magnetized a sensitive to aid her development. This lady had never known my friend, and in her own person bore not the slightest resemblance to her. Having induced the magnetic sleep, I sat quietly by, not expecting any phenomenal result, but, on looking at her, a short time after, I observed, first a change of complexion from dark to fair, next a gradual alteration of the contour of the face, the nose became more acquiline, the lips thin, the face longer, and the expression more refined, until in about ten minutes the transformation was complete; and, with the exception of the colour of the hair which remained unchanged, there was before me with all minutiæ the face of my deceased friend. That this was no hallucination is shown by the fact of there being another witness of the phenomenon, who was as fully conscious of the change as myself, though unable to recognize my friend not having known her in the body. This was repeated subsequently and verified by three witnesses, one of whom, being called and asked if she recognized the face, immediately gave the name of my friend. Such incidents as these seem to me to conflict with the occult theory, and must have weight against it, unless it can be philosophically shown to cover them.

8. The Occultists assume their position to be irrefragable; they are not singular in this, though more philosophical in their arguments than many who have preceeded them, but in these times men want evidence which the senses given them can grasp. It is not reasonable on the part of those who doubt what they assert, to demand a demonstration as objectors to any theory often do, but it is reasonable for the truth-seeker to say "show me how I can prove what you affirm," and to expect a practicable road to be pointed out to him. If the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? Only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony.

9. You say that "the sense of individuality in spirit cannot exist without combination with matter." This seems highly probable, though not demonstrable, and, I assume, that the bodies of these spiritual forms seen by seers and clairvoyants are material, though much more refined than the matter we are clothed in. Is not the atmosphere of our world full of material particles invisible to our physical sense?

10. Your assertion, that from Socrates to the present day "*no uninitiated* seer ever saw quite correctly," can hardly be disputed, but the question is, does the *initiated* seer do so? How is it possible for him to be free from bias? Are not the present beliefs or formulæ of occultism the basis on which he starts? Does not the novice have them presented to *him as facts* at the commencement of his initiation, and do not all experiences of the past and present prove to us that, except in absolute physical facts, the basic bias gives a colouring to all the knowledge we accumulate?

11. You misinterpret my last letter when you charge me with saying "*I know* I am right," I simply demured to your taking that position in a former article, asserting merely that, as our knowledge is based upon experience, and as my experiences all tend to the confirmation of my theory, as yours do to the opposite, *I might* AS REASONABLY *say* I KNOW. Your experiences may transcend mine in many directions, but whilst the ground I stand on has all the appearance of solidity and feels firm under my feet, it requires more than assertion to convince me that it is a quicksand. With the tides of error drifting all around, I must be satisfied of a better foot-hold ere I abandon my present one.

12. There is one Spiritualist, at least, who will gladly accept the aid of the "occult sages of the East" to obtain a better knowledge of the after-state, but as I have never in the past accepted the dictum of either man or spirit by faith alone, neither can I in the future (unless by some unlooked-for change in my nature) accept as truth anything contrary to my own experiences until it commends itself to my reason and intuition.

Fraternally yours,

W. H. TERRY.

Now, to the first para. of Mr. Terry's letter no reply is called for. To the second it will be sufficient to say that we doubt, if we should ever find occasion to call in question any of our correspondent's *facts;* we believe that we should be able unhesitatingly to accept them all, for he is clearly a reliable observer; it would only be with the conclusions he forms, based on those facts, that we should be compelled to differ.

The third para., again, is in perfect harmony with our own views.

The fourth para. must be more particulary noticed. It will be borne in mind that we have never denied that communication in a certain sense can be established between men and real spirits of deceased persons. What we have main-

tained is that, except in certain cases, of which hereafter, only *shells*, not true spirits, can appear or operate *in the séance-room.*

We said of the spirit in our first "Fragment": "It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted."

Nor have we ever disputed that there was a *state* (out of which the Spiritualist's conceptions of the Summer Land have no doubt arisen) in which the spirits of those who have passed away, receive the reward of their deserts. To this state, known to Tibetan Occultists as the *Devachan*, we specially alluded in that first paper, when we said "nor during the temporary period of its enjoyment in its newly-evolved Ego-hood of the fruits of its good deeds, &c."

Therefore, we are far from desiring to contest our correspondent's assertion, that by magnetic action he has succeeded in placing some of the incorporeal principles of certain sensitives *en rapport* (if not, as he says, with the *world* of spirit—a very large world indeed—at any rate) with certain spiritual entities.

It is quite certain that in the case of pure sensitives, this can be accomplished, but what we contend is that the information thus obtained will never be reliable. For this there are several reasons. In the first place the principles that cognize in such a case are different from those that give outward expression to the matters cognized, and in the case of no untrained seer can the transfer of the impressions from the spiritual faculties which record, to the more physical faculties which publish, be perfectly effected. Even supposing both sensitive and her magnetizer to be absolutely free from all preconceived ideas about, or expectations in regard to the subjects investigated, still in the mere transfer of the observations from the one to the other class of faculties, mistakes and misconceptions must occur.

But, futher, it is not too much to say that it is quite impossible for the spiritual faculties of any untrained seer even to record correctly in the first instance. Even our physical powers of observation require careful training before they will serve us faithfully. See how utterly unable young children are, as a rule, to judge distances, &c., and just as the physical faculties are untrained in the child, so are the spiritual faculties untrained in the magnetic sensitive. No doubt, in the course of years, if their health and circumstances permit their constantly exploring the unseen world, even such untrained sensitives may acquire for themselves a certain amount of experience and training, and become capable of comparatively accurate observation; but few and far between have such sensitives been, and, even the very best, have fallen far short of accuracy. So that under the most exceptionally favourable conditions, you have first an imperfect record; and, second, a more or less erroneous presentation of that imperfect record.

But in ninety-nine cases out of a hundred, either or both sensitive and magnetizer have well-defined preconceptions of what they think ought to be the case, and then, however honest and conscientious both may be, these preconceptions will more or less colour the evidence given. Indeed, so certainly is this the case that, broadly speaking, there is twice the probability of error in the case of a magnetized sensitive, to what there is in the case of a seer, who without the intervention of a magnetizer can by hypnotism (of one kind or another) unaided, place himself *en rapport* with spiritual entities Thus a Swedenborg would be much less likely to err, than the best sensitive requiring the intervention of a magnetiser to awaken her supersensuous faculties.

But there is yet another source of error. Even the best and purest sensitive can at most only be placed at any time *en rapport* with a particular spiritual entity, and can only know, see and feel, what that particular entity knows, sees and feels. Now no spiritual entity in Devachan, or hybernating prior to passing out of this earth's attraction; (and it is, broadly speaking, only with such that a sensitive can be placed *en rapport,*) is in a position to generalize. It lives in a paradise or dream of its own creating, and it is utterly unable to give any idea of how it is faring with others. Each individual spirit in Devachan dreams its own dream, lives in its own Summer Land (but it is a *state,* not a land), surrounded by all the people and things it loves and longs for. But these are ideal, and the very people by whom it believes itself surrounded may be each dreaming his own dream, in his own ideal paradise; or some of them may be perhaps really still on earth, or even passing through the remorseless wheels of annihilation. And through the veils that curtain in each spirits dream of felicity, there is no peeping down to earth, a glimpse of which would necessarily mingle some bitterness with the cup of happiness, nor is there any *conscious* communication with the flying souls that come, as it were to learn where the spirits are, what they are doing, and what they think, feel and see.

What, then, is being *en rapport?* It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the disincarnate personality. The spirit of the sensitive gets "odylized," so to speak by the *Aura* of the spirit whether this be hybernating in the earthly region or dreaming in the Devachan; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality, and writes in its handwriting, uses its language and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits which being correctly attuned to those others are, for the time, blended with them.

Many of the subjective spiritual communications are genuine; the majority where the sensitive is pure-minded; but (1) they only reflect in each case the ideas of a single spirit, unable to see beyond the limits of its own mental chrysalis or ideal paradise; (2) it is impossible for the uninitiated sensitive to observe and record altogether correctly what it does see and hear during its amalgamation; (3) it is equally impossible for the sensitive to transfer intact the impressions recorded by the supersensuous faculties, to the senses through which alone they can be communicated to the world; and (4) such communications will be still further vitiated by any pre-existing conceptions or beliefs inhering in the minds of either sensitive or magnetizer, or both.

But Mr. Terry says that, having compared the descriptions of things spiritual given to him by different sensitives when in trance, he found a general harmony "each and all describing worlds or spheres more beautiful than this, peopled by forms in human shape, exhibiting a higher average intelligence, &c., &c." But what else could he expect, he a pure-minded, educated European of the present day, dealing also with pure, more or less educated sensitives? If he had tried a native Australian woman sensitive, and had studiously kept his own mind passive, he would have heard a very different story. Nay, though a certain skeleton of truth (but *partial truth*) runs through all genuine communications, he will find the widest discrepancies in details between the so-called facts elicited by himself and those elicited by equally good men, with equally pure mediums in France,* Germany and America.

It is unnecessary, however, now to press this point further; all we desire for the moment to make clear is that while we in no way dispute the genuineness of the class of communications to which our correspondent refers, we, yet for the above reasons, know them to be necessarily unreliable, necessarily more or less incorrect and inaccurate.

And now turning to para. fifth, we would remark that it may *possibly* be that there really is a distinct spiritual entity

* Allan Kardec is probably the *one* untrained experimenter, who has got nearest the truth, and this because he generalized from such a vast mass of communications by very carefully picked sensitives and did thus eliminate a vast amount of error.

impressing our correspondent's mind. In other words, there may, for all we know, be some spirit, with whom his spiritual nature becomes habitually, for the time, thoroughly harmonized, and whose thoughts, language, &c., become his for the time, the result being that this spirit seems to communicate with him. All we said before was that a similar explanation to that we had offered of the facts of a certain case would *in all probability* meet Mr. Terry's case. But if he feels confident that this explanation does *not* fit his case, then it is possible (though by no means probable) that he habitually passes into a state of *rapport* with a genuine spirit, and, for the time, is assimilated therewith, thinking (to a great extent, if not entirely,) the thoughts that spirit would think, writing in its hand-writing, &c.

But even so Mr. Terry must not fancy that that spirit is consciously communicating with him, or knows in any way, anything of him, or any other person or thing on earth. It is simply that the *rapport* established, he, Mr. Terry, becomes for the nonce assimilated with that other personality, and thinks, speaks and writes as it would have done on earth.

As for the figure of the fine, intelligent and benevolent-looking man, seen repeatedly by the seers and seeresses, this may well be a real astral picture of the earth-life form of that very spirit, drawn into the aura of our correspondent by the synchronism of his and that spirit's nature.

Many other explanations are possible; the variety of the causes of phenomena is great, and one need be an adept, and actually look into and examine what transpires in order to be able to explain in each case, what really underlies it; but this much is certain, *viz.*, that no good benevolent person, who passed away upwards of a century ago, can possibly be visiting here on earth, and advising and comforting our correspondent. The molecules of his astral nature may from time to time vibrate in perfect unison with those of some spirit of such a person, now in Devachan, and the result may be that he appears to be in communication with that spirit, and to be advised, &c., by him, and clairvoyants may see in the Astral light a picture of the earth-life form of that spirit, but, so far as we have as yet been instructed, this is the nearest approach to what our correspondent supposes, that is *possible*.

No doubt had our Brother's guide not departed from this earth so very long ago, another explanation, to which we will refer later, more in consonance with his views would have been *possible*, though extremely improbable.

Taking next his sixth para., the experience therein detailed seems sufficiently explained on either of two hypotheses. First, despite their unobjectionable character, these teachings may have come from mere *reliquiæ* of men or personalities, not sufficiently spiritual for further progress. In our first fragment we distinctly said "All elementaries are by no means actively wicked all round.....when, speaking through a still pure medium, the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies."

It is perfectly *possible*, that the admirable teachings referred to by Mr. Terry *may* have come from a high class, though still lost personality, too intellectual to show in its true colours before him and his friend, and yet capable of playing a very different part in a less pure circle.

But it is far more likely that the medium's spirit really became *en rapport* with some spiritual entity in Devachan, the thoughts, knowledge and sentiments of which formed the substance, while the medium's own personality and pre-existing ideas more or less governed the form of the communication. We attach no special importance to the particular form of words in which the first message is said to have been given. This may perfectly have been the medium's share of the communication, when for the moment he identified his spiritual nature with that of the spiritual entity.

Here, again, there is another possible, but not at all probable, explanation to which we shall refer later.

The experience recorded in para. seven is a most interesting one, and, as stated, somewhat difficult to explain with confidence. If we had something more than the very slight sketch afforded, we should find less difficulty.

The first appearance might possibly be thus explained; for a very short period after death, while the incorporeal principles remain within the sphere of our earth's attraction, it is *possible* for the spirit, under *peculiar* and *favourable* conditions, to appear.

But, as a broad rule, such appearances only take place within a few minutes after, or shortly before, the physical death. Of course, we mean the real death; the last portion of the frame that dies is the brain—which is often still alive and thronged with images, long after, or, at any rate, for many hours and days after life has been pronounced by the spectators to be extinct. It is true that the period intervening between death and the entry into the gestation state, varies *in the case of persons dying a natural death* from a few hours to a few years, but it is quite abnormal for the spirit to appear during this period, except within a *very* short period after death. Putting aside the case of adepts and those trained by them to that end, the Ego within a few moments after death sinks into a state of unconsciousness, from which it does not recover until the struggle between the higher and lower duads has been fought out, and there remains inside the sphere of the earth's attraction, (the Region of Desire,) only the shell, either, in the rarer case of personalities doomed to annihilation, a two-and-a-half principle-shell, or in the case in which the higher principles having triumphed, they have passed on taking with them the better portions of the fifth principle, also a one-and-a-half principle-shell soon to disintegrate.

It seems, therefore, extremely doubtful whether even the first appearance can be explained as a *bonâ fide* one, consciously made by the spirit of the deceased. It is possible, for the true death, the death of the brain, is sometimes delayed long after the death of the rest of the body, the apparent death—and, though the first appearance took place "a few days after" apparent death, it may really have only occurred at the moment of true death. But this is less probable than that, despite the facts that would lead to a contrary conclusion, even this first was really an unconscious appearance. The spirit sunk in its *post mortem* trance, (of course, for all its comparative etheriality and non-corporeality a space occupying and material entity) is borne about by magnetic currents swayed here and there like dead leaves whirling in the bosom of a stream. Thus carried, it may pass within the range of vision of some seer, or its reflection in the astral light may be caught by the inner eye of a clairvoyant. The spirit itself will have no more consciousness of such an appearance than a person passing through a room in which there happens, unknown to him, to be a mirror, is of having cast a reflection therein. Usually the position and aspect of the forms indicate unmistakably the unconsciousness of the spirit—but this is not invariable—the mental activity of the spirit may revive in a succession of dreams, restoring a subjective consciousness, while objective unconsciousness still prevails, and in such cases the form may assume a conscious and animated, or even transfigured, appearance—all depends on the character and intensity of the dreams, and these again depend upon the degree of the spirituality and purity of the deceased.

It is not at all necessary (nor, indeed, is it possible under our present hypothesis) that any real conscious communication should have passed between the dormant spirit and the seeress. It was all sufficient for the latter to have come thus in direct *rapport* with the spirit or its astral

image, to think precisely what the spirit, if still conscious and in earth-life, would have thought. This presents absolutely no difficulty.

Possibly the second appearance may be similarly explained. But here the question arises. When this second appearance took place, was the seeress under our correspondent's magnetism? If so, there was probably no appearance at all. The magnetizer tenderly attached to the deceased, by the exertion of his magnetic power unconsciously placed the seeress *en rapport* with the spirit of the deceased, with which for the time her spirit was more or less perfectly identified, leading to an idea of seeing her (as she was wont to appear when on earth), and receiving from her messages or indications, of which the seeress really became cognizant, when the two spirits were for the moment blended.

The transfigurations are less doubtful in character, and there are three ways of explaining them:—

1. The mesmeric action of our correspondent placed the sensitive's spirit *en rapport* with that of his dearly-loved deceased friend. Then when for the time the identity of the two was established, the nature of the deceased taken on by the sensitive, being much more spiritual and powerful than her own, and her physical constitution being of such a nature as to admit such changes, her body began at once to exhibit an analogous change corresponding to the change undergone by her spiritual nature in consequence of the amalgamation.

2. The transfiguration may have been due to the intensity and clearness of the deceased friend's face in Mr. Terry's thought. That face being so strongly impressed on his memory, it is but natural that the latter, owing to its intensified activity during such séances, should be throwing off an unusual amount of energy and solidifying, so to say, the familiar image, on the etheric waves of his aura. Thus, unknown to himself, Mr. Terry may have aroused it up into sympathetic action, which, transforming the image from a subjective into an objective picture, finally caused it to move on, guided by the current of attraction, until it settled upon, and so was found reflected on the medium's face. The images we find in the endless galleries of space, nailed on to the indestructible walls of *Akasa*, are but lifeless and empty masks after all, the pictorial records of our thoughts, words and deeds. In Mr. Terry's case, the invisible *Reality* in the magnetizer's aura threw an objective adumbration on the plastic features of his sensitive, and—the phenomenon was produced.

3. Thought, Memory, and Will are the energies of the brain, and, like all other forces of nature—to use the language of modern science—have two general forms: the potential and the kinetic form of energy. Potential *thought* clairvoyantly discerns and chooses its subject in the astral light,—the *Will* becomes the motor power that causes it to move, that directs and guides it whithersoever it likes...and, it is thus that the adept produces his occult phenomena, whether of a physical or a spiritual character. But the latter can also occur without any intervention of an intelligent will. The passive condition of the medium, leaves him (*a*) an easy prey to the pranks of the elementaries, as well as to those semi-intelligent elemental beings ever basquing and masquerading in the sidereal light; and (*b*) such a phenomenon may as easily occur of itself, simply owing to the surrounding and favourable conditions. The sidereal image of a person we think of, will remain pale and quiescent in its indelible impression on the ether, until its atoms are propelled into action by the strong magnetic attraction which emanates from the molecular tissues of the medium, saturated as they are with the mesmerizer's thought full of the image. Hence—the phenomenon of TRANSFIGURATION.

These transfigurations are rare; but we have yet known of a good many instances, and some very remarkable ones will be found recorded in Colonel Olcott's work entitled "People from the Other World."

The above probably explains all the features of this case; but to enable us to assert positively in any case that the occurrence *was* brought about in this or that way, it is essential that we should be acquainted with every single detail. So long as we only have the barest outlines to deal with all we can pretend to offer are more or less *probable* solutions.

Our correspondent tells us in his first para. that even if we explain one or two cases, he still finds an unbroken line of stubborn facts opposing our explanations behind which he is unable to penetrate. We can only promise that if he will furnish us with accurate details of all cases within his personal knowledge, which, in his opinion, are not explicable by the Occult Doctrines, we will show him that they are so explicable, or abandon the field.

But we must premise two conditions. First, we will only accept cases of which he has a complete personal knowledge—we will not accept cases picked up out of books and papers. He is a reliable, philosophical observer, from whom we are sure to get facts carefully observed and accurately recorded. With these we can have no difficulty in dealing. But as for cases recorded here, there and everywhere, many are, to our knowledge, pure inventions, while many more although recorded in good faith, have been so transmogrified in the processes of observation, and record that it would be hopeless to discuss them.

Secondly, he must not be surprised, if in the course of our explanations, all kinds of new facts not hitherto touched on are brought to notice. The subject is a vast one. There are wheels within wheels—laws within laws, exceptions to all these. Purposely hitherto we have only endeavoured to convey a general conception of the more important features of the Truth. If exact accuracy of detail is required, every one of our general laws will require certain provisos and riders. To detail only what *we* know in regard to these spiritual phenomena would occupy several complete numbers of the THEOSOPHIST, and if our explanation had to include the whole system of elementals (future men during a coming cycle) and other obscure powers and forces, which cannot even be mentioned, several octavo volumes would be needed to contain it.

In the first part of our correspondent's eighth para. we quite concur, but when he goes on to say "if the proof can only be obtained by a practical renunciation of the world, a severance of all human ties, affections and responsibilities, of what use is it to humanity? only one in a million may avail themselves of it, and how many of the remaining 999,999 would have faith in his testimony,"—we are compelled to point out that he is in error in his premises, and that his conclusions even were these premises correct, are untenable. For even admit that only one in a million would consent to avail themselves of the opportunity afforded for obtaining proof, would this be any reason for the remaining 999,999 refusing to accept their evidence? Is this so in practice? Certainly not! At the present time not more than one in a million, (if so many,) are willing to avail themselves of the opportunity of obtaining for themselves proof of the *facts* of astronomy. Yet the remainder accept these facts, perfectly satisfied with the knowledge that any one who chooses to go through the necessary training and study can acquire that proof, and that all who have gone through that training, &c., are agreed as to the sufficiency of the proof.

Astronomy is a science with the name and general bearing of which all fairly educated men are familiar. Occultism, is a science which has hitherto been veiled in the most profound secresy and of which, so far, none but Occultists have possessed any knowledge. But once let mankind be familiarized with the idea; let it become known that any one who chooses to make the necessary sacrifices can obtain the proofs, and that those who have obtained the proofs consider these conclusive, and the mass of mankind will be quite content to accept the facts, even on the testimony of the one per million, who does undertake the verification of the assertions of his predecessors.

But our correspondent's assumptions are erroneous; a practical renunciation of the world in the sense in which the apostle exerted all Christians to be in the world, but not of the world is doubtless essential, but it is by no means requisite to sever all human ties and affections; nor can it ever be *permitted*, much less required, to abjure human responsibilities. These latter may change in character, and may—indeed must—with increased knowledge and power, assume a wider reach, and the affections must broaden and become more cosmopolitan, but it is self-abnegation (*not* selfishness), and a devotion to the welfare of others, that smooths the path to adeptship.

Replying to the ninth para., we may say that not only our atmosphere, but the entire universe, is pervaded by substance incognizable alike by *our* physical and spiritual senses, and again by forms of matter normally incognizable by our physical senses, but more or less cognizable by spiritual senses of different degrees of development.

As regards the freedom from error claimed for the teachings of occultism, referred to in para. tenth, Mr. Terry, we venture to submit, mistakes the position. It is needless to point out to him the difference between empiricism and science, and the uninitiated are empiricists; the occultists, scientists. This will be obvious at once when it is borne in mind, that for thousands of years, hundreds of initiates have been exploring the unseen world. That the results of their explorations have been recorded and collected, and discrepancies eliminated by fresh verifications. That the facts ascertained have been generalized and the laws governing them deduced therefrom, and the correctness of these deductions verified by experiment. Occultism, is therefore, in every sense of the word an exact science, while the teachings of the very ablest untrained seer who has worked single-handed can only be empiric.

When in our first article we said we *know*, (an expression to which our Brother, perhaps rightly, takes objection in his fourth para.) we only said this in the sense, that talking to people ignorant of mathematics, we should say that we know that the curve described by the moon in space is a form of epicycloid represented by such and such an equation. Not meaning thereby that we had ourselves investigated this somewhat abstruse problem, but that we were aware of the method by which this was solved, and knew that numerous competent mathematicians had so solved it, and had all arrived at the same solution. Surely those ignorant alike of mathematics and of the work of mathematicians, could by no means as reasonably say in reply, that they *knew* that the orbit of the moon was something wholly different. It is not *our* experiences (though these collectively are considerable) on which we rely, as our correspondent seems to fancy. For all we know his experiences may transcend ours, and, be this as it may, we should certainly never have presumed to traverse, authoritatively, his views on the strength of our own experiences or knowledge. What we rely on are the generalized results of the experiences during a vast period of time of a large body of trained Psychists, who have ever made the attainm ent of truth, in matters spiritual, the foremost object of their desire, and the promotion (though in secret) of the welfare of mankind, their primary duty.

With Mr. Terry's last para. we should be the last to quarrel. It is endited in the true spirit of the philosopher, and one of the first warnings that the neophyte in occultism receives is thenceforth to believe nothing the truth, rationality, or probability, of which cannot be established to his satisfaction.

And now, having attempted to answer para. by para. every portion of our esteemed correspondent's kind favour (that seemed to require a reply), we think it might be well to develop a little further one doctrine, that we broached in our first paper, and explain more in detail why we are so strongly opposed to habitual mediumism.

Broadly speaking, the *objective* phenomena of Spiritualists (of *subjective* communications we have already spoken) are the work of, or, at any rate, result from, the activities or intervention of (1) ELEMENTALS, half intelligent nature forces, entities, which in a far distant cycle, after passing through all the lower objective Kingdoms will ultimately be born as men; (2) ELEMENTARIES or SHELLS. These shells are of two kinds—first, those belonging to men whose sixth and seventh principles having attracted to themselves the quintessence, as it were of the fifth also, have moved on to fresh developments. These shells consist of the fourth, and only a portion of the fifth principles. Half or more of the personal memory is gone, and the more animal or material instincts only survive. This relic, this dross left behind in the crucible, when the refined gold was taken, is commonly the "angel guide" of the average medium. Such entities, of course, only survive for a time; gradually all consciousness departs and they disintegrate. Only highly mediumistic natures attract these, and only certain of these. The purer the personality, the less their vitality; the shorter their period of survival and the less the chance of their contributing to mediumistic displays. The more full of blemishes, the more disfigured by sins and animal desires the personality; the greater the vitality of its *reliquiæ*, the longer their survival, the greater the chance of their finding their way into the séance-room. The man, as a whole, as the world goes, may have been a good man, good may have actively predominated in him, and yet the worse portions of his nature, his lower and more animal instincts standing now alone and unneutralized by all the better portions of his character, may be evil enough.

It is impossible that any real good can come of intercourse with even this class of shell; it will not be *actively* wicked, it is too imperfect and weak for that, but yet its influence in the long run cannot be elevating. But, besides this, it is wrong to encourge such shells into activity or convey to them a fresh impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality, and its *reliquiæ*, and any excitement of these latter, any galvanization of them with a fictitious renewed life, such as results from mediums dealing with them, distinctly disturbs the gestation of the personality, hinders the evolution of its new Egohood, and delays, therefore, its entry into the state of felicity (Devachan), in which, in its new Egohood, it reaps the fruits of its good deeds, prior to re-incarnation and re-birth here, if it has not completed its appointed tale of earth-lives, or in the next superior planet.

But the other kind of elementary is far more dangerous as a rule to deal with. In this case the man has been weighed in the balance and found wanting—his personality has to be blotted out—the fourth and fifth principles are intact; and, more than this, the fifth will have assimilated all that there may be left of personal recollection and perceptions of its personal individuality in the sixth. This second class of shell is in every way more enduring, more active, and in the majority of cases, distinctly wicked. No doubt it can suffer no injury from its intercourse with men, but these latter must inevitably deteriorate in consequence of association with shells of this class. Fortunately these are not, comparatively speaking, very numerous; of course, absolutely, there have been millions of millions of such, but, to the credit of human nature be it said, that the personalities that have to be absolutely blotted out form but a fractional percentage of the whole.

Moreover, shells of this nature do not remain for any great length of time in the atmosphere of this earth, but, like straws floating near a whirlpool get caught up by and dragged down in that terrible Maëlstrom, which hurries off the failures towards disintegration, in other words to the planet of matter and death—the mental as well as the physical satelite of our earth.

As for the elementals, rudimentary men no doubt, but more embryotic even than the spirit that sleeps in the mineral, these, though capable of, becoming powerful forces in association with shells, under the spells of sorcerers and under the guidance of adepts, are, as a rule, irrespon-

sible, purblind, neutral entities, taking character and colour moral and mental from the active and more developed spiritual entity with or under whose control they work; but even these, though themselves incapable of being injured, may become very dangerous to mediums with any inherent evil tendencies.

Here then in elementals and elementaries are to be found the majority, probably, of the performers of the physical phenomena of Spiritualists. Association with no one of these three classes, can possibly benefit mankind as a whole. The variety of natures is so infinite, that we do not assert that in no case has any human being benefited by intercourse with any individual specimen of either class. But we do say that, *broadly* speaking, nothing but harm can be expected from association with such. Further in the case of one of the three classes, mediumistic intercourse inflicts a distinct injury upon innocent beings.

But though elementaries and elementals constitute a large proportion of the performers, there are other classes of actors. We do not pretend—we are not permitted—to deal exhaustively with the question at present, but we may refer to one of the most important classes of entities, who can participate in objective phenomena, other than elementaries and elementals.

This class comprises the spirits of conscious sane suicides. They are *Spirits*, and not *Shells*, because there is not in their cases, at any rate until later, a total and permanent divorce between the fourth and fifth principles on the one hand, and the sixth and seventh on the other. The two decades are divided, they exist apart, but a line of connection still unites them, they may yet reunite, and the sorely threatened personality avert its doom; the 5th principle still holds in its hands the clue by which, traversing the labyrinth of earthly sins and passions, it may regain the sacred *penetralia*. But, for the time, though really a spirit, and, therefore, so designated, it is practically not far removed from a shell.

This class of spirit can undoubtedly communicate with men, but, as a rule, its members have to pay dearly for exercising the privilege, while it is scarcely possible for them to do otherwise than lower and debase the moral nature of those with and through whom they have much communication. It is merely, broadly speaking, a question of degree; of much or little injury resulting from such communication; the cases in which real, permanent good can arise are too absolutely exceptional to require consideration.

Understand how the case stands. The unhappy being revolting against the trials of life; trials, the results of its own former actions; trials, heaven's merciful medicine for the mentally and spiritually deceased, determines, instead of manfully taking arms against the sea of troubles, to let the curtain drop, and, as it fancies, end them.

It destroys the body, but finds itself precisely as much alive, mentally, as before. It had an appointed life-term determined by an intricate web of prior causes, which its own wilful sudden act cannot shorten. That term must run out its appointed sands. You may smash the lower half of the hour glass, so that the impalpable sand shooting from the upper bell is dissipated by the passing ærial currents as it issues; but that stream will run on, unnoticed, though it remain, until the whole store in that upper receptacle is exhausted.

So you may destroy the body, but not the appointed period of sentient existence, foredoomed (because simply the effect of a plexus of causes) to intervene before the dissolution of the personality; this must run on for its appointed period.

This is so in other cases, *e.g.*, those of the victims of accident or violence; they, too, have to complete their life-term, and of these, too, we may speak on another occasion—but here it is sufficient to notice that, whether good broad, their mental attitude, at the time of death, alters wholly their subsequent position. They, too, have to wait on within the "Region of Desires" until their wave of life runs on to and reaches its appointed shore, but they wait on, wrapped in dreams, soothing and blissful, or the reverse, according to their mental and moral state at, and prior to the fatal hour, but nearly exempt from further material temptations, and, broadly speaking, incapable (except just at the moment of real death) of communicating *scio motu* with mankind, though not wholly beyond the possible of reach of the higher forms of "the Accursed Science," Necromancy. The question is a profoundly abstruse one; it would be impossible to explain within the brief space still remaining to us, how the conditions immediately after death in the case (1), of the man who deliberately *lays down* (not merely *risks*) his life from altruistic motives in the hope of saving those of others; and (2) of him, who deliberately sacrifices his life from selfish motives, in the hopes of escaping trials and troubles, which loom before him, differ so entirely as they do. Nature or Providence Fate, or God, being merely a self-adjusting machine it would at first sight seem as if the results must be identical in both cases, But machine though it be, we must remember that it is a machine *sui generis*—

> "Out of himself he span
> Th' eternal web of right and wrong,
> And ever feels the subtlest thrill
> The slenderest thread along"!

A machine compared with whose perfect sensitiveness and adjustment, the highest human intellect is but a coarse clumsy *replica, inpetto*.

And we must remember that thoughts and motives are material, and at times marvelously potent material forces, and we may then begin to comprehend why the hero sacrificing his life on pure altruistic grounds, sinks as his life-blood ebbs away into a sweet dream, wherein—

> "All that he wishes and all that he loves
> Come smiling around his sunny way"

only to wake into active or objective consciousness when re-born in the Region of Happiness, while the poor, unhappy and misguided mortal who, seeking to elude fate, selfishly loosens the silver string and breaks the golden bowl, finds himself terribly alive and awake, instinct with all the evil cravings and desires that embittered his world-life, without a body in which to gratify these and capable of only such partial alleviation as is possible by more or less vicarious gratification, and this only, at the cost of the ultimate complete rupture with his 6th and 7th principles, and consequent ultimate annihilation after, alas! prolonged periods of suffering.

Let it not be supposed that there is no hope for this class—the sane deliberate suicide. If bearing steadfastly his cross, he suffers patiently his punishment, striving against carnal appetites, still alive in him, in all their intensity, though, of course, each in proportion to the degree to which it had been indulged in in earth-life. If we say he bears this humbly, never allowing himself to be tempted here or there into unlawful gratifications of unholy desires, then when his fated death-hour strikes his four higher principles reunite, and in the final separation that then ensues, it may well be that all may be well with him, and that he passes on to the gestation period and its subsequent developments.

Till the predestined death-knell rings he has his chance, he may wipe off in suffering and repentance many a sad black score from the page of "KARMA," but, alas! and this is the point we desire to impress upon Spiritualists, he may *add* a hundred fouler ones to the sad blots already damning the record.

It is not merely for the sake of the mediums, not merely "for the sake of those that set at meat with these," but, above all, for the sakes of these miserable half-lost brothers and sisters that we appeal.

Suddenly cut short in careers, always more or less deeply befouled in all sane suicides (and we speak only of these, for insane suicides are but victims), with one of

the deadliest sins, rage, hatred, lust, greed, &c., they awake to find themselves haunted by their besetting sin in all its intensity. Around them are mediums, many of them of sad purpose throwing themselves open to what they idly dream to be angel guides. They have but to obsess these only too willing partners, to share in their evil gratifications, or collecting out of their aura and loosely coherent physical organizations, and from even fouler sources, the tombs and shambles, materials from a fragile physical organization of their own, revel in this with their mediums in all imaginable iniquity. These were the *incubi* and *succubi* of mediæval times, these are the "Spirit wives" and husbands of modern days, and these, when merely obsessing and not assuming a seperate objective form, are the demons of drunkenness, gluttony, hatred and malice, the memorials of whose fiendish excesses crowd the sad records alike of the present and the past.

Evil, to begin with and separated (though not *as yet* irrevocably) from their 6th and 7th principles, and such restraining influence as these may have insensibly exercised, these spirits too often pass from bad to worse, develop into true psychic vampires, driving victim after victim to destruction, inciting to, and glorying in the foulest, the most incredible crimes, to be swept at last, when the appointed death-hour strikes, on the flood-tide of their own enormities, far out of the earths aura into regions, where cold annihilation, alone, drops the curtain on Æons of unimaginable misery.

And many of these, veritable fiends as they become, were not so *very*, very bad in this life; "shady lots" perhaps in modern phraseology, with some rebellious, bitter, angry taint in the character, which led them to suicide—but after all very far removed from the demons in which they eventuated, and this awful and incredible development devil-wards which they underwent, though indirectly facilitated by the separation of their highest principles was primarily, and almost exclusively, due to the temptations, the facilities for the gratification of their worst desires, held out to them by mediums (recognized as such or not) of the low physical-manifestation type.

Alas! for the great bulk of such mediums! Alas! for too many of their Spiritualistic admirers and associates! Little do they dream that two-thirds of all the most monstrous crimes in the world have their origin in this low physical mediumistic capacity. Unrecognized as such, *hundreds* of miserable mediums perish on the scaffold, declaring, and declaring truly, that they were egged on to the crimes for which they suffer by a devil in reality, an obsessing spirit, mostly of this class. In thousands and thousands of cases, the gross sins, drunkenness, gluttony, lewdness, beastiality in all its forms, which spread desolation to innumerable happy hearths, and plunge in misery and disgrace countless happy households, are all really traceable to this same class of spirit, deriving alike the intensity of its evil desires and the power to do harm, from that fatal capacity of mediumship of the low class, favourable to physical manifestations.

And this mediumship is a plant, that like a noxious weed spreads as time runs on, under encouraging influences. Do the Spiritualists who deal so complacently, nay, who so greedily run after, these physical-manifestation mediums reflect on, or at all realize what they are doing? It is not merely that both they themselves and the mediums are running a fearful risk of moral shipwreck through this intercourse. This *can*, to a certain extent, be guarded against (though it too seldom is) by perfect purity of word, thought and deed; and again the medium *may* (though this too is rare) be naturally so well-disposed that the obsessing spirit, if not already rabidly evil, may do little harm, but what is alike beyond control of medium and his or her supporters is, diffusion as the mediumship is developed of mediumistic germs through the Akasic atmosphere which lighting here and there in appropriate soils the weakest and most sensual natures, will produce later a crop of more degraded mediums, destined certainly to include many of the vilest sinners, if not several of the deepest-dyed criminals of the age.

This form of mediumship is a deadly weed, and so far from being encouraged into reproduction (and that is what the Spiritualists, as a body, do), it should be starved out, by disuse, whenever and wherever it is recognized. It will always unfortunately exist, springing up sporadically here and there, and though dwarfed in habit, contributing largely to the loathsome annals of sin and crime; but it is truly monstrous to aid the propagation, and in an intensified form, of this curse, by aiding and abeting the development and function of prominent specimens.

Let none, who do this, dream that they can escape the consequences. All who share in transactions by which sin and misery are multiplied for others, must share the recoil. They may act in ignorance, in good faith and so escape the moral taint, the most grievous of the consequences of evil, but they can, by no means escape the other consequences, and they will have to brave in coming lives the angry buffets of a retributive justice, which, though sleeping during the present, never sleeps during a second life.

Reviews.

PRIVATE INSTRUCTIONS IN THE SCIENCE AND ART OF ORGANIC MAGNETISM.

BY MISS CHANDOS LEIGH HUNT.

Published for the Author, 13, *Fitzroy Street, London.*

[Some of our readers who are interested in the Western modes of mesmerization, and especially the Branches of our Society will be glad to learn of the appearance of a new work in England upon that ancient science. Not having seen the book ourselves, we republish from the *Herald of Progress* a review on it by Mrs. Emma Hardinge Britten, a justly famous lecturer, the author of many valuable and learned works on Occultism and Spiritualism and—one of the original Founders of the Theosophical Society. It is in her spacious drawing rooms, in New York, U. S. A. in 1875, that our Society was born. No writer is more competent than this gifted lady to appreciate and judge of the value of a work of that kind, and therefore we strongly recommend it to our readers.—Ed.]

Some 100 years ago, the "Rationalists," "Sceptics," and all that class of thinkers who denied the existence of a spiritual side to man's nature, were accustomed to cite "the fables" put forth by every class of religionists in the name of "miracles" as a proof of the total unreliability of religious systems in general. The arguments against the validity of "miraculous" narratives are too trite to need repetition; in fact, they may be summed up in the simple sentence—"If these things ever occurred, why not now?" And none could answer this pertinent question, although the arguments, *pro* and *con*, have been continued for centuries. Anton Mesmer came in 1760, and denial, if not silenced, had no longer a foot of ground to rest upon. Mesmer repeated "miracles"—proved miracles, and actually *proved the proof*, by bringing science face to face with the pabulum by which miracles were wrought,—to wit, vital magnetism. The followers of Mesmer went beyond this. They evolved psychology as a result of magnetism, and demonstrated the possibility of transferring the powers of mind, as well as those of vital force, from one individual to another. And these experiments only led the way to still higher results, for by magnetism, the spirit liberated from the trammels of its physical encasement, was often enabled to soar away beyond the realms of earth; take cognizance of the actualities of spiritual existence, and perceive how—in the form of modern mediumship—the magnetizers who had once been dwellers upon earth, could still—as freed spirits—exercise kindred powers through susceptible human organisms. Thus then magnetism and psychology as practised by human experimenters, became stepping-stones for the higher and more sublime revealments of the same powers, exhibited

through spiritual operators, and though—as I am advised I may only occupy a limited amount of space in this article—I dare not attempt to expand further upon a subject so fraught with illimitable possibilities for good to humanity, I have perhaps hinted at enough to justify the claim I now make, that the study of vital magnetism underlies all those fundamental links of connexion which unite the visible with the invisible universe. It is from this point of view that I would call the attention of the readers of this journal, to a work which forms one of the most valuable additions to the occult literature of the nineteenth century, namely, a thoroughly exhaustive and well digested treatise upon the nature, uses, and abuses of "Organic Magnetism." To know that such a work is in existence, it seems to me, should be sufficient to place it at once in the hands of every earnest student of life's profoundest mysteries, and it is in the hope that the pen of a thoroughly disinterested reviewer may aid in promoting the knowledge contained in the invaluable treatise referred to, that I venture to add my humble testimony to its worth. The whole question of miracles set aside, there are still unwrought mines of both physical and psychical wealth to be derived from the study of organic magnetism. First on the list stands the beneficent gift of healing disease. Volumes of testimony might be adduced on the subject of healing by occult methods, all of which are explicable only by the study of vital magnetism, and a knowledge of how to substitute healthful force for that of disease, and to restore equilibrium to disorganized vital conditions. For the evolution of psychological phenomena, results no less amazing are susceptible of development by the scientific use of magnetism. Clairvoyance or the power of spiritual sight to transcend the boundaries of time and space, overcome the obstacles of all manner of material environments, the gift of prophecy, psychometry, and numerous other soul faculties as yet only faintly dreamed of, but neither understood, nor applied, are amongst the many germs of spiritual potency that can be cultured by magnetism. It must not be supposed that the possibilities here glanced at, constitute more than one per cent of the subject; above all it must be remembered that quite one half of all mesmeric operations, are liable to abuses, just as baneful in their effects, as the uses of the other half are beneficial. Take the following terse, simple, yet most comprehensive definition of what are some of the USES of organic magnetism, as rendered by the gifted author whose work we are considering; she says: "Organic magnetism can be directed for curing MENTAL, MORAL and PHYSICAL DISEASES;—producing refreshing sleep, rendering the body insensible to pain, developing spiritual gifts, artificially causing the phenomena of somnambulism, cultivating plants, and fruits, taming animals," &c., &c. Enormous claims these! it may be alleged. Aye! but no larger than can be demonstrated by the abundant facts on records we answer; and no larger than can be performed again in the experience of any faithful and persevering student of Miss Hunt's exhaustive work, in which these and numerous other available means of utilising organic magnetism are pointed out, with directions for their unfoldment, so clear and explicit, that the dullest cannot fail to comprehend, and if they will to practicalize them. Nor does our author fail to point out in the most uncompromising terms, the abuses which result from the application of magnetism injudiciously or ignorantly used, above all, when the practice is attempted by those who are not endowed with a thoroughly healthful physique, a mental temperament of the purest and most perfectly balanced nature, and purpose directed by the highest humanitarian aims. In a word, the uses and abuses of magnetism are so thoroughly defined, that none can mistake them, and it is because I perceive in this work—on the one hand, the means of utilizing in its noblest possibilities the most potential force in the universe; and on the other, the unmistakable index finger which warns the student off from the path either of mistake or transgression; that I, a total stranger to the writer, but enamoured of the good which I perceive in the work, undertake thus to commend it to the attention of all those who may be able or willing to follow out its admirable teachings. If it be asked upon what grounds I assume my own capacity to judge of this work, I beg to say I have not only been a magnetic subject myself, but my world-wide career has furnished me with unnumbered opportunities of witnessing both the uses and abuses of this all-important subject. I know for an absolute fact that there are persons assuming to be "magnetic healers," now in practice, whose very atmosphere is moral poison, and others who communicate the seeds of physical disease, as well as mental inharmony with every touch. I know also that there are thousands who contain within themselves hidden reservoirs of health, happiness, spiritual light and knowledge, if they were but conscious of their gifts, or informed how to practicalize them. Not to these classes alone would I commend the study of Miss Hunt's treatise—it is world wide in its application, and should be so in the distribution of the knowledge it imparts. I have taken some pains to inform myself of the theories of Mesmer and his followers. I have studied the methods of Baron Du Potet, Deleuze and Eisdale, and from personal knowledge become acquainted with the views of Drs. Ashburner and Elliotson, but I fail to find that anyone of these eminent magnetists and writers, have covered the vast amount of practical ground occupied by Miss Hunt. As a compendium of others' experiences, practicalized in her own, and an exhaustive summary of all that is at present known of the subject which has been a matter of daily growth and revelation ever since its first discovery by Mesmer, I can cordially recommend this work to the perusal of every true philosopher and student of life and nature in the present century.

EMMA HARDINGE BRITTEN.

The Limes,
Humphrey Street, Manchester.

THE THEOSOPHICAL SOCIETY, *its Objects and Creed; its Attitude towards Christianity and its Work in India: being a Paper in an enlarged form read before the Madras Diocesan Clerical Conference on the 4th July*, 1882; *by the Rev. Arthur Theophilus.*

As regular as the new moon, one or another pamphlet modestly clothed in gray, like our own *Rules*, and generally so deceptive in its appearance as to be easily mistaken by any Theosophist for one of our own publications—makes periodically its appearance on the horizon of Anglo-Indian literature, to vanish and disappear as quietly as it came. The fortunes of such pamphlets are various and many. No less numerous and, we may add, cunning are the ways and modes devised for their circulation among those classes that would invariably confine them to the waste-basket, were they not taken in by the outward appearances of the little shams. The one, before us, is a curious exception to the rule: it does not contain one single word of personal abuse. Nor does it bear any internal resemblance to its predecessors. It can hardly be viewed as a cobweb of misrepresentations thrown nervously and hastily from the pen of an unscrupulous and anonymous foe, but seems rather to be laboriously wrought, and only after a careful perusal of all the data calculated to incriminate the Founders of the Theosophical Society. Evidently the Rev. Arthur Theophilus does not belong to the class of our opponents represented by the garrulous and gossiping American missionaries, who have about as much of the meekness of a servant of God in them, as the Hungerford-market dame when her fruit-stall is upset by some gambolling boy. The author of the pamphlet is to all apparances an educated man, who tries to be accurate. Were he to write upon any other subject, his accuracy, no doubt, would hardly have to be disputed. Why is it then, that as soon as the question touches upon the Theosophical Society, its aims, work, and especially upon its much misrepresented Founders, the best regulated clerical brain seems to begin labouring under a mysterious obscuration, a regular eclipse of common sense? Here he is, the author

of our pamphlet, uttering in a courteous and very guarded manner statements far more inaccurate and easy of refutation than any of those of which the heroine of the *Hints on Esoteric Theosophy* is being accused of, and over which "official testimony" the Rev. Theophilus rejoices so lustily in his own quiet way. He does not even stop to reflect, that if the accusation against one of the Founders of the Society was allowed to appear in a publication printed *under the auspices of that same Society*, it was probably due to some very good reasons. One of these may be that it did not much affect her in any way; and secondly, that if the charge was allowed to be published at all, it was just out of a feeling of respect (perhaps too exaggerated, as we were told) for that something which will never trouble the dreams of a missionary :—namely, the right of every one to express freely his own private opinion, whether it concerns an individual or a religion. But the "obscuration," as regards this fact, is so manifest in the case of the Reverend lecturer that it passes our comprehension. It is no affectation of ignorance in him, no desire to wound the enemy by whatever weapon, but evidently proceeds from the very conformation of his mind, from the depths of a theologically distorted focus of intellectual perceptions. He cannot think in any different shape of the Theosophists, and his language follows the structure of his thoughts. What he says of Madame Blavatsky may be applied with far more justice to himself. He is evidently a gentleman of culture, but—"with a decidedly wrong mental (and purely clerical) moral *twist*." He is prejudiced to the core and—is unable to see with his natural eye.

The lecturer limits the expression of his opinion to a very few facts, drawing his materials from the authentic reports of the Society and various articles in our magazine. He hopes to overturn the movement if it can be shown that "Theosophy, *viewed in the light of the public utterances of its Founders*, is subversive of all Theistic faith," in spite of their "re-iterated professions of neutrality on religious matters;" and—he calls Theosophy—*a creed!* Starting from such wrong premises he sets to the task of quoting the public and published "utterances of its *two* Founders, and especially those of the Corresponding Secretary." To prove how well his position is taken, and that she is an atheist *from her own confessions*, he quotes,—attributing them all to Madame Blavatsky, —from the following articles :—

1. An editorial in the *Arya*...	A *theistic* journal.
2. Esoteric Theosophy, page 49.	By a *deistic* Theosophist, not an *atheist* certainly.
do. do. do. 50.	Do. do.
3. The Elixir of Life, vol. III., page 171.	By G... M..., F.T.S., ("the italics and capitals are Madame Blavatsky's"—the Rev. lecturer coolly informs the public!)
4. The *Theosophist*, May, 1882, page 205.	By "O."
5. do. do. article "Elixir of Life," April 1882, page 169.	By G... M..., F.T.S., (This is called by the Rev. Theophilus "Mme. Blavatsky's definition on meditation.")
6. *Esoteric Theosophy*, page 79.....	From Col. Olcott's letter.
7. The *Theosophist*, article "Elixir of Life," March 1882, page 142.	By G... M..., F.T.S. (the quotation is preceded by the lecturer's affirmation—"Madame Blavatsky teaches that" &c.)
8. Esoteric Theosophy, page 45.	By a *deistic* Theosophist.
9. " " " 67.	
10. " " " 57.	
11. " " " 79.	By Col. Olcott.
12. " " " 107.	
13. Quotations from a letter from "Aletheia" (*Theosophist* for June, 1882.)	Unfortunate reference, and a most sad blunder! "Aletheia" is identical with the author of *Hints on Esoteric Theosophy*.
14. Quotations from a letter "The beef Question"—*Theosophist* for July, 1882. &c., &c., &c.	By A. Sankariah, F.T.S. "As there is no editorial comment on the article" the lecturer *concludes* that it represents the "views of the Theosophical leaders"!!

The only two quotations belonging to Madame Blavatsky are (1) from an editorial in the THEOSOPHIST for May, 1882, page 191; and (2) from the same magazine in May. Quotation the first affirms that "we accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its original Founders," and may be now completed by our answering the lecturer's sneer that the clergyman's name is not given,—when we tell him—that the name of that Founder is the Rev. J. H. Wiggin, of Boston, late Editor of the *Liberal Christian*. Quotation number two refers to a statement of ours about the Yogis, and has not the slightest bearing upon any religious questions. Thus to *prove the atheism* of Madame Blavatsky, the Reverend lecturer resorts to *fourteen* quotations from various articles by different—mostly theistic—writers making her distinctly responsible for each of those, and fathering every one of them upon her, only, because he finds them either in the THEOSOPHIST or in Theosophical publications. When one remembers that every number of our magazine states on its first column that "*its Editor disclaims responsibility for opinions* expressed by contributors," etc.,—it becomes very difficult to refrain from exclaiming :

> "*He put an enemy into his mouth*
> *Which stole away his brains.*"

Now we desire the reader to properly understand that personally we do not at all deny the charge of atheism, the word being used in an orthodox theistic sense. Nor do we feel inclined to lose our time in disproving the numerous and very funny mistakes of the Reverend lecturer. What we aimed at was to show beyond any doubt or cavil that, when once upon the subject of the Theosophical Society, it is utterly impossible even for the best regulated and most tolerant of missionaries or any other Reverend of the Christian persuasion not only to be accurate in his statements, but even to keep within the broadest boundaries of fact and truth.

THE INDIAN HOMŒOPATHIC REVIEW, *a Monthly Journal of Homœopathy and collateral Sciences, edited by B. L. Bhaduri, L.M.S., of Calcutta.*

The periodical before us is far more worth than its modest price of Rs. 6 a year. After a careful and pleasant perusal of its first numbers, we honestly say that the little journal is a useful addition to our Anglo-Indian literature. Especially would we recommend it to that class of readers which is impartial enough to befriend publications, on such heterodox and unpopular subjects as Homœopathy, Mesmerism, Anti-Vaccination, &c., because—wise enough to know that every question has two sides to it, and that no new truth ought to be rejected *a priori* on account of its unpopularity. Homœopathy has already secured for itself an acknowledged place among the sciences, in the opinion of at least one-half of the thinking societies of Europe and America. In the words of the editor : "It will be our endeavour to prove.....that Homœopathy has been established by the most rigorously logical reasoning, and will stand the same tests as any Astronomical Law." It would be of course impossible formally to review the seven numbers that are before us within the compass of even thirty-two, or more, of our

ample pages. But we may add that a portion of it is in Bengali, and that it appears to have secured most able contributors. We sincerely wish it success, and as many subscribers as will enable it efficiently to carry out its great ultimate design, evidently that of opening the eyes of the one-sided public to the great truth that it is not all that is orthodox and popular—especially the former—that is always true.

THE VACCINATION INQUIRER *and Health Review, the Organ of the London Society for the Abolition of Compulsory Vaccination, published monthly at the Office, of the Society,* 114, *Victoria-Street, Westminster, S.W., &c.*

The August number of this journal—which belongs to the same class of heterodox publications as the "Homœopathic Journal"—is on our table. The subject-matter of this fearless little monthly which may be viewed if we could be brought to believe an bilious admirer of Vaccination—as "a direct incitement to a breach of the law," is very interesting. It does its level best to upset the illusions of orthodox medicine, and to expose the legal quackery of its practitioners, and show "how Prestige is worked." In its own words :—

"A favourite method of recommending fancies under the name of science is to canonise some noisy quack, and to have him represented in lands where he is indifferently known as an authority, whose words are to be accepted with pious subservience. Thus we have paraded before us a scientific saint in America, another in France, another in Germany, and so on. In London one starry quack appears to be well-nigh extinguished, whilst another is waning, although his beams still continue to dazzle the Continent. It will require much shouting of hosannas to succeed in canonising the saint, who proposes to "vacciuate" consumption into us. But if it is a praiseworthy thing to do, it ought to be done openly, and not under the disguise of cow or calf."

Would that our great innovators could succeed in "inoculating" some drops of common good sense into themselves, before proposing to "vaccinate" into the human system more diseases than it is already heir to! An artificial permanent issue in the brain of some of them, whenceforth their bigotry, prejudice and malevolence to everything and every one bold enough to oppose their papal bulls would freely run out—is a desirable experiment to make. We generously offer them our advice to that effect free of charges for its publication.

THE ASSAM NEWS, *a weekly Assamese and English Journal, at Lotasil, Gauhati, Assam.*

The periodical sent to us, we understand, is the first one of its kind that has ever been published in the mountainous wilds of the Province. The North and South—eastern sister of Tibet and Burmah, bids defiance to those who look upon it as a savage and uncivilized portion of the British territory, and deserves a hearty patronage for it. Its first numbers are well printed, and, on the whole free from those ludicrous misprints that deface the majority of our Anglo-Indian publications. We only hope that our new colleague will not fall into some of the bad habits of its Anglo-Vernacular contemporaries; one of which is to fill their papers with reprints from other periodicals with hardly one single original paragraph for a variety, and the other—still worse—to unceremoniously pilfer original matter from the columns of other journals and dailies without even giving them a polite credit for the same. Most of the subject-matter in the two numbers referring to that most vital of all the present questions in India—local self-government—cannot, therefore, be a fit subject for review in our magazine. Nevertheless the *Assam News* has our good wishes.

"A LECTURE ON THE PECULIARITIES OF HINDU LITERATURE"—*delivered at the Triplicane Hindu Literary Society of Madras, by C. T. Winfred, B.A.,*—is a very thoughtful and scientific pamphlet, and shows a great erudition and research on the part of its author. We believe the lecturer labours under a misconception though, when he seeks to show on the authority of Professor Max Müller, that "Nirvana, as conceived by Buddha, corresponds to the state of Iswara." Most of the ontological truths are common to the "Jewish *Bible*, the Hindu *Veda*, the Parsi *Zend Avesta*, and the Mahomedan *Koran*." But neither the Buddhist *Pitaka* nor Buddhism in its full presentation can be called religion; for Buddhism in its esoteric sense, is the grandest world philosophy, while in its popular aspects it is but little higher than any other so-called religion—generally a cobweb of foolish and unscientific fables. Therefore, Buddhism proper ought never to be classified with the groups of theistic religions, since it is a philosophy entirely apart from, and opposed to, other religious systems. It is an original idea in the able lecturer to refer to the Bible as the "Jewish Veda." The pith of the lecture may be summarized in its last sentence :—

"Methinks, we see a time when a race of intellectual giants, nourished with the solid pabulum of ontological experience, animated by the noble spirit of martyrdom for truth, deeply versed in and richly experienced in the classic lore of Hindu literature, will start out from the womb of modern Society and take a conspicuous part in the great struggle, raging from the birth of creation up to the present between this principle of Evil and Good, Oromasdes and Arimanes, Virtue and Vice, Light and Darkness, Grace and Ignorance, and tread in the footsteps of their great ancestors."

Those are noble words if they mean what they say. We had barely time to glance at the lecture, and do not pretend to give it the full review it would evidently merit.

THE CHRISTIAN HERALD and SIGNS OF OUR TIMES carry in their title-name the gist of their subject-matter. It is an *illustrated* paper; and one of the engravings represents a wicked Chinese "Blacksmith burning his female child." It is a very impressive picture. It would hardly fail to prove to the infidels the evident superiority of the Christian over the "heathen" Buddhist and Confucian religions, had we not as an offset against it another engraving in some of the illustrated papers of America, representing a pious Christian father in Philadelphia moved by the example of the Patriarch Abraham sacrificing (in common parlance murdering) his own ten year old child, for the glory of the Lord God of Israel. We had several such instances of frenzied piety among Christians lately. On the engraving of the "Christian Herald" (March 22, 1882) the *newly-born* female infant shows undoubted signs of desperate terror at the sight of the burning oven; her eyes are widely open, and her two up-lifted arms are giving the "sign of distress" of the Western Masons. Very happily though the picture does not seem to represent a *fact* but only a hearsay. "We have even *heard* of an infant girl being *burned* to death" writes the reverend reporter from China. We are sorry to be unable to give the same benefit of doubt to the Philadelphian modern Abraham, since he was tried, found guilty and sentenced last year in America for his pious Biblical imitation.

A long article is given by Rev. G. W. Waldon, on Spiritualism, which its author calls "Modern DEMONISM." Having shown the public these "Signs of our Times," the editor addresses a personal request to his subscribers the originality of which ought not to be lost on our own patrons. Hoping that the latter will not fail to comply with the modest request, we reproduce it *verbatim*. "The prayers of the readers of this journal are requested for the blessing of God upon its Editors and those whose sermons, articles, or labours for Christ are printed in it, and that its weekly circulation of more than 250,000 copies may be blessed by the Holy Spirit to the conversion of many sinners and the quickening of God's people."

THE FREE CHURCH MONTHLY of July 4, shows us "*Hindus Feeling After God.*" The Rev. A. Andrew of Chingleput speaks very eloquently of three cases of "Brahmin seekers after salvation." Unfortunately, the interesting case, No. I. (who, we are told, is now studying at Madras in Patcheappah's College) had hardly told his Rev. adviser "I am ready" when a meeting of his Brahman friends was convened and the proposed candidate for salvation was carried off by his unregenerate parents beyond the proselytizing clutches of the reverend gentleman. The second case, also proved a failure. A Brahman boy of fifteen having been asked "to believe at once and witness well for Christ" asked before giving his heart to Jesus "if he will be compelled (when a Christian) to eat those things he dislikes." Notwithstanding "a long letter in answer" the reverend has not heard from him, since. The third case is that of a *non-caste*. Being but a too easy prey for the missionary enterprize, the Rev. A. Andrew declines to baptize him, as he is "not as yet satisfied with his knowledge of Christian truth." His ignorance must be great indeed. Remembering the numbers of Hindu converts we have met at Madras and elsewhere, who continue to wear the top-knot, to adorn their dusky brows with huge caste-marks, to give their children in marriage in their infancy, to keep strictly to the widow non-remarriage law, and every other custom, and differing generally from their heathen brethren by no external, social, or for all we know, internal mark, we wonder at such an unusual discretion. Asked by us what he knew of Jesus Christ, one of the said natives, a very old convert, baptized in 1857, as he told us, answered that *Yeshu* was born and lived and died at the Nazareth Mission near Tinnevelly. Cross-examined further, as to who put the Man-God to death, the unsophisticated Madrassee innocently replied that he "did not know for certain, but that *he had reasons to believe it was done by the order of an English Collector Sahib of that place*"! We hope the Rev. A. Andrew will clear the doubts (as also the reputation of the British Anglo-Indian Officials)—of *his* converts to that effect—before he baptizes any more of them.

THE DEBATER *a Weekly Liberal Penny Newspaper*, FOR THE FREE DISCUSSION *of all subjects including* FREE TRADE, PROTECTION SQUATTERS, FREE SELECTORS, EDUCATION, TRADE DEFENCE, CHRISTIANITY, BUDDHISM, MATERIALISM, FREETHOUGHT, ANGLO-ISRAELITISM, SPIRITUALISM, &c., &c., published at Sydney, *Australia*.

Quite a generous programme the above. Notwithstanding, and in spite of the saying, that too many cooks are pretty sure to spoil a broth, we find that the first three numbers of the "Debater" have gallantly carried out the original intentions and very ably discussed upon the multifarious topics. In addition to all this, there is the distinct promise that,—"every month, a prize of *Three Guineas will be offered for the best essay on given subjects.*" We cannot do better than give here the editorial explanation:—

"The Debator" will contain articles on both sides of all questions, and will, in fact, be simply a debating club in print for the open discussion of all topics of interest, both Political and Metaphysical—the rule being that all contributions are welcome so long as they are not personal or abusive.

The Editor, as Editor, sets his personality aside, and is neutral.

All Religious and Philosophical arguments are especially welcome, and it is proposed to offer monthly prizes, of the value of Three Guineas each, for the best essays for and against Materialism, Buddhism, Anglo-Israelitism, Spiritualism and Christianity; as well as Free Trade, Protection, Education and kindred subjects, taking the opposite side of each question on alternate months, and although we commence as a small paper, should success attend our efforts, arrangements will be made to enlarge our space without increasing the price.

"The Debater" will be essentially thoughtful in its tone, and so that class of society 'who never think' are not expected to patronize it."

This is very alluring. The "Debater" in addition to being a thoroughly impartial and independent publication, shows thus its intention of applying whatever its increasing circulation may yield to the improvement of literature of the great colony. We hope it will have every success.

IS ELECTRICITY MATTER OR FORCE?

BY A THEOSOPHIST.

In a very interesting and able address on "The Common Foundation of all Religions," delivered at Madras, on the 26th of April, 1882, by Colonel H. S. Olcott, President-Founder of the Theosophical Society, the learned President, while speaking of matter, has asserted that electricity is matter, like the air and water.

I will quote his own words here:—

"Well then, to return, is it matter, or something else? I say matter *plus* something else. And here stop a moment to think what matter is. Loose thinkers—among whom we must class raw lads fresh from College, though they be ever so much titled—are apt to associate the idea of matter with the properties of density, visibility, and tangibility. But this is very inexcusable. The air we breathe is invisible, yet matter,—its equivalents of oxygen, hydrogen (?), nitrogen, and carbonic acid, are each atomic, ponderable and demonstrable by analysis. *Electricity* cannot, except under prepared conditions, be seen, yet, it is *matter*. The universal ether of science no one ever saw, yet it is matter in a state of extreme tenuity. Take the familiar example of forms of water, and see how they rapidly run up the scale of tenuity until they elude the clutch of science: stone-hard ice, melted ice, condensed steam, superheated and invisible steam, *electricity* (?), and—it is gone out of the world of effects into the world of causes!"

The familiar examples of air, water, and the universal ether given by the learned Colonel to illustrate matter, are well known and cannot be disputed for a moment, but how he reconciles the idea of electricity, being also an example of matter, cannot be conceived. Taking his own definition of matter "atomic, ponderable, and demonstrable," I cannot understand how his material electricity will stand these tests. I will explain this further on when showing the difference between force and matter.

According to the latest theories, electricity is regarded as a force, and not matter. The best thinkers and best writers on physical science, as taught in Europe, are agreed on this point. Professor Tyndall, one of the best materialistic philosophers of the present century, while writing on "Matter and Force," says:—

Long-thinking and experimenting has led philosophers to conclude that matter is composed of atoms, from which, whether separate or in combination, the whole material world is built up. The air we breathe, for example, is mainly a mechanical mixture of the atoms of oxygen and nitrogen. The water we drink is also composed of oxygen and hydrogen. But it differs from the air in this particular, that in water the oxygen and hydrogen are not mechanically mixed, but chemically combined. The atoms of oxygen and those of hydrogen exert enormous attraction over each other; so that, when brought into sufficient proximity, they rush together with an almost incredible force to form a chemical compound. But powerful as is the force with which these atoms lock themselves together, we have the means of tearing them asunder, and the agent by which we accomplish this may here receive a few moments' attention."

Then he goes on describing the development of this *force* which he calls *electricity*. Here Professor Tyndall clearly shows that *matter* is different from *force*.

Again, in the chapter on Scientific Materialism, Professor Tyndall says:—

"The forms of the minerals resulting from this play of *polar forces* are various, and exhibit different degrees of complexity. Men of science avail themselves of all means of exploring their molecular structure. For this purpose they employ in turn as agents of exploration, light, heat, magnetism, electricity, and sound."

According to the latest researches of modern physical science, philosophers have recognized the existence of some agency, which they either call a *force* or *energy*; and they regard the several physical forces, *viz.*, light, sound,

heat, magnetism, and electricity as but different manifestations of the same.

Professor Balfour Stuart* regards *electricity* as a manifestation of energy.

Professor Ganot defines electricity as a physical agent.

Professor Miller calls it a *compound force.*

Force, energy, and physical agent are simply different words to express the same idea. It will thus be seen that the modern men of science are agreed upon this point, that electricity is a force. Let us proceed a step farther, and see whether *matter* and *force* are interchangeable terms. That is whether matter is force, or force is matter.

From the quotations given above, it will be seen that Professor Tyndall says that *matter* is composed of atoms, and that which keeps these atoms together or tears them asunder is *force.* That is matter is different from force. As matter is composed of atoms, it must be ponderable; Colonel Olcott admits this. It can be proved by experiment that the air we breathe, and the water we drink, have each of them some weight. The universal ether of science, which exists in extreme tenuity, can be proved to possess some weight.†

Is this test applicable to force? In whatever form it may be manifest, as light, sound, heat, magnetism, or eletricity, it can be experimentally proved that it has no weight.

Light, according to the latest theories in science, is the result of undulations or vibrations of an elastic medium or ether of inconceivable tenuity, filling all space. By any scientific apparatus, yet known, it is not practicable to weigh a ray of light. If we pass several rays of light through a lens or prism, it does not in any way gain in weight.

Heat is the vibration of the atom of a body. Can we weigh heat? I don't think we can. The ball experiment is well known even to the beginners of science.

Magnetism or eletricity are called polar forces.

A soft iron bar, after it is permanently magnetized, does not gain in weight.‡ So, also, a Leyden jar charged with electricity does not gain in weight; or a platinum wire, attached to the two poles of a galvanic battery which will be red hot while electricity is passing through it, will not gain in weight. It may be urged by some that the present science has not the means to weigh these. The simple reply to this would be that if the chemical balance is now capable of weighing minute bodies, there is no reason why these agents, which are both demonstrable and appreciable, should not be weighed by it, if they had any weight.

It would seem that such an argument may be brought forward simply with a view to evading the point in question.

Hence we may conclude that these several manifestations of force are imponderable. As matter is ponderable, they cannot be matter: that is, force is not matter. *Etectricity* has been described above as a force; therefore, it is not matter. How is it then that electricity is called matter, and is mentioned as an illustration of matter along with air and water?

As a question of science, discussion on this subject seems desirable, and the THEOSOPHIST would assist the cause of science by giving publicity to this letter, and inviting replies to it from those including Colonel Olcott, who maintain that electricity is *matter* and not a *force.*

Baroda, 19th July, 1882.

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* Stewart, we suppose?—ED.

† Science would feel thankful to our correspondent, we should say, if he could but prove his assertion.—ED.

‡ "Soft" iron *cannot* be "permanently" magnetized. Our correspondent confounds it probably with steel.—ED.

WHAT IS MATTER AND WHAT IS FORCE?

(A Reply.)

BY ANOTHER THEOSOPHIST.

"As a question of science,"—which, as such, has to be strictly kept within the boundaries of modern materialistic science—all "discussion on this subject," however "desirable," would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspects of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admissions of helpless ignorance of the ultimate causes of things, judging by the tone of our critic's article, I doubt whether he would be willing to admit the utter unaptness of some of the scientific terms as approved by the Dwija, the "twice-born" of the Royal Society, and obediently accepted by their easily persuaded admirers. In our age of freedom of thought and cheap paradox—party spirit reigns supreme, and science has become more intolerant, if possible, than even theology. The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the *exact* science, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one's own ground. And this is just what I now propose to do.

At the first glance, there does not seem much to answer in the article—"Is Electricity Matter or Force?" A modest point of interrogation, parenthetically placed after the word "hydrogen," in an enumeration of the equivalents of "the air we breathe"; and, the question, as shown in the heading, and already *seemingly* settled by a series of quotations taken from scientific authorities who have been pleased to regard electricity as "a force,"—is all we find in it. But it is so *only* at the "first glance." One need not study our querist's article very profoundly, to perceive that it involves a question of a far more serious moment to the Theosophists, than there appears to be in it at first. It is neither more nor less than the following: "Is the President of a Society, which numbers among its adherents some of the most scientific minds and intellects of Europe and America, any better than an ignoramus who has not even studied, or, has forgotten, his school primers—or is he not?" The implication is a very grave one, and demands as serious a consideration.

Now, it could hardly be expected that any reasonable man personally acquainted with the President would lose his time over proving that Colonel Olcott cannot be ignorant of that which every school-boy is taught and knows; to wit, that air, the gaseous fluid, in which we live and breathe, consists essentially of two gases: oxygen and nitrogen in a state of mechanical mixture. Nor does any one need a Professor Tyndall to assure him of the fact. Hence, while the sneer implied in the interrogation mark would seem quite natural if the paper emanated from an enemy, it naturally shocks a Theosophist to find it proceeding from a Brother member. No Fellow can be ignorant of the fact, that "the President-Founder of the Theosophical Society" has never pretended to lecture upon any specific subject pertaining to physical sciences—which is the province of physicists and chemists; nor has "the learned President" pledged himself never to depart from the orthodox terminology of the Fellows of the Royal Society. An expounder and advocate of occult sciences, he may be permitted to use the peculiar phraseology of the ancient philosophers. It is simply absurd to have to point out that which is self-evident; namely, that the equivalents "of the air we breathe," enumerated by the lecturer, *did not* relate to the atmospheric air pure and simple,—for he would have probably said in such a case, "chemical constituents," or its "compound elements,"—but to the whole atmosphere, one of the five primitive elements of occult philosophy composed of various and many gases.

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must

be permitted to make a short digression and to remind our critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled "elementary substances," for which failure, probably, the latter have been named by her "elementary." And whether she may yet, or never may, succeed in that direction in time, and thus recognize her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged "primordial" atoms would be better specified under any other name but that one. With all the respect due to the men of science, the terms "element" and "elementary" applied to the ultimate atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a "Kosmos," because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with ignorance since they knew but of one *Kosmos*—the boundless infinite universe! So far, however, science admits herself that the words "element" and "elementary," unless applied to primordial principles, or self-existing essences out of which the universe was evoluted, are unfortunate terms; and remarks thereupon that "experimental science deals only with legitimate deductions from the facts of observation, and *has nothing to do with any* kind of essences except those which it can *see, smell, or taste.*" Professor J. P. Cook tells us that "Science leaves all others to the metaphysicians" (*New Chemistry*, 1877). This stern *pronunciamento*, which shows the men of science refusing to take any thing *on faith*, is immediately followed by a very curious admission made by the same author. "Our theory, I grant, may all be wrong," he adds, "and there may be no such things as molecules (!) . . . The new chemistry *assumes, as its fundamental postulate, that the magnitudes we call molecules are realities; but this is only a postulate.*" We are thus made to suspect that the exact science of chemistry needs to take as well as *transcendental* metaphysics something on blind faith. Grant her the postulate—and her deductions make of her an *exact* science; deny it—and the "exact science" falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their most *exact* rivals. Both are, to say the least, on a par. The chemist, though carrying his sub-division of molecules further, than the physicist, can no more than he experiment on individual molecules. One may even remind both that none of them has ever seen *an individual* molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the sub-division of molecules with the eye, but "can discern it with the intellect." What more, then, do they do than the Occultists, the alchemists, the adepts? While they discern with the "intellect," the adept, as he maintains, can as easily discern the sub-divisibility *ad infinitum* of that, which his rival of the *exact* methods pleases to call an "*elementary* body," and he follows it—with the *spiritual* in addition to his *physical* intellect.

In view then of all that precedes, I maintain that the President of the Theosophical Society had a perfect right to use the language of the Occultists in preference to that of modern science. However, even were we to admit that the "equivalents" under review referred simply to the air we breathe, as specified by that science, I still fail to perceive why the lecturer should not have mentioned "hydrogen" along with the other gases. Though air consists properly but of two gases, yet with these are always present a certain proportion of carbonic acid gas and *aqueous vapour*. And with the presence of the latter, how can "hydrogen" be excluded? Is our learned Brother prepared to maintain that we never breathe any thing but oxygen and nitrogen? The kind assurance we have from science that the presence of any gas in the atmosphere, besides oxygen and nitrogen, *ought* to be regarded simply as *accidental impurities;* and that the proportions of the two elements of the air hardly vary, whether taken from thickly-populated cities or over-crowded hospitals, is one of those scientific fictions which is hardly borne out by facts. In every closely-confined place, in every locality exposed to putrescent exhalations, in crowded suburbs and *hospitals*—as our critic ought to know—the proportion of oxygen diminishes to make room for mephitic gases.*

But we must pass to the more important question now, and see, how far science is justified in regarding electricity as a force, and Colonel Olcott with all the other Eastern Occultists—in maintaining that—it is "still *matter.*" Before we open the discussion, I must be allowed to remark, that since "a Theosophist" wants to be *scientifically* accurate, he ought to remember that science does not call electricity a *force*, but only one of the many manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature, is long, and many are the names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart—one of the authorities he quotes against our President—warns his readers (see *The Forces and Energies of Nature*) that their enumeration has nothing *absolute*, or complete about it, "representing, as it does, not so much the present state of our knowledge as *of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter.*" So great is that ignorance, indeed, that treating upon heat, a mode of motion far less mysterious and better understood than electricity, that scientist confesses that "if heat be not a species of motion, it must necessarily be a species of matter," and adds that the men of science "have *preferred* to consider heat as a species of motion to the alternative of supposing the creation *of a peculiar kind of matter.*"

And if so, what is there to warrant us that science will not yet find out her mistake some day, and recognize and call electricity in agreement with the Occultists—"a species of a peculiar kind of matter"?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects,—and for maintaining that its basic principle is—MATTER, they ought at first to demonstrate that science errs when she herself, through the mouth-piece of her recognized high-priests, confesses her ignorance as to what is properly Force and what is Matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on "The Conservation of Energy," tells us as follows:—

"*We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic,*" *and*....."*it is in truth only a convenient classification and nothing more.*"

Furthermore, one and all, the men of science admit that, though they possess a definite knowledge of the general laws, yet they "have *no* knowledge of individuals in the domains of physical science." For example, they *suspect* "a large number of our diseases to be caused by organic germs," but they have to avow that their "ignorance about these germs is most complete." And in the chapter, "What is Energy," the same great Naturalist staggers the too confiding profane by the following admission:—

"*If our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller..... It thus appears, that we know little or nothing about the shape or size of molecules, or about the forces which actuate them.....the very largest masses of the universe sharing with the very smallest this property of being beyond the scrutiny of the human senses.*"

*In Paris—the centre of civilization—the air collected in one of its suburbs, was found, when analyzed, a few years ago, to constitute only 13·79 per cent. instead of 23, its usual proportion; nitrogen was present to the amount of 81·24 per cent., carbonic acid 2·01, and sulphuretted hydrogen 2·99 per cent.

Of *physical* "human senses" he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions; this time by Professor Le Conte in his lecture on the *Correlation of Vital with Chemical and Physical Forces* :—

....." *The distinction between force and energy is very imperfectly, or not at all, defined in the higher forms of force, and especially in the domain of life.....our language cannot be more precise until our ideas in this department are far clearer than now.*"

Even as regards the familiar liquid—water—science is at a loss to decide whether the oxygen and hydrogen exist, as such, in water, or whether they are produced by some unknown and unconceived transformation of its substances. "It is a question," says Mr. J. P. Cook, Professor of Chemistry, "about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the qualities of these gases there is not the most distant resemblance." All they know is that water can be decomposed by an electrical current; but why it is so decomposod, and then again recombined, or what is the nature of that they call electricity, &c., they do not know. Hydrogen, moreover, was till very lately one of the very few substances, which was known only in its æriform condition. It is the lightest form of matter known.* For nearly sixty years, ever since the days when Davy liquified chlorine, and Thilorier carbonic acid under a pressure of fifty atmospheres—five gases had always resisted manipulation—hydrogen, oxygen, nitrogen, carbonic, oxide, and finally bioxide of nitrogen. Theoretically they might be reduced, but no means could be found by which they could be dealt with practically, although Berthelot had subjected them to a pressure of 800 atmospheres. There, however, where Faraday and Dumas, Regnault and Berthelot had failed; M. Cailletet, a comparatively unknown student of science, but a few years ago achieved a complete success. On the 16th of December, 1878, he liquified oxygen in the laboratory of the "Ecole Normale," and on the 30th of the same month he succeeded in reducing even the refractory hydrogen. M. Raoul Pictet, of Geneva, went still further. Oxygen and hydrogen were not only liquified, but *solidified*, as the experiment—by illuminating with electric light the jet as it passed from the tubes containing the two gases, and finding therein incontestable signs of polarization what implies the suspension of solid particles in the gas—proved it.†

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, &c.,—yet that same science has hitherto been unable as we find from her own admissions, as given above, to determine with any certainty where matter ends and force (or spirit, as some call it) begins. Science, while rejecting metaphysics and, relegating it through her mouth-piece, Professor Tyndall to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run race on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter, being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves sub-dividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no *real* but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies*—since the authorities, so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further sub-division, into something else—they say. But the only good reason, we can find for such a strange belief is, because they have tried the experiment and—failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called "elementary atoms" are not in their turn compound bodies or molecules, which, when analyzed with still greater minuteness, may show containing in themselves the *real*, primordial, elementary globules, the *gross* encasement of the still finer atom-spark—the spark of LIFE, the source of Electricity—MATTER still! Truly has Henry Kunrath, the greatest of the alchemists and Rosicrucians of the Middle Ages, shown spirit in man as in every atom—as a bright flame enclosed within a more or less transparent globule—which he calls *soul*. And since the men of science confessedly know nothing of (*a*) the origin of either matter or force; (*b*) nor of electricity or life; and (*c*) that their knowledge of the ultimate molecules of inorganic matter amounts to a cipher; why, I ask, should any student of Occultism, whose great masters *may* know, perchance, of essences which the professors of modern materialistic school can neither "see, smell nor taste,"—why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science?

"Men of science," our critic tells us, "employ in turn as agents of exploration, light, heat, magnetism, electricity and sound;" and at the same time he enunciates the now heretical proposition, "that these several manifestations of force are *imponderable*." I respectfully suggest that when he speaks of *imponderable* agents he sins against the decrees of his great masters. Let him study the books published upon the newly re-organized chemistry based upon what is known as "Avogadro's Law;" and then he will learn that the term *imponderable* agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word *imponderable*, and to make away with those text-books of *pre*-modern science, which refer the phenomena of heat and electricity to *attenuated forms of matter*. Nothing, they hold, can be added to, or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed "phlogiston theory" of the science of Stahl, Priestley, Scheele and others?—or, because, they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter, have they succeeded at the same time in proving what are really, Force, Matter, Energy, Fire, Electricity—LIFE? The *phlogiston* of Stahl—a theory of combustion taught by Aristotle and the Greek philosophers,—as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, "added more knowledge to the stock of chemical science in a single year than did Lavoisier in his life-time"—was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it. But, indeed, were the high priests of modern science to attach more weight to the *essence* of things, than to mere generalizations, then, perhaps, would they be in a better position to tell the world more of the "ultimate structure of matter" than they now are. Lavoisier, as it is well known, did not add any new fact of prime importance by upsetting the phlogiston theory, but only added "a grand generalization." But the Occultists prefer to hold to the fundamental theories of ancient sciences. No more than the authors of the *old* theory do they attach to phlogiston—which has

* A cubic yard of air at the temperature of 77 deg. Fahr. weighs about two pounds, while a cubic yard of hydrogen weighs only 2¼ ounces.

† Article of Mr. Henry de Parville, one of the best of the French popularizers of science,—*Journal des Debats*.

its specific name as one of the attributes of *Akasa*—the idea of weight which the uninitiated generally associate with all matter. And though to us it is a *principle*, a well-defined essence, whereas to Stahl and others it was an *undefined* essence—yet, no more than we, did they view it as *matter* in the sense it has for the present men of science. As one of their modern professors puts it: "Translate the *phlogiston by energy*, and in Stahl's work on Chemistry and Physics, of 1731, put *energy* where he wrote *phlogiston*, and you have.....our great modern doctrine of conservation of energy." Verily so; it is the "great modern doctrine," only—*plus* something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of *radiant matter*—of which, further on—has nigh upset again all their previous theories.

"Force, energy, physical agent, are simply different words to express the same idea," observes our critic. I believe he errs. To this day the men of science are unable to agree in giving to electricity a name, which would convey a clear and comprehensive definition of this "very mysterious agent," as Professor Balfour Stewart calls it. While the latter states that electricity or "*electrical attraction may* PROBABLY *be regarded as peculiarly allied to that force which we call chemical affinity;*" and Professor Tyndall calls it only "a mode of motion," Professor A. Bain regards electricity as one of the five chief powers or forces in nature:—"One *mechanical* or molar, the momentum of moving matter," the others "*molecular*, or embodied in the molecules, also SUPPOSED (?) in motion—these are, heat, light, chemical force, *electricity*" (The Correlations of Nervous and Mental Forces). Now these three definitions would not gain, I am afraid, by being strictly analyzed.

No less extraordinary appears a certain conclusion "A Theosophist" arrives at. Having reminded us that by no "scientific apparatus yet known, is it practicable to weigh a ray of light;" he yet assures us, that....."the universal ether of science, which exists in extreme tenuity, *can be proved to possess some weight.*" This assertion made in the face of those who regard ether as a reality, and who *know* that since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined—sounds strange indeed; nor can the assumption be supported by modern Science. When she succeeds to weigh her *purely hypothetical* medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our Brother is so fond of quoting from authorities, let him quote next time the following:—

"*Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave lengths...and every student of physics will bear me out ...that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something.*" (*Magnitudes of Ether Waves, p.* 25.)

It becomes rather difficult, after such a public confession, to believe that science can *prove* the universal ether "to possess some weight."

On the other hand, our critic very correctly doubts whether there ever was any instrument devised "to weigh a ray of light;" though he as incorrectly persists in calling light "a force, or energy." Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naively confessing it, without making the slightest attempt to correct her misleading terms—light was never regarded as "a force." It is, says science, a "*manifestation* of energy," a "mode of motion" produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of ether. The same for *heat* and *sound*, the transmission of the latter depending in addition to the vibrations of ether on the undulations of an intervening atmosphere. Prof. Crookes thought at one time that he had discovered light to be a *force*, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light, holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION, and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the mediæval Theosophists and the modern Occultists, call the Spiritual Soul—the *rahan* of the seventh, the pure, immaterial spark—"a fire taken from the eternal ocean of light," they also call it in the esoteric language "a pulsation of the Eternal Motion"; and the latter cannot certainly exist *outside* of matter. The men of science have just found out "a *fourth* state of matter," whereas the Occultists have penetrated ages ago beyond the *sixth*, and, therefore, do not infer but KNOW of the existence of the *seventh*—the last. Professor Balfour Stewart, in seeking to show light, an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that, "light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act." To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an "energy or act" existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about "body" and "matter" of Aristotle and Plato, the founders of the two great rival schools of the antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about "body" and "matter" of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as "light," "heat," "sound," "electricity"; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a "chemical ray," a "light ray" or—a "heat ray." *There is nothing but radiant energy;* or, as a man of science expresses it in the "Scientific American," radiant energy,—motion *of some kind*, causing vibrations across space of *something* between us and the sun—*something which without understanding fully* (verily so!) we call 'ether,' and which exists everywhere, *even in the vacuum of a radiometer.*" The sentence for being confused; is none the less for it, the last word of science. Again: "We have always one and the same cause, radiant energy, and we give this one thing different names, 'actinism,' 'light,' or 'heat.'" And we are also told that the miscalled—chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels—"are all one thing, the effects of—motion in ether." (*The Sun's Radiant Energy*, by Professor Langley).

Now the sun and ether being beyond dispute *material* bodies, necessarily every one of their effects—light, heat, sound, electricity, &c., must be, agreeably to the definition of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart)—also "a kind of body," *ergo*—MATTER.

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight—"a Theosophist" teaches us—*ergo* it cannot be *matter*. Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire—with its ends bent downward—is suspended at the middle, to one of the arms of a delicate balance, while the bent

ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow's theory of electric currents and Ampere's discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation—only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is "the law of gravitation." The scientists of the present day assume that "gravitation" and "attraction" are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the "law of gravitation" is nothing more or less than the "law of attraction and repulsion," will be proved scientifically correct.

Science may, of course, if it so pleases her call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter." But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crooke's "radiant matter" or—as it is now called THE FOURTH STATE OF MATTER.

That the three states of matter—the solid, the liquid and the gaseous, are but so many stages in an unbroken chain of physical continuity, and that the three correlate or are transformed one into the other by insensible gradations needs no further demonstration, we believe. But what is of a far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the *Scientific American* :—

> There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to ærial undulations to which our organs of hearing are insensible, or the possibilities of vision to etherial undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra gaseous, and exhibiting an entirely novel set of properties,"—why should the Occultists be taken to task for affirming that there is beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations,—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a Force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished, that their collisions under favourable conditions may become so few, in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say, "the free flying molecules, if left to obey the laws of kinetic force without mutual interference, *will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties.*" This is RADIANT MATTER. And still beyond, lies, the source of electricity—still MATTER.

Now would it be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountain-head of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter! Speaking of his discovery, Professor Crookes justly remarks, that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for exploration, a new world—"a world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without." To this the Occultists might answer, "if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies."

And now I will close the too lengthly article with the following reflection. The ancients never *invented* their myths. One, acquainted with the science of occult symbology, can always detect a scientific *fact* under the mask of grotesque fancy. Thus one, who would go to the trouble of studying the fable of *Electra*—one of the seven Atlantides—in the light of occult science, would soon discover the real nature of Electricity,—and learn that it signifies little whether we call it Force or Matter, since it is both, and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Pleione, the daughter of the Ocean.....As Professor Leconte well remarks: "There are many of the best scientists who ridicule the use of the term vital *force*, or vitality, as a remnant of superstition; and yet the same men use the words gravity, magnetic force, chemical force, physical force, electrical force, &c.," and are withal unable to explain what *is* life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate. Chemistry which shows to us every atom, whether organic or inorganic in nature susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, &c.,—hence as containing latent electricity, that chemistry still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature's laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain, that the philosophical conception of spirit like the conception of matter must rest on one and the same basis of phenomena,—adding that Force and Matter, Spirit and Matter, or Deity, and Nature, though they may be viewed as opposite poles in their respective manifestations, yet they are in essence and in truth—but one, and that *life* is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching for ever to solve the problem "What is life?" the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of—*Life itself.* "Purush" is non-existent without "Prakriti;" nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms. Our bodies, as organised tissues, are indeed "an unstable arrangement of chemical forces," *plus* a molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after

the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE:—Spirit or Force at its *negative*, Matter—at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Swabhâvat or INDESTRUCTIBLE MATTER.

"C. C. M." AND "ISIS UNVEILED."

[We publish the following letter from "H. X.," under a strong personal protest. Another paper signed by several Chelas—all accepted pupils and disciples of our Masters—that immediately follows it, will show to our readers that we are not alone in feeling pain for such an ungenerous and uncalled-for criticism, which we have every right to consider as a very one-sided expression of a merely personal opinion. If it is never fair or just in a European to judge of an Asiatic according to his own Western code and criterion, how much more unfair it becomes when that same standard is applied by him to an exceptional class of people who are—owing to their recognized learning, wondrous powers, and especially their great purity of life—exempted from judgment even by their own people—the teeming millions of Asia, of whatever nation, religion or caste. Our correspondent must surely be aware of the fact known to every child in India, *viz.*, that they, whom the numberless masses of Asiatics call *Mahatmas*—"great souls"—and reverentially bow to, are subject to neither the tyranny of caste, nor to that of social or religious laws. That so holy are they in the eyes of even the most bigoted, that for long ages they have been regarded as a law within the law, every ordinary and other law losing its rights over such exceptional men. *Vox populi, vox Dei*, is an old proverb showing that the intuitions of the masses can rarely fail to instinctively perceive great truths. Nor can we really see any reason, why, a hitherto unknown and profoundly secret Fraternity, a handful of men who have strenuously avoided coming in contact with the outside world, who neither force themselves upon, nor even volunteer the first their teachings to any one,—least of all Europeans—why, we say, they should be so unceremoniously dragged out before the gaze of a perfectly indifferent public, (that is neither interested, nor does it generally believe in their existence,) only to be placed in a false light (false because of its great incompleteness) and then cut up piece-meal by one dissatisfied student for the supposed benefit of a few who are not even lay-chelas! However, since it is the pleasure of our MASTERS themselves, that the above criticism should be placed before the Areopagus of a public, for whose opinion they must care as much as the great Pyramid does for the hot wind of the Desert sweeping over its hoary top—we must obey. Yet, we repeat most emphatically, that had it not been for the express orders received from our great BROTHERS we should have never consented to publish such a—to say the least—*ungenerous* document. Perchance, it may do good in one direction: it gives the key, we think, to the true reason why our BROTHERS feel so reluctant to show favours even to the most intellectual among the European "would-be" mystics.—ED.]

TO THE EDITOR OF THE THEOSOPHIST.

DEAR MADAME,

I cannot say that, to me, the explanation furnished at page 288 of the last number of the THEOSOPHIST of our friend "C. C. M.'s" difficulties seems altogether satisfactory, or sufficient—not to the uninitiated, at least.

In the first place, I think it a pity that it is not plainly said that "ISIS UNVEILED"—for all but the adepts and chelas—*teems* with what are practically errors. Passages on passages convey, and *must* convey to every ordinary reader, wholly erroneous conceptions. No uninitiate can take any single passage in this work,—relating to occult mysteries, and construing this as he would an ordinary work, infer therefrom that he understands the real meaning.

The fact is, "Isis" never has been, and never will be, unveiled to any outsiders—all that can be said is that in "Isis Unveiled" a few rents were torn* in the veil, through which *those knowing how to look* can obtain glimpses of the Goddess.

The work was essentially destructive in its character; it never seriously aimed at reconstruction, but only at clearing the way for this. Its mission was, as it were, to clear the site for future building operations.

Hence all that it contains, touching occult mysteries, was purposely so written as *not* to convey correct ideas to outsiders, while, at the same time, the correct ideas *were* given sufficiently plainly to permit of their recognition by initiates.

But besides this, the text, written much of it by different adepts imperfectly acquainted with English, had to be put into shape by yourself (necessarily in those days no great English scholar) and Colonel Olcott, who was quite ignorant at that time of occult philosophy.

The result was that, into sayings purposely dark and misleading to all outsiders, a number of distinct errors were introduced in the process of putting those sayings into English.

Surely, if I am correct in the above, it is best to say so plainly, once for all, and avoid what may otherwise become a perpetually recurrent demand for the reconciliation of apparent discrepancies between passages in "Isis" and passages in articles in the THEOSOPHIST.

In the second place it seems to me that it should be clearly understood that what we, LAY DISCIPLES, write on the subject of Occult Philosophy is not to be taken as exhaustive, or as necessarily correct to the letter, in every detail. We receive certain instructions, and portions of what we are taught we reproduce as occasion demands; doubtless our contributions are looked at, and any glaring errors, should such find a place there, are eliminated, but it is not pretended that papers like the FRAGMENTS, or the Review of the PERFECT WAY, are to be considered as authoritative or final—correct, in the main, of course they are and must be, or they would not be allowed to appear, but for all that no "verbal inspiration" is claimed for them; and while they will necessarily *always* be imperfect (for how can such questions be exhaustively dealt with in a few pages?) they will very often fall short of perfect accuracy in regard to even those points with which they do deal.

Hereafter a more or less comprehensive and complete sketch of the whole system will perhaps be given, at present the object of all these detached papers merely is, to familiarize readers with the barest outlines of some of the more salient of its features. We do not pretend to furnish pictures, much less photographs, only the roughest possible sketches.

If "C. C. M." wants to know why he and others, like himself honestly anxious to learn the whole truth, cannot get this at once *totus terres atque rotundus*, the reply is that those who presumably know best, and who, be this as it may, hold the keys of the position, declare that the time has not come for giving more than stray glimpses of that truth to the world.

It would be well too for "C. C. M." and other worthy Brothers, unacquainted with the East, to remember that the adepts (with whom it rests to give to us little or much and to give what they do give slowly or promptly, grudgingly or freely) differ intellectually in many respects from ourselves. I, for instance, distinctly hold that knowing what they do, it is a *sin* on their part not to communicate to the world all the knowledge they possess, which would not involve conferring on people unworthy, probably, to exercise them, occult powers. I hold that, be a man an adept or what not, all the knowledge he possesses, he holds, simply, in trust for his fellow-men. Under that trust he *may* reserve, for specially tried disciples, such knowledge as would invest men with abnormal powers over their fellows, but the rest he is *bound* to give.

* That is just what we had the honour of repeating more than once, privately and in print. We have repeatedly stated that the title was a misnomer and—through no fault of ours. Therefore, the charge that precedes, is quite uncalled for,—ED.

But they scout any such idea, and hold that the knowledge they possesss is their own especial property, to communicate or not to others as they please and they consider this communication, which I hold to be a simple *duty*, the greatest possible *favour* and one which must be worked for.

Again, even when disposed to teach, their ideas of doing this differ *toto cælo* from ours. If we wanted to teach any thing, we should teach it piece by piece, and each branch with perfect accuracy. They on the contrary seem to care nothing about complete accuracy. All they appear to desire to convey, is a sort of general conception of the outline. They do not seem to wish, that any one, not bound to them by obligations rendering them practically their slaves, should learn even their philosophy, *thoroughly*. It suits them now to have some general conception of their views disseminated and they therefore condescend to vouchsafe stray scraps of information sufficient to enable us to put forth now and again feeble sketches of their views on this or that point. But, certainly, in one week I could teach any ordinarily intelligent man, all, that in eighteen months, we all of us have succeeded in extracting from them.*

From my point of view, from the point of view, I believe, I may say, of every educated European gentleman, nothing can, in certain respects, be more unreasonable and unsatisfactory than the position they take up; but, from an Oriental point of view this position so repulsive to me that I have more than once been on the point of closing my connection with them for good, this position I say, would seem to wear no such aspect, since many of my native friends seem to look upon it as not only natural and what was to be expected, but as actually reasonable and right.

European Theosophists should realize this feature of the case, and further that one might as well try to argue with a brick wall as with the fraternity, since when unable to answer your arguments† they calmly reply that their rules do not admit of this or that.

To me personally it appears very far from a hopeful business this dealing with the BROTHERS—one may respect *all*, for the great knowledge, in certain lines, that they possess, and for the extremely pure and self-denying lives that they have led and do lead, and one may even heartily love, some if not all of them for their geniality and kindly natures; but their system and their traditions are opposed to our ideas of right and wrong and it is, to me, still doubtful whether we shall ever be able to get any good out of their teaching at all commensurate with the expenditure of time and energy that this involves. At the same time it is to be borne in mind, that they, and they only possess the highest knowledge; they are not to be reasoned with, nor persuaded; they are neither, according to our European views, altogether just, nor generous; in a dozen different ways they fall short of the European ideal of what men so elevated in learning and so pure in personal life should be, but for all that they alone hold the keys that unlock the secrets of the unseen world, and you must either accept them, as they are, in the hopes that in doing their work you may be able to do some little good to others, or give them up altogether and devote your energies to the service of your fellows on *perhaps* a lower, but *certainly* a more promising field of action.

It is absolutely certain that the BROTHERS honestly believe themselves to be entirely right in all their ways and in all they do and say; it is equally certain that no ordinary educated EUROPEAN will altogether concur with them. But then they do unquestionably possess knowledge entirely hidden from us and which if known to us might wholly change our verdict and so it may well be that they *are* right, despite the look matters bear to us, and we *wrong*.* *But* without this knowledge (and not the slightest hopes of our ever acquiring it is held out to us), *no* EUROPEAN will see it in this light (ASIATICS see it as the BROTHERS do) and so C. C. M. and other British Theosophists, must be prepared to meet constantly with all kinds of things in connection with the alleged sayings and doings of the BROTHERS which to them seem quite inconsistent with such beings as adepts, or more properly with *their* IDEALS of what these OUGHT to be. We have to deal with a set of men almost exclusively Orientals; very learned in some matters, learned beyond the conception of most Westerns, very pure in life, very jealous of their treasured knowledge, brought up and petrified in a system that can only recommend itself to Eastern minds, and saturated with a stream of thought flowing directly at right angles to that in which runs all the highest and brightest modern Western Thought. Their aims, their objects, their habits of thought, their *modi operandi*, even their standards of right and wrong, where many questions are concerned, differ entirely from ours; and the sooner European Theosophists understand all this and square their expectations and demands accordingly, the better it will be for all.

To use Mr. Gladstone's now traditional formula three courses are open to us.

1. To accept the BROTHERS as they are—make the best we can of them, accept gratefully such small crumbs as fall from our Masters' tables and admit once and for all that there is at present no possibility of any such explanation of their policy and system as can be wholly satisfactory to our European (and *perhaps* as *they* would tell us, warped and demoralized) minds.

2. To give up the BROTHERS and their painfully doled out glimpses of the hidden higher knowledge altogether, but to work on in the practical groove indicated by them, labouring to unite all we can in bonds of brotherly love and mutual forbearance and regard.

3. To cut the concern altogether as affording no prospects of any practical results at all commensurate with the time and energy demanded from all who are to be more than nominal members of the Society.

I at any rate as at present advised, prefer the first alternative—but I do think that every Theosophist should clearly realize that these are the only three courses logically open to him, and decidedly adopt one or other of them.

And now before closing I venture to suggest that it might be well to make clear to C. C. M. *why* it is that what we call the personality *can* reappear in the case of idiots and children dying before the time of responsibility arrives. Otherwise looking at the Personality in its literal sense, derived from *persona* or mask, he will possibly be disposed to think that as the mask, the body, dies in those two cases as well as in all others, rebirths in these cases must as in others be accompanied by new personalities.—Of course the fact is that with us the *personality* stands not for the fleshy masks of the two higher duads but for the lower of these two latter, which even to the man himself in most cases, is a very Iron mask to the higher one.

Now to evolve a new personality, in our application of this term, there must be some new materials to melt up with the old, and those materials can only be KARMA, *i.e.*, responsible deeds, words or thoughts—but where there has never been responsibility, there then can be no KARMA, and therefore no new materials; therefore, perforce, no new personality despite the new birth. So too in our sense of the word there is no *change*, only development in the personality, right through the lower kingdom, up to that man-life when as a sequel of multitudinous men-ape, ape-men and physical men lives, the fully responsible man appears and KARMA begins to attend each life. Up to that time there has been evolution but no recast; from that time save in exceptional cases, (two

* No doubt, no doubt. Any "ordinarily intelligent man" may learn in an hour, or perhaps less, to speak through a telephone, or a phonograph. But how many years were required to first discover the secret force, then to apply it, invent and perfect the two wonderful instruments?—ED.

† Our esteemed Brother and Correspondent would, perhaps, do well to first make himself sure that our Masters "are unable to reply" before venturing such a bold assertion.

* With such a *possibility* in view, it would have been perhaps *wiser*, to abstain from such premature and wholesale denunciation.—ED.

classes of which are above referred to) there is a recast and therefore a change in personality after every life, and with this change (not a mere forgetting but) a *loss* of all memory, the experiences which constituted this, having been melted up into the body of the new personality.

The *Perfect* adept, of course, claims to be able to avert this change of personality and so through thousands of births and through millions on millions of years to preserve his personality, and not merely his individuality, unchanged. But he must be a *perfect* adept* which our immediate adept masters cannot, they tell us, claim to be.† The Perfect Sorcerer can similarly secure a personal immortality through millions of years, but it is an immortality of misery.

Yours obediently,
H. X.

A PROTEST.

We, the undersigned, the "Accepted" and "Probationary" Hindu *Chelas* of the HIMALAYAN BROTHERS, their disciples in India, and Northern Cashmere, respectfully claim our right to protest against the tone used in the above article, and the bold criticisms of H. X.—a *lay* Chela. No one who has once offered himself as a pupil has any right to openly criticise and blame our MASTERS simply upon his own unverified hypotheses, and thus to prejudge the situation. And, we respectfully maintain that it befits ill one, to whom positively *exceptional* favours were shown, to drag their personalities as unceremoniously before the public as he would any other class of men.

Belonging, as we do, to the so-called "inferior" Asiatic race, we cannot help having for our Masters that boundless devotion which the European condemns as *slavish*. The Western races would however do well to remember that if some of the poor Asiatics arrived at such a height of knowledge regarding the mysteries of nature, it was only due to the fact that the Chelas have always blindly followed the dictates of their Masters and have never set themselves higher than, or even as high as, their Gurus. The result was that sooner or later they were rewarded for their devotion, according to their respective capacities and merits by those who, owing to years of self-sacrifice and devotion to *their* Gurus, had in their turn become ADEPTS. We think that our blessed MASTERS ought to be the best judges how to impart instruction. Most of us have seen and know them personally, while two of the undersigned live with the venerated MAHATMAS, and therefore know how much of their powers is used for the good and well-being of Humanity. And if, for reasons of their own, which we know must be good and wise, our Gurus abstain from communicating "to the world all the knowledge they possess" it is no reason why "lay Chelas" who know yet so little about them should call it "a sin" and assume upon themselves the right of remonstrating with, and teaching them publicly what they imagine to be their duty. Nor does that fact that they are "educated European gentlemen"—alter the case. Moreover our learned Brother, who complains of receiving so little from our MASTERS, seems to lose sight of the, to him unimportant, fact that Europeans, no less than natives, ought to feel thankful for even such "crumbs of knowledge" as they may get, since it is not our MASTERS who have first offered their instruction, but we ourselves who, craving, repeatedly beg for it. Therefore, however indisputably clever and highly able, from a literary and intellectual stand-point, H. X.'s letter, its writer must not feel surprised to find that, overlooking all its cleverness, we natives discern in it, foremost and above all, an imperious spirit of domineering—utterly foreign to our own natures—a spirit that would dictate its own laws even to those who can never come under *any one's* sway. No less painfully are we impressed by the utter absence in the letter, we are now protesting against, of any grateful acknowledgment even for the little that has confessedly been done.

In consequence of the above given reasons, we, the undersigned, pray our Brothers of the THEOSOPHIST to give room in their Journal to our PROTEST.

DEVA MUNI.·.·.
PARAMAHANSA SHUB-TUNG.·.·.·.
T. SUBBA ROW, B.A.B.L.; F.T.S.·.·.·.
DARBHAGIRI NATH, F.T.S.
S. RAMASWAMIER, B.A., F.T.S.
GUALA K. DEB, F.T.S.
NOBIN K. BANERJEE, F.T.S.
T. T. GURUDAS, F.T.S.
BHOLA DEVA SARMA, F.T.S.
S. T. K.....CHARY, F.T.S.
GARGYA DEVA. F.T.S.
DAMODAR K. MAVALANKAR, F.T.S.

* One who has successfully passed the highest degree of initiation beyond which is *perfect* Adi-Buddhaship, than which there is no higher one on this earth.—ED.

† May not this confession of our BROTHERS be partially due to one more attribute they are found to share so "grudgingly" and rarely with the too "educated Europeans," namely—*Modesty* ?—ED.

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SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 3. No. 12. BOMBAY, SEPTEMBER, 1882. No. 36

THE WORK IN CEYLON.

On the morning of the 18th of July, after a very extraordinarily swift passage of less than three days, the President-Founder reached Colombo, by the P. & O. steamer *Shannon*, and was received at the pier by officers and members of the local Branch of our Society. On the following Sunday he addressed a large audience of Sinhalese at the Kotaheina temple of the great orator Megittuwatte; on the 25th he spoke in the Preaching Hall of the High Priest Sumangala's Vidyodaya College in Maligakanda; on Wednesday, in the city, to an English-speaking audience of Europeans and Burghers (half-castes). His theme on this latter occasion was "The Boundaries of Science." On the following morning he went on to Point de Galle by the mail coach; and is now fully engaged with the long and arduous labours laid out for him under the programme arranged at the Priests' Convention at Galle last December. The extent of the scheme may be gathered from the following extracts taken from a private letter of Mr. Jayasekara, the faithful and indefatigable President of our Galle Branch :—

"We have made arrangements for the Lectures to commence on the 28th instant at the town of Galle. There are *Seventy-five* lectures already registered in the Calendar. The first 24 within the limits of Galle; then the Colonel is to proceed to Talpe Pattu, where he will be engaged until the 9th September. The 10th and 11th he will be at Galle, and then go to Gangelbodde Pattu, where he will be engaged until the 27th September. The 28th, 29th, and 30th, at Galle; from the 1st to the 16th of that month at Wellabodde Pattu, and the last lecture at Karandeniya. * * * We have secured an Interpreter and a Private Secretary."

Let us all hope that his constitution may stand this enormous strain! Certainly if the movement fails in Ceylon it will not be on account of lack of hard work. There are very great obstacles to surmount just now in Ceylon, apart from the natural indolence of the Native character, the chief one being their extreme poverty. A succession of bad markets for Ceylon products, and—as regards the Southern Province—the recent removal of the Steamer service from Galle to Colombo, have seriously affected Native interests. However, we mean to do our best, and no one can do more than that.

THE SATYA MARGA THEOSOPHICAL SOCIETY.

A reference to page 2 of the supplement to the April number of the *Theosophist* will show that a proposal was made to establish in Lucknow a Theosophical Society composed of Hindus only. An application for a charter was accordingly received in July and the President-Founder in Council was pleased to issue on the 27th idem a charter authorising the formation of the branch. Below will be found the proceedings of the first meeting :—

PROCEEDINGS NO. 1 OF THE SATYA MARGA THEOSOPHICAL SOCIETY (LUCKNOW.)

The first Meeting of the Satya Marga Theosophical Society was held at the house of Pandit Sheo Narain F.T.S. on the 14th of August 1882 at 5 p. m.

Resolved :—

1. That as the President-Founder and the Corresponding Secretary had been pleased to grant a charter authorising the gentlemen constituting the meeting to form a branch to be called the "Satya Marga Theosophical Society" the following gentlemen be elected officers for the current year, subject to the approval of the Founders :—PANDIT PRAN NATH, President; PANDIT PARMESHRIDAS, Vice-president; BABU JWALA PRASAD, Secretary and Treasurer.

2. That the following be the objects of the formation of the branch :— *(a.)* Propagation of the feeling of Universal Brotherhood; *(b.)* Promotion of the study of ancient Oriental philosophy; *(c.)* Improvement, both Moral and Spiritual.

3. That funds be raised by means of Donations and Subscriptions in such amounts as may be convenient to the members.

4. That for the management of the business of the Branch the following five gentlemen be constituted the Managing Committee :—Pandit Pran Nath; Pandit Parmeshridas; Babu Jwala Prasad Sankhadhar; Babu Purun Chandra Mukerji; Babu Raja Bahadur.

5. That the presence of three of the above named gentlemen be necessary to constitute a quorum.

6. That the meetings of the Executive Committee be held twice a month and that the Secretary be empowered to call extra meetings whenever he deems it necessary, in consultation with the President.

8. That ordinary meetings be held once a week.

8. That the bye-laws of the Parent Society be temporarily adopted.

JWALA PRASAD SANKHADHAR,
Secretary, Satya Marga Theosophical Society.

Personal Items.

Rao Bahadur Vinayak Rao Janardan Kirtane, Nayar F.T.S., President of the *Rewah Theosophical Society,* and a high Baroda official, has gone to Madras to pay a visit of condolence to the widow and daughter of the ex-Gaekwar of Baroda.

A contemporary announces that Rai Dhunput Singh, Bahadur, F.T.S., Zemindar of Murshidabad, has compiled 45 *agums* of the Jain Dhurm Shastras, in Pali Prakrit, and Sanskrit, and has just come to the conclusion of his self-imposed task.

THE SECRETARY OF THE "Satya Marga Theosophical Society" at Lucknow (Oude) reports that, on the second of August, Pandit Parmeshri Dass, the vice-President of that Society, had a severe fall from a carriage, which caused a very serious injury to his left leg and thus confined him to bed. The Branch feels a great deal for the invalid Brother, adds our Fellow Secretary—"as it can count few among its members so zealous in the great cause."

Mr. Johannes Mathews de Mel, F.T.S., a Councillor of the Colombo Theosophical Society, was married on the 24th of August to Miss Michaela de Silva. We have to acknowledge, with thanks, invitations to the wedding festivities from the father of the bride and (according to Sinhalese custom) also from the parents of the groom. Our best wishes to the young couple.

Mr. Jehangir Cursetji Jehangir Tarachand, F.T.S., we are sorry to say, has been very ill for some nine or ten months, and is confined to his room for the last five months. If the feeling of prejudice and contempt for mesmeric treatment in the minds of the relatives and the friends of Mr. Jehangir could be got over, we have every confidence that he would soon begin to recover. This, however, being beyond our power, we can only take this opportunity of assuring our brother of our profound sympathy for him and a sincere desire to see him cured by the Bombay Alopaths.

Col. Olcott's work in Ceylon is hampered this year by the absence in India of Mr. W. D'Abrew, the devoted and highly intelligent brother, of the Colombo Branch, who interpreted for him last season. At best it is a most difficult task to render from English into an Asiatic Vernacular, upon the spur of the moment, such thoughtful lectures as our President's upon the profound subjects of philosophy, science and religion; and competent interpreters like Mr. Abrew are very hard to find.

REVIEW OF "THEOSOPHY AGAIN!"

[The following document was sent to us by a native gentleman of Madras,—being signed by thirty six other persons—as a mark of sympathy for our Society and work. The writer and the other gentlemen need hardly be told how profoundly touched and grateful we feel in finding our humble efforts recognised and so well appreciated. The fact is doubly gratifying when we think that such expressions of sympathy have come to us from members of a highly respectable class of native Society, who, being neither Theosophists, nor even—as far as we know—friends or acquaintances, are quite independent and could hardly be accused of any partisan feeling in our favour. For the satisfaction of our members we publish both the letter and the document.—ED.

THE EDITOR OF THE "THEOSOPHIST."

The review that follows is not intended to simply fill a column or two of your Journal, but was written as an illustration of the sympathy of the natives of Madras with the Founders of the Theosophical Society.

It is a review of a paper entitled "Theosophy Again", or a "Review of the 'Whole Truth about the Theosophical Society and its Founders.'" The pamphlet can be had gratis on application to the Proprietor of the Anglo-Vernacular Press, Byculla. As it has a good circulation, it deludes the minds of some sceptics. But, on the whole, the natives are so much disgusted with the pamphlet that some forty of them, all merchants, desired me to reply to it in the defence and favour of the Theosophists. I hope that, since we are neither Christians nor Theosophists, our opinion may well be regarded as impartial, by those Christians that have kindly published the paper. Personally, I am an orthodox Vaishnava Brahmin.

Hoping every success to the Society and its Founders,

I beg to remain,

Your most obedient servant,

S. E. GOPALA CHARLU.

14, Iyyapillay Street,
Madras,
August 15, 1882.

TO THE FOUNDERS OF THE THEOSOPHICAL SOCIETY.

We have received a paper entitled 'Theosophy again,' or "Review of a pamphlet entitled 'THE WHOLE TRUTH ABOUT THE THEOSOPHICAL SOCIETY AND ITS FOUNDERS'." The self-styled "Review" calls for some remarks.

1. The first sentence runs thus: "The Theosophical effort seems to be one which knows no God, and has no dependence on Him." This is absolutely wrong. The Society as a whole is a purely scientific body, but individually every member has a right to his own religion. For instance, while the President acknowledges no *personal* God, the Corresponding Secretary, Madame Blavatsky, is a Buddhist.

The reason for the President not alluding to any God, appears to us that he perhaps fears to injure the feelings of his Atheistic brethren, and therefore he abstains from it in his lectures. Thus all that the writer of the paper before us is telling the readers about—is false.

2. The second paragraph opens with—"The Theosophists seem to feel very badly over the mistakes of some Christians and the Christian Church, but not to feel so about very similar mistakes in the adherents of other religions." The remark is an idle one and the writer is once more at fault. We heard many times the learned Colonel say that there was no religion but had some corruption in it. In his lecture delivered in Patcheapah's College, on 22nd April—we mean his first lecture in Madras, the lecturer alluded very clearly to the mistakes of Hinduism. In our humble opinion, if the learned Colonel criticizes more freely Christianity than any other scheme it is perhaps because Christian *padris*—who speak so very highly of their own religion and will never look into, or even think of confessing its weaknesses—fall foul on every other religion without caring whether they hurt other people's feelings or not. As a seeker after truth and a just man, such an one-sided policy naturally irritates the President of the Theosophical Society. Again the writer says—"It is not fair to judge Christianity by those who are not the true followers of Christ." We believe the Colonel was once upon a time of true follower; and moreover, that he knows more of Christ and Christianity than any of those bigoted Christians, who, without a shadow of proof to support them, claim that "the Bible is the *only* sacred book, not the Vedas, not the Zend-Avesta, not the Koran"! The above words were uttered by that Christian *Padri* who was known at Bombay and elsewhere as the "bumptious orator," the Rev. Joseph Cook who pronounced them in his first lecture at Madras delivered at the "Memorial Hall." Not only the Colonel, but many Europeans who are only nominal Christians, as also a few of the Hindus who have made a careful study of the Bible and Christian Theosophy, are, we believe, the fittest persons, to show, on account of their impartiality what are the deficiences and the excellencies (if there be any) of Christianity; and to give the fittest opinions thereupon. The Colonel does not choose some parti-

cular sect but argues upon the whole Christian scheme. And so he deals with every other religion. The writer then, either errs again, or is purposely ignorant of the Colonel's opinions about other religtons, when he says that "the unfairness of the Theosophical leaders is conspicuous in their singling out the mistakes of Christians and utterly ignoring the weaknesses of others."

After that we are told that Theosophy *is unkind to India* because it dwells on the errors of Christians! Now, even granting that the Theosophists do not dwell on the errors of other religions, Theosophy is never *unkind* to India, which has nothing to do whatever with Christianity, but to *Christians only*. In speaking of their errors the Colonel, perhaps, seeks to force the too bigoted among them not to think so high of their religion, before they cleanse it of its numerous weaknesses.

The writer falls again into another error by supposing, or rather by trying to make us suppose—that the Christian Church has been a special agent and patron of arts and sciences and a medium for all kind of *benevolent* deeds and acts. Any one who reads that excellent work of Draper's "The History of the Conflict between Religion and Science" knows very well that the Christian Church has ever been a deadly enemy to the progress of sciences and arts, because science as a whole has to go against the teachings of the Bible, which are as crude, as they are unscientific. It is only after that great Revolution in the Church—after the reformation, that Christians unable to oppose progress any longer, and finding improvement in various arts and sciences unavoidable began *nolens volens* to yield, and forthwith to interpret the Bible in many ways, to make it fit in with science: one of such instances being the transformation of the seven days of creation into seven geological ages!! Let the writer rather honestly confess that science is against, and does not "confirm the teachings of the Bible." It is not however our business at present, to prove that science is against the Bible and we will not digress.

3. Again he says :—

"The all important question is whether Christ or Theosophy is best able to turn weak and wicked men from sin to holiness. This solemn question cannot be answered by showing the mistakes of men and women who are called Christians or Theosophists, but who do not truly trust in Christ nor follow the dictates of Theosophy. The only fair way of settling the point is first, by comparing the fitness of Christ and of Theosophy, to awaken a sense of sin in men, and their probable ability to turn them from sin; second, by comparing the influence of Christ and of Theosophy on the conduct of those who actually submit themselves to *Him* and *It*; lastly, by committing ourselves to *Him* or *It* to find by experience which is true." To this we most certainly must answer that the superiority and success are on the side of Theosophy.

The writer urges "the men and women of India fairly to make such a comparison." If the 'men and women' of India, mean the people of India who are neither Christians nor Theosophists (and who thus alone stand as impartial judges), then beyond all doubt it is but fair to say that the great majority of them are of opinion that *Theosophy alone* awakens a sense of sin in them. And moreover, "a fair examination of the claims of Christ" will never establish that he alone was "holy, wise and powerful," and therefore what he (Christ) said, is not worthier of trust than anything else said by other religious reformers. Though it may be supposed that "the evidences of the resurrection of Christ from the dead are incontestable," in the opinion of Christians, yet it does not mean at all that he was "Lord of life and death;" but simply—if true—that he was acquainted with the science of *Parakáyapravasa* of our old Rishis, that is the transmigration of souls; which the Sadducees and sceptics of his time, and our modern scientists alike, regarded as a *supernatural* phenomenon and hence entirely disbelieved in it. We do not know whether the Theosophists try or do not try to prove that they know more and better than Christ; but one thing we do know, and that is that the reasons put forward by their critic are absurd and ridiculous.

4. The writer claims that forty out of the sixty-four pages of the Theosophists' pamphlet are filled with personalities which have little value in considering the intrinsic work of Theosophy. We answer that the pamphlet is neither a *prospectus*, nor the Rules of the Theosophical Society but simply a pamphlet published, with the view of showing the public, the *whole Truth* so that they may pass an impartial judgment upon the real state of the Society, its work, &c., and also to counteract the ignorant and uncharitable remarks made by the very Christian Rev. Joseph Cook, on the Theosophical Society and its Founders—that padri who refused to discuss with them and Mr. Bennett, because they were infidels, with Captain Banon a Christian gentleman---because he associated with "infidels"; and with the Editor of "The Philosophic Inquirer" because he was a clerk drawing a small salary instead of being a padri who lives upon other peoples' money, for which he does not work, &c.: but in reality because he was afraid to argue with individuals who know as much, if not more, than he did. We think that our impartial opinions as non-Christians and non-Theosophists ought to be accepted alike by Christians and Theosophists. What the latter say, of "the policy of the Church of forcing its adherents to disgorge their monies to support thousands of lazy, ignorant and good-for-nothing missionaries as the evangelizing societies do," is we are afraid true, and to the point. Except a very small number of missionaries, most of them are lazy and good-for-nothing. Speaking now and then of Christ and preaching conversion they spend more than 16 lacs of Rupees annually including the Bishops that are supported by the Madras Government alone and we maintain, that during famines, and days of trouble, they rendered little or no assistance to the people of India *in general*, neither as educators, nor as doctors, nor even as friends. They are friends but to those they hope of converting. They are so far educators as distribution of copies of their tracts and Bible *gratis*, goes; they are doctors in giving medical advice to their converts, christians, and friends (?) in transforming pure and moral Hindus and others into very immoral Christians. All this was done by them in times of trouble, and they do so at present, *i.e.*, they tried and still try to seduce the lowest classes of our Hindus into becoming Christians. Very often it is not a question with them how to get funds for missionary operations, but how to get enough men and women to use the funds; not (as the writer says) "because pecuniary considerations and social difficulties lead them to stay at home rather than to go abroad as missionaries"—but in using the funds to tempt the lower classes of the Hindus, into Christianity; those who are ignorant in general, and thus more easily persuaded and caught into the trap of their sophistical arguments. This is the plain truth. To conclude, the writer of the pamphlet under review is not only as bigoted as the Boston Christian padri-lecturer himself, but seems to be totally ignorant, in addition to this, of the real objects of the Theosophists in coming to India from their distant homes, in establishing a Brotherhood by the name of "The Theosophical Society," and in propagating the truths they have discovered in the philosophy of the East, to the same nations which once possessed them, and were as intellectual, as they were learned.

Hoping every success to the Society,

We remain, gentlemen, yours truly,

S. E. GOPALA CHARLOO,

AND 36 OTHERS.

THEOSOPHICAL SOCIETY SCHOOLS.

The Theosophical Buddhist School at Galle, Ceylon, had at one time 525 boys on its register. It almost emptied the Missionary Schools and so alarmed the worthy Padris that they—abolished their fees in the School of the Rev. Marks and now give tuition free! This results in largely diminishing the number of boys at our Buddhist school for the time being. But our President, being unaccustomed to be daunted by obstacles, is now trying to secure—besides the National Sinhalese Buddhistic Fund, for which he is daily lecturing—a separate endowment for the support of the Galle School, so that education may be given there always henceforth free of all charge. Then our teachers will have not 525 but 1000 boys to train up in the way they should go. The pious and devoted members of the Perera Abeyawardene family, besides liberally contributing to the support of this boys' School, maintain at their sole expense a school for girls, now numbering 80 scholars. A similar school, as well as a well-conducted school for boys, is maintained at Kotte

near Colombo, by our brother, Mr. Tepanis Perera. So also, Mr. S. Fernando has two at Horrekelly; the Galle Society has a branch school near Baddegama, and there are several others to be noticed hereafter.

SPECIAL NOTICE.

The President-Founder will probably return from Ceylon in the P. & O. steamer of October 29th, reaching Bombay on the 2nd of November. He therefore requests that all applications for lectures, and the organization of new branches of the Theosophical Society, during the coming cold weather, may be at once made to the undersigned so that such engagements as Col. Olcott may be able to make may be assigned dates. It is probable, though not yet certain, that his circuit will be confined to the Bengal and Madras Presidencies, this year.

By order,

DAMODAR K. MAVALANKAR,

Joint Recording Secretary, T.S.

COSTLY CARELESSNESS. Many friends who write to Col. Olcott while he is in Ceylon, put only a half-anna stamp on their letters. The result is that they simply throw away their money, and he has to pay double the usual postage, or 4 annas, on every letter so posted. Considering that a majority of the communications are about matters of interest mainly to the writers, it does seem as if they might spend the two annas, and not put the Colonel to the heavy expense of double postage in addition to the postage on the replies. If this were not a question of many rupees in the aggregate, nothing would be said.

"OUR ARYAN FOREFATHERS' SOCIETY" MISSIONARIES.

TO THE CORRESPONDIG SECRETARY OF THE PARENT THEOSOPHICAL SOCIETY.

About twenty miles east of Tinnevelly (Madras Presidency) there is a town, named Alwara Thirunagaram. "The Christian Apostles of Nazereth"—a Mission near that town, having established an Anglo-Vernacular School in that place, as a matter of course the Hindu boys studying there, are more taught than need be very edifying but to them useless lessons from the Holy Bible. Quite recently, some of the Aryan Students of this school were very near embracing Christianity, being allured into such an apostasy by profuse gifts of beautifully-bound, gilt-edged books and the promise of various other favours. Our poor Aryan youths! How could they help yielding to such a great temptation? Of course, as though by a divine miracle, they suddenly become proficients in both Hinduism and Christianity; recognising the inferiority of the former and fully convinced of the superior excellency of the latter. A day was fixed for the baptismal ceremony. One of these boys, a Brahmin by caste, was secretly carried away by a Reverend to Tanjore, and there placed in the safe custody of the local Missionaries lest he might be disturbed in his new faith and his conversion somehow prevented. Our lost lamb was however redeemed and brought back into his native fold not by the Divine Shepherd of the missionaries but by his brave uncle who carried him off in triumph and brought him back to his own family. Timely intelligence of this affair had been trumpeted into our ears by the native Christians of Tinnevelly, and before their cries of triumph had time to die away in the air, I, with three other members of "Our Aryan Forefathers' Society," Messrs. Krishna Iyengar, Shunmuga Sundram Pillai, and Periya-Swamy Pillai, started as "Aryan" Missionaries for Alwar Thirunagarum, and upon reaching that town, were received by the Hindu Community with the warmest fraternal welcome and sympathy. We took with us no other weapons against our common enemy who would make all of us apostates to our, forefathers' faith, but such works as Paine's "Age of Reason"; Prof. Strauss' "New Life of Jesus;" some of the "Truth-Seeker Tracts," Prof. Clifford's "Supernatural Religion;" Bradlaugh's and Besant's "Free Thinker's Text-Book;" and Col. Ingersoll's "Anti-Christian Pamphlets;" a fearful arsenal and most terrible weapons against the alien creed they would force us into. We delivered two lectures on "Hinduism, and Its Exeellence" and "Christianity and Its Self-contradiction" etc., etc. The whole population was given due notice of the lectures, and turned out to hear us. The "Veteran Soldiers of the Army of Messiah" as the Christians of that place call themselves,* were also challenged to meet us. These veterans were heard to exclaim "it is, indeed, a very strange phenomenon (why?) that the *non-Christian* Hindus should thus come out as Missionaries of their religion; as though the Missionary work were the exclusive birth-right of only the *European* and Asiatic Christians!!! The afternoon came—and a very blessed one it was—and at 4 o'clock a very large and eager concourse of people, including Christians, assembled in the Kalyana Mantapam in front of the Free Alwar Kovil Temple.

Mr. Krishna Iyengar addressed the meeting. The frequent applauses and unanimous cheers of the audience shook the *Mantapham*. In the course of the discourse a debate ensued between the Hindus and the Christian converts the result of which was the utter discomfiture of our gallant enemy and his ignominious flight amidst the hooting and jeers of our arbiters and the audience.

Again, another address was delivered on that night in the Temple. This time it was I who lectured. Learned Pundits (in Sanskrit and Tamil,) educated, rich and influential gentlemen of the town, and other notabilities composed our audience. The latter were in fact so pleased with us and so satisfied with the lecture that they did their best to honor our cause. They gave us a sumptuous dinner at the house of M. R. Ry. Anna Thumbu Ramanuja Iyengar Avergal, one of the opulent and influential, gentlemen of the place. We then distributed some anti-Christian pamphlets in Tamil published by the Siva Prakasa Sabba of Jaffna (Ceylon) among the people, advising them to use them as weapons to confrout the missionaries whenever the latter would venture to take them away from their faith and to preach to them their own creed instead.

Since our return to the place, we have received many kind invitations from Alwar Thirunagaram. We are asked to visit that town again, and to continue our missionary work there. Some of the Mission-School boys that were in danger of becoming christianized have now written to us to say—that, after they had heard from us what the unvarnished *real* Christianity of the present day was like, that they have thoroughly changed their minds, and are now returning to their forefathers' faith, *namely*, Hinduism. Nay, more; they also request us to revisit their town, and to open there a Branch of "Our Aryan Forefathers' Society." I would gladly send you herewith copies of their letters to us for publication; but I fear my letter is already too long and cannot be made much longer. We must do all we can for those our once apostate brothers; and consequently we have determined to pay them a second visit shortly. Moreover, we have passed the resolution to extend our field of operations to all those places in the district where Christianity has been so unfairly and systematically trying to degrade our noble Aryan Religion and to supplant it with their own.

Begging you will kindly give publicity to this matter,

I am, fraternally yours,

S. SUNDARAM IYER,

Secretary to the Tinnevelly Theosophical Society.

* We will watch with interest to see what the still more "veteran" and, by far more, impudent Soldiers of the "Salvation army" when it lands in India, will do. Whether they will join the Alwar "Army of Messiah" amalgamating the two against the stronghold of the "mild Hindu's" indifference, or perchance, fight tooth and nail togother as some other so called "Christian" sects generally do. Look at the mutual vituperations of the Roman Catholics and the Protestants* published weekly at Ceylon. At any rate our new Aryan Missionaries" of Tinnevelly had better look out for their laurels. Let them be ready for the worst and prepare to defend their positions against the "dear little Salvation Army fools" who loudly proclaim their readiness to "fly at the throat of every sinner they meet," as Mrs. General Booth boasts of to the hearing of all Christendom. Bearing in mind that the London veterans are nearly all "taken out of the guttor, slums and gin palaces" the threat does not appear so idle after all, and the "Grand Charge on the Devil may yet turn out anything but allegorical—ED.

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